

It is the same light

the enlightening wisdom of

Sri Guru Granth Sahib
(SGGS)

an interpretation by

Daljit Singh Jawa

Volume 7: SGGS (P 1201-1430)

www.archive.org/details/namdhari

Dedicated to the loving memory of my parents

SARDAR HARI SINGH JAWA

&

SARDARNI KARTAR KAUR

who provided an atmosphere in which their children could grow spiritually

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The transliteration used in all the volumes (1-7) was originally done by Dr. Kulbir Singh Thind, using a schematic developed by him. The author thanks Dr. Thind for permitting its use.

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GLOSSARY

Of Some Non English Terms

Word	Approx. Meaning
Amrit	Nectar, holy water used at the time of Sikh initiation ceremony
Ashtpadis	Stanzas with eight phrases
Chautukaiy	Stanzas of four phrases
Dutukaiy	Couplets of two phrases
Ghar	Beat for the musical measure
Granth	Holy Scripture
Gurbani	Guru's word (or composition)
Guru	Spiritual Teacher, Sikh prophet
Maya	Worldly riches and power, worldly attachment, worldly illusion
Mehla	Term followed by a number indicating the Guru-who authored a particular hymn in Sri Guru Granth Sahib
Nanak	The first Sikh Guru
Panchpada	A stanza of five phrases
Paurri	Step of a stair case, stanza in an epic
Rag, Raag	Musical measure
Sahib	Suffix for Respect
Salok	Couplet or short stanza
Shabad	Sound, word, hymn
Sikh	Disciple, Follower of Sikhism
Sri	Prefix for Respect, such as Sir
Sri Guru Granth Sahib (SGGS)	Sikh Holy Scripture and eternal Guru
Turya	A high spiritual state of mind
Vaar	Epic, a long poem with stanzas and Paurris
Waheguru	Wondrous preceptor, God

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FOREWORD

I.J. Singh
Professor Emeritus
Anatomical Sciences
New York University

Sikhism comes to us from history and the lives of the Founder-Gurus along with their writings; as also some selected compositions of *saints* and bards revered in that time and culture.

Many of these poets and bards, came from all castes and divisions of Hinduism, others were from Islam. In the Indian culture of the day, these men would never sit together to share their beliefs and practices, nor break bread together, and absolutely would not be caught on the adjoining pages of the same holy book. Yet that is exactly what the Guru Granth, the Sikh scripture, does. When Guru Arjan compiled the first recension of Sikh scripture in 1604, he included the writings of Hindus – both of low castes and high – and also of Muslims. If Judeo-Christian scriptural writings had been freely available at that time, I have little doubt that some would have found inclusion and commentary in this tome – the *Adi Granth*.

Fully a century later, with minor modifications and the inclusion of the writings of Guru Tegh Bahadur, the ninth Sikh Master, the living Word of the *Adi Granth* was anointed as the Guru Granth (now respectfully referred as Sri Guru Granth Sahib). Three centuries have now passed.

Even though the northwest part of the Indian subcontinent is where they arose, historically Sikhs were never really limited to Punjab. The past century has seen large and significant Sikh communities in the United States, Canada and Great Britain, with impressive pockets in much of the European Union, and also in East Africa and many parts of South East Asia.

There is now a sea change in reality. There are generations of Sikhs being raised outside Punjabi ambience all across the world. Almost three million Sikhs now live outside Punjab and India. Adding complexity to this narrative is the fact that Sri Guru Granth Sahib was compiled in the language and the cultural context of the times, yet its message speaks across the bounds of time, geography, and culture.

Guru Nanak, the Founder of the faith, was born in 1469. His writings form a large corpus of the Guru Granth that was finalized by the tenth Master, Guru Gobind Singh in 1708. The script of Sri Guru Granth Sahib is the Guru-designed Gurmukhi; the languages used are many – the lexicon comes from most of the languages extant in India at that time, including Arabic, Persian, the scholarly language of Sanskrit, the language of poetry Braj Bhasha and of course, Punjabi – the native language of Punjab, which itself is a fascinating mélange of the languages of the many invaders who found their way into Punjab through the Khyber pass. These include the Caucasians and Greeks, as well as people from Iran, and what we now term the Middle East. There are many more.

Much of Sikh teaching, therefore, is cast in the metaphoric structure of Indic mythology. Not that this mythology is integral to the Sikh message, but the teaching has to be in the contextual framework of the language, vocabulary and culture of the times. Only then can a student find meaning in it. The entire teaching is in the form of inspired, divine poetry, and like all good poetry that is not doggerel, the reader needs to pause a moment to make sense of the metaphoric language along with its many possible meanings and applications. A literal rendering just will not do.

Keep in mind that Sri Guru Granth Sahib deals with eternal themes that have occupied mankind forever, matters that we are seemingly hard wired for in our DNA: the sense of self, the nature of God and man and the relationship between them, the Creator and Creation and mankind's fragile but crucial place in it -- from which we then find ways to interpret life and death and principles by which to live and die. This is heavy-duty stuff -- though we sometimes dismiss it simply as the "meaning of life" or the "MOL" moment that every life has. The meaning is in the interpretation, and every generation has to explore it anew. This also means that good people will fight over minutiae as well as differ over the broader context.

Obviously then, for a new generation of Sikhs growing up outside the cultural and linguistic milieu of Punjab and Punjabi language, discovering and nurturing a sense of intimacy with the Guru's message is not so simple a matter. I know of what I speak, for I've been there.

This is exactly what Daljit Singh Jawa has to contend with. It is no easy task. It's the kind of work that no one can claim or hope to finish entirely. So Jawa has tried a different tack. He provides the original text (reproduced from Dr. Kulbir Singh Thind's seminal work in one column and in the next column he gives a transliteration of the original in Romanized script (schematically developed by Dr. Kulbir Singh Thind), so that the novice can read the text reasonably competently.

I have to add that this transliteration is easy on the eyes; it skips most diacritical marks and the bells and whistles that are so critical to a linguist. One could argue that it leaves the reader without the ability to read or mine the words for their exact meaning, but it helps the reader over the greatest of hurdles without the complexity of fine embroidery. This approach undoubtedly benefits the average reader and perhaps whets his/her appetite to delve further into the intricacies of the language and that's all to the good. And then there's the icing on the cake: Jawa reserves sufficient space on every page to provide not a literal translation of a hymn (*shabad*), but a conceptual statement of its essential message in serviceable English, often minus the mythological baggage. I find this an essential and most attractive feature of Daljit Singh Jawa's painstaking work.

Many complete translations of Sri Guru Granth Sahib in English are available; I know of at least five, and many more translations of selected parts exist. There is no official, approved version. Personally, I like this. I celebrate them all. We may not always agree with any one translation; I don't, and hope that nor will you. What the many viewpoints do is to propel you, the reader, on a path for yourself. And what can be better than that? This is a large canvas that Daljit Singh Jawa has painted. I hope readers will enjoy it as I have done -- particularly the millions who now live outside Punjab and Punjabi ambit and yet are intimately attached to or curious about the Sikh message.

I.J. Singh
July, 2014

PREFACE

Author Daljit Singh Jawa

Dear Readers,

This brief explanation of Sri Guru Granth Sahib is the author's humble submission to you after a continuous effort of more than nineteen years. Right at the outset, let me confess that I am no scholar, and no literary figure, who could truly and accurately translate, interpret, or explain what is written in the great scripture called Sri Guru Granth Sahib (SGGS). This is merely a modest attempt to address the need of those readers who want to understand, enjoy, and appreciate what is written in this holy book but being born and raised outside Punjab, India, are not familiar with the language, culture, history or context in which SGGS was originally composed and written more than 500 years ago. The one message, which is both implicit, and explicit in this holy scripture, and which the author particularly wants to share with the rest of the world is that we have been all created by the same one Creator, and "It is The Same Light" which pervades in us all. As such, we are the children of the same parent. Therefore, we should all live like brothers and sisters, always loving each other, and our Creator.

The author is very much grateful to the great Punjabi and English translators whose works he consulted, and kept in front of him while completing this explanation. These eminent scholars include Dr. Sahib Singh, Gyani Harbans Singh, Dr. Bhai Vir Singh, Sardar Manmohan Singh, and Dr. Gopal Singh. In addition the author is grateful to all his family members, friends, and other well wishers, who helped him in this effort.

The author acknowledges the work done by S. Gurbaksh Singh Saggi of Patiala (India), for putting together the Gurmukhi text, and English transliteration of each shabad in Sri Guru Granth Sahib from the Gurbani CD authored by Dr. Kulbir Singh Thind, MD and its English interpretation by the author in its present printable form.

The author is very grateful to S. Ranbir Singh Kaberwal of Lawrence Kansas for creating and maintaining the web site www.gurbaniwisdom.com, uploading all the volumes of "It Is The Same Light", and other information about the author on this site.

Finally the author gratefully acknowledges, the painstaking editing work done by his brother Dr. Manjit Singh Jawa in carefully going over the entire volume, and ensuring that no unintended mistakes in grammar, spelling, or meaning of the text have escaped the author's notice.

I hope the readers would find this work to be helpful in better understanding the divine message, which the Sikh Gurus, great Hindu devotees, Muslim mystics, and other saints want to convey to us for the enrichment of our worldly life, and the eternal peace of our soul.

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KEY TO PRONUNCIATION SYMBOLS

Gurmukhi Character	Symbols used for romanization	Examples of Pronunciation
ੳ, ਅ, ਏ	A, A, E (a)	abut, ago, abroad, achieve, adopt, agree, alone, banana
ੳ	Ao (o)	oak, oath, oatmeal,
ਸ	s	source, less, simple, some
ਹ	h	hat, head, hand, happy
ਕ	k	kin, cook, ache, kick, cat
ਖ	<u>kh</u>	German ich, Buch (deep palatal sound of k) Khaki (a yellowish color), Khomeni (Ayatula)
ਗ	g	go, big, gift, gag, game
ਘ	<u>gh</u>	Deep palatal sound of ‘g’ something like in ghost
ਙ	<u>ny</u>	Must be learnt.
ਚ	ch	chin, nature, church
ਛ	<u>chh</u>	Similar to sh in shin, must be learnt
ਜ	j	job, gem, edge, join, judge
ਝ	<u>jh</u>	Deep labial sound of ‘j’
ਞ	<u>nj</u>	Must be learnt.
ਟ	t	tie, attack, tin, tap,
ਠ	<u>th</u>	thug,
ਡ	d	did, adder, deed, dam, double,
ਢ	<u>dh</u>	Deep palatal sound of ‘d’

ਨ	<u>n</u>	Must be learnt.
ਤ	<u>t</u>	Must be learnt.
ਥ	<u>th</u>	thin, thick, three, ether,
ਦ	d	the, then, either, this, there
ਧ	<u>Dh</u>	Deep labial sound of 'the'
ਨ	n	no, own, sudden, nib,
ਪ	p	pepper, lip, pit, paper
ਫ	f	fifty, cuff, phase, rough, fit, foot, fur
ਬ	b	baby, rib, bib, button,
ਭ	<u>bh</u>	Deep palatal sound of 'b'
ਮ	m	mum, murmur, dim, nymph
ਯ	y	yard, young, union
ਰ	r	red, car, rarity, rose
ਲ	l	lily, pool, lid, needle, lamb
ਵ	v	vivid, give, live
ੜ	<u>rh</u>	Deep palatal sound of 'r' (must be learnt)
ਸ਼	sh	shy, mission, machine, special
ਖ	kh	Deep palatal sound of 'kh'
ਗ਼	g	Deep palatal sound of 'g'
ਜ਼	z	zone, raise, zebra, xylem
ਫ਼	f	Deep labial sound of 'f'
ਲ਼	l	Deep palatal sound of 'l'
ਹ	H	Same as 'h' but of short duration
੍ਹ	H	Same as 'h' but of short duration
ਚ	ch	Same as 'ch' but of short duration
ੱ	t	Same as 't' but of short duration

ੲ	ੲ	Same as ‘t’ but of short duration
ੳ	n	Same as ‘n’ but of short duration
ੴ	y	Same as ‘y’ but of short duration
ੵ	R	Same as ‘r’ but of short duration
੶	(r)	Same as ‘r’ but of short duration
੷	v	Same as ‘v’ but of short duration
੸	aa	bother, cot, father, cart, palm
੹	aaN	This adds nasal tone to ‘aa’
੺	i	tip, banish, active, pit, it, give
੻	ee	Nose bleed, bee, feed, beat,
੼	u	bull, pull, full, cure hood, book
੽	oo	cool, pool, boot, tool, rule
੾	ay	ray, say, day, hay, bay
੿	ai	mat, map, bad, lad, glad, rat, bat,
੺	o	bone, know, toe, note, go
੻	ou	out, pound, now, loud
੼	N	indicates that a preceding vowel or diphthong is pronounced with the nasal passages open, as in French un bon vln blanc
੽	N or M	indicates that a preceding vowel or diphthong is pronounced with the nasal passages open, as in French un bon vln blanc

ਪੰਨਾ ੧੨੦੧

ਸਾਰੰਗ ਮਹਲਾ ੪ ॥

ਜਪਿ ਮਨ ਨਰਹਰੇ ਨਰਹਰ ਸੁਆਮੀ ਹਰਿ ਸਗਲ ਦੇਵ
ਦੇਵਾ ਸ੍ਰੀ ਰਾਮ ਰਾਮ ਨਾਮਾ ਹਰਿ ਪ੍ਰੀਤਮੁ ਮੋਰਾ ॥੧॥
ਰਹਾਉ ॥

ਜਿਤੁ ਗ੍ਰਿਹਿ ਗੁਨ ਗਾਵਤੇ ਹਰਿ ਕੇ ਗੁਨ ਗਾਵਤੇ ਰਾਮ
ਗੁਨ ਗਾਵਤੇ ਤਿਤੁ ਗ੍ਰਿਹਿ ਵਾਜੇ ਪੰਚ ਸਬਦ ਵਡ
ਭਾਗ ਮਥੋਰਾ ॥

ਤਿਨੁ ਜਨ ਕੇ ਸਭਿ ਪਾਪ ਗਏ ਸਭਿ ਦੇਖ ਗਏ ਸਭਿ
ਰੋਗ ਗਏ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ ਗਏ ਤਿਨੁ
ਜਨ ਕੇ ਹਰਿ ਮਾਰਿ ਕਢੇ ਪੰਚ ਚੋਰਾ ॥੧॥

ਹਰਿ ਰਾਮ ਬੋਲਹੁ ਹਰਿ ਸਾਧੂ ਹਰਿ ਕੇ ਜਨ ਸਾਧੂ
ਜਗਦੀਸੁ ਜਪਹੁ ਮਨਿ ਬਚਨਿ ਕਰਮਿ ਹਰਿ ਹਰਿ
ਆਰਾਧੁ ਹਰਿ ਕੇ ਜਨ ਸਾਧੂ ॥

ਹਰਿ ਰਾਮ ਬੋਲਿ ਹਰਿ ਰਾਮ ਬੋਲਿ ਸਭਿ ਪਾਪ ਗਵਾਧੂ
॥

ਨਿਤ ਨਿਤ ਜਾਗਰਣੁ ਕਰਹੁ ਸਦਾ ਸਦਾ ਆਨੰਦੁ ਜਪਿ
ਜਗਦੀਸ਼ੋਰਾ ॥

ਮਨ ਇਛੇ ਫਲ ਪਾਵਹੁ ਸਭੈ ਫਲ ਪਾਵਹੁ ਧਰਮੁ ਅਰਥੁ
ਕਾਮ ਮੋਖੁ ਜਨ ਨਾਨਕ ਹਰਿ ਸਿਉ ਮਿਲੇ ਹਰਿ ਭਗਤ
ਤੋਰਾ ॥੨॥੨॥੯॥

SGGS P-1201

saarang mehlāa 4.

jap man narharay narhar su-aamee har sagal dayv
dayvaa saree raam raam naamaa har pareetam
mora. ||1|| rahaa-o.

jit garihi gun gaavṭay har kay gun gaavṭay raam gun
gaavṭay tit garihi vaajay panch sabaḍ vad bhaag
mathoraa.

tinⁿ jan kay sabh paap ga-ay sabh dokh ga-ay sabh
rog ga-ay kaam kroDh lobh moh abhimaan ga-ay
tinⁿ jan kay har maar kadhay panch choraa. ||1||

har raam bolhu har saaDhoo har kay jan saaDhoo
jagdees japahu man bachan karam har har
aaraaDhoo har kay jan saaDhoo.

har raam bol har raam bol sabh paap gavaaDhoo.

nit nit jaagran karahu sadaa sadaa aanand jap
jagdeesoraa.

man ichhay fal paavhu sabhai fal paavhu Dharam
arath kaam mokh jan naanak har si-o milay har
bhagat toraa. ||2||2||9||

Sarang Mehla-4

Like the previous *shabad*, in this *shabad* Guru Ji repeatedly urges his mind (and indirectly us) to meditate on God's Name and he lists many more benefits and blessings of following this advice.

He says: "O' my mind, meditate on the God of all gods, the Master of all, (who even appeared as) a man-lion (to save His devotee *Prehla*. That God is) my beloved Spouse."(1-pause)

Guru Ji now lists some of the blessings received by those who from the core of their hearts sing praises of God. He says: "(O' my mind), that house (of the heart) in which are sung praises of God, such is the bliss in that house (that heart, as if) an orchestra with all the five kinds of music is being played there. Great is the destiny of those (who are blessed with such a state). Gone are the sins, the sorrows, the ailments, and the (impulses for) lust, anger, greed, attachment, and ego of those devotees, (as if) God has beaten out all the five thieves (from their minds)."(1)

Therefore Guru Ji concludes the *shabad* by repeatedly urging us to meditate on God. He says: "O' saints of God, utter the Name of the Master of the universe. O' saints of God, meditate on and repeatedly utter the Name of that Creator, and remember Him with every thought, deed and word of yours. By repeatedly uttering the Name of that all pervading God, you would get rid of all your sins. Therefore every day wake up to repeat God's Name and enjoy the bliss of meditating on the Master of the universe. (By doing so), you would obtain all the fruits of your desire, (including) righteousness, riches, success, and salvation. Nanak says, (in this way) O' God, Your devotee is united with You."(2-2-9)

The message of this *shabad* is that if we want that all our sins and sorrows are dispelled and all our wishes fulfilled, then we should repeatedly meditate on God's Name with full concentration of our mind and body.

ਸਾਰਗ ਮਹਲਾ ੪ ॥

ਜਪਿ ਮਨ ਮਾਧੋ ਮਧੂਸੂਦਨੋ ਹਰਿ ਸ੍ਰੀਰੰਗੋ ਪਰਮੇਸਰੋ ਸਤਿ
ਪਰਮੇਸਰੋ ਪ੍ਰਭੂ ਅੰਤਰਜਾਮੀ ॥

ਸਭ ਦੂਖਨ ਕੋ ਹੰਤਾ ਸਭ ਸੂਖਨ ਕੋ ਦਾਤਾ ਹਰਿ ਪ੍ਰੀਤਮ
ਗੁਨ ਗਾਉ ॥੧॥ ਰਹਾਉ ॥

ਹਰਿ ਘਟਿ ਘਟੇ ਘਟਿ ਬਸਤਾ ਹਰਿ ਜਲਿ ਬਲੇ ਹਰਿ
ਬਸਤਾ ਹਰਿ ਬਾਨ ਬਾਨੰਤਰਿ ਬਸਤਾ ਮੈ ਹਰਿ ਦੇਖਨ
ਕੋ ਚਾਉ ॥

ਕੋਈ ਆਵੈ ਸੰਤੋ ਹਰਿ ਕਾ ਜਨੁ ਸੰਤੋ ਮੇਰਾ ਪ੍ਰੀਤਮ ਜਨੁ
ਸੰਤੋ ਮੋਹਿ ਮਾਰਗੁ ਦਿਖਲਾਵੈ ॥

ਤਿਸੁ ਜਨ ਕੇ ਹਉ ਮਲਿ ਮਲਿ ਧੋਵਾ ਪਾਉ ॥੧॥

ਹਰਿ ਜਨ ਕਉ ਹਰਿ ਮਿਲਿਆ ਹਰਿ ਸਰਧਾ ਤੇ ਮਿਲਿਆ
ਗੁਰਮੁਖਿ ਹਰਿ ਮਿਲਿਆ ॥

ਮੇਰੈ ਮਨਿ ਤਨਿ ਆਨੰਦ ਭਏ ਮੈ ਦੇਖਿਆ ਹਰਿ ਰਾਉ ॥

ਜਨ ਨਾਨਕ ਕਉ ਕਿਰਪਾ ਭਈ ਹਰਿ ਕੀ ਕਿਰਪਾ ਭਈ
ਜਗਦੀਸੁਰ ਕਿਰਪਾ ਭਈ ॥

ਮੈ ਅਨਦਿਨੋ ਸਦ ਸਦਾ ਹਰਿ ਜਪਿਆ ਹਰਿ ਨਾਉ
॥੨॥੩॥੧੦॥

saarag mehlā 4.

jap man maaDho maDhusoodno har sareerango
parmaysaro sat parmaysaro parabh antarjaamee.

sabh dookhan ko hantaa sabh sookhan ko daataa
har pareetam gun gaa-o. ||1|| rahaa-o.

har ghat ghatay ghat bastaa har jal thalay har
bastaa har thaana thaananantar bastaa mai har
daykhan ko chaa-o.

ko-ee aavai santō har kaa jan santō mayraa
pareetam jan santō mohi maarag dikhlaavai.

tis jan kay ha-o mal mal Dhovaa paa-o. ||1||

har jan ka-o har mili-aa har sarDhaa tay mili-aa
gurmukh har mili-aa.

mayrai man tan aanand bha-ay mai daykhi-aa har
raa-o.

jan naanak ka-o kirpaa bha-ee har kee kirpaa
bha-ee jagdeesur kirpaa bha-ee.

mai andino sad sad sadaa har japi-aa har naa-o.
||2||3||10||

Sarang Mehla-4

In the previous *shabad*, Guru Ji advised us that if we want that all our sins and sorrows are dispelled and all our wishes fulfilled, then we should repeatedly meditate on God's Name with full concentration of our mind and body. In this *shabad* again, Guru Ji urges his mind (and indirectly us) to meditate on God's Name. He describes the kind of longing, deep love, and craving with which he meditates on God. He also relates what happened when he obtained the guidance of his Guru and meditated on God with full love and devotion.

He says: "O' my mind, meditate on God, the Destroyer of demons, the Spouse of goddess *Lakshmi*, and the Inner knower of all hearts. Yes, sing praises of that beloved God who is the Destroyer of all pains and Giver of all comforts." (1-pause)

Expressing, how much he desires to see his Beloved God, Guru Ji says: "(O' my friends), I have a longing to see that God, who abides in each and every heart, abides in all lands, waters, and spaces. O' saints, (I wish that) some saint and devotee of God may come and show me the way to (reach) my beloved God. I would again and again massage and shampoo the feet (and most humbly serve) that devotee." (1)

Guru Ji concludes the *shabad* by telling us what kind of persons have met God, what they had to do, and whose help they had to seek. He also describes his own experience in this regard and says: "(O' my friends), it is only the devotees of God, whom He has met. It is because of their devotion for Him and by the grace of the Guru that God has met them. (I) devotee Nanak have also been blessed with (Guru and) God's grace. Therefore day and

night I have meditated on God's Name, and because of that, bliss has welled up in my mind and body and I have seen God the King.”(2-3-10)

The message of this *shabad* is that if we want to enjoy the bliss of union with that God who is the Dispeller of all pains and the Giver of all pleasures, then we should humbly serve (and follow) our Guru, who would show us the path to God's door. Then as per Guru's guidance, we should meditate on God's Name with full devotion and dedication, so that He may bestow His mercy upon us and bless us also with His vision.

ਸਾਰਗ ਮਹਲਾ ੪ ॥

ਜਪਿ ਮਨ ਨਿਰਭਉ ॥

ਸਤਿ ਸਤਿ ਸਦਾ ਸਤਿ ॥

ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ॥

ਆਜੂਨੀ ਸੰਭਉ ॥

ਮੇਰੇ ਮਨ ਅਨਦਿਨੋ ਧਿਆਇ ਨਿਰੰਕਾਰੁ ਨਿਰਾਹਾਰੀ ॥੧॥
ਰਹਾਉ ॥

ਹਰਿ ਦਰਸਨ ਕਉ ਹਰਿ ਦਰਸਨ ਕਉ ਕੋਟਿ ਕੋਟਿ ਤੇਤੀਸ ਸਿਧ
ਜਤੀ ਜੋਗੀ ਤਟ ਤੀਰਥ ਪਰਭਵਨ ਕਰਤ ਰਹਤ ਨਿਰਾਹਾਰੀ ॥

ਤਿਨ ਜਨ ਕੀ ਸੇਵਾ ਬਾਇ ਪਈ ਜਿਨ ਕਉ ਕਿਰਪਾਲ ਹੋਵਤੁ
ਬਨਵਾਰੀ ॥੧॥

ਹਰਿ ਕੇ ਹੋ ਸੰਤ ਭਲੇ ਤੇ ਉਤਮ ਭਗਤ ਭਲੇ ਜੋ ਭਾਵਤ ਹਰਿ
ਰਾਮ ਮੁਰਾਰੀ ॥

ਜਿਨ ਕਾ ਅੰਗੁ ਕਰੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਨ ਕੀ ਨਾਨਕ ਹਰਿ ਪੈਜ
ਸਵਾਰੀ ॥੨॥੪॥੧੧॥

saarag mehlāa 4.

jap man nirbha-o.

sat sat sadā sat.

nirvair akaal moorat.

aajoonē sambha-o.

mayray man andino Dhi-aa-ay nirankaar
niraahaaree. ||1|| rahaa-o.

har darsan ka-o har darsan ka-o kot kot
taytees siDh jatee jogee tat tirath parbhavan
karat rahat niraahaaree.

tin jan kee sayvaa thaa-ay pa-ee jin^{hi} ka-o
kirpaal hovat banvaaree. ||1||

har kay ho sant bhalay tay ootam bhagat
bhalay jo bhaavat har raam muraaree.

jin^{hi} kaa ang karai mayraa su-aamee tin^{hi} kee
naanak har pajj savaaree. ||2||4||11||

Sarang Mehla-4

In the previous *shabad*, Guru Ji advised us that if we want to enjoy the bliss of union with that God who is the Dispeller of all pains and the Giver of all pleasures, then we should humbly serve (and follow) our Guru, who would show us the path to God's door. Then as per Guru's guidance, we should meditate on God's Name with full devotion and dedication so that He may bestow His mercy on us and bless us with His union. In this *shabad*, Guru Ji addresses his mind and indirectly tells us what exactly we need to do to obtain union with God.

Advising his mind (indirectly us), Guru Ji says: “O’ my mind, meditate on the Fearless God who is everlasting and eternal. He is without enmity, His form is beyond death, He never falls into existences, and has manifested from Himself. O’ my mind, night and day meditate on that Formless God who doesn’t need any food (for His survival).”(1-pause)

Guru Ji now tells us how many and what kind of different people and entities are trying to find God, and whose effort has been fruitful. He says: “(O’ my friends), the three hundred thirty million gods, (innumerable) adepts, celibates, and yogis keep going around holy places and remaining hungry for the sake of seeing God. But only the service of those devotees becomes fruitful on whom God becomes gracious.”(1)

In closing, Guru Ji says: “(O’ my mind), blessed and sublime are those saints and devotees of God, who are pleasing to the all pervading God, the Destroyer of demons. O’ Nanak, whose side my Master takes, their honor He saves.”(2-4-11)

The message of this *shabad* is that if we want to have God on our side and want Him to always save our honor, then we should meditate on Him day and night so that He may show mercy on us and bless us with His sight.

ਪੰਨਾ ੧੨੦੨

ਸਾਰਗ ਮਹਲਾ ੪ ਪੜਤਾਲ ॥

ਜਪਿ ਮਨ ਗੋਵਿੰਦੁ ਹਰਿ ਗੋਵਿੰਦੁ ਗੁਣੀ ਨਿਧਾਨੁ ਸਭ ਸ੍ਰਿਸਟਿ
ਕਾ ਪ੍ਰਭੋ ਮੇਰੇ ਮਨ ਹਰਿ ਬੋਲਿ ਹਰਿ ਪੁਰਖੁ ਅਬਿਨਾਸੀ
॥੧॥ ਰਹਾਉ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਹਰਿ ਹਰੇ ਸੋ ਪੀਐ ਜਿਸੁ
ਰਾਮੁ ਪਿਆਸੀ ॥

ਹਰਿ ਆਪਿ ਦਇਆਲੁ ਦਇਆ ਕਰਿ ਮੇਲੈ ਜਿਸੁ ਸਤਿਗੁਰੁ
ਸੋ ਜਨੁ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਚਖਾਸੀ ॥੧॥

ਜੋ ਜਨ ਸੇਵਹਿ ਸਦ ਸਦਾ ਮੇਰਾ ਹਰਿ ਹਰੇ ਤਿਨ ਕਾ ਸਭੁ
ਦੂਖੁ ਭਰਮੁ ਭਉ ਜਾਸੀ ॥

ਜਨੁ ਨਾਨਕੁ ਨਾਮੁ ਲਏ ਤਾਂ ਜੀਵੈ ਜਿਉ ਚਾੜ੍ਹਕੁ ਜਲਿ ਪੀਐ
ਤ੍ਰਿਪਤਾਸੀ ॥੨॥੫॥੧੨॥

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saarag mehlāa 4 parh-ṭaal.

jap man govind har govind gunee niDhaan sabh
sarisat kaa parabho mayray man har bol har
purakh abhinaasee. ||1|| rahaa-o.

har kaa naam amrit har har haray so pee-ai jis
raam pi-aasee.

har aap da-i-aal da-i-aa kar maylai jis satguroo
so jan har har amrit naam chakhaasee. ||1||

jo jan sayveh sad sadāa mayraa har haray tin
kaa sabh dookh bharam bha-o jaasee.

jan naanak naam la-ay taan jeevai ji-o chaatrik
jal pee-ai tariptaasee. ||2||5||12||

Sarang Mehla-4 Parṭaal

This *shabad* is in *Parṭaal*, which means to repeat a certain thing or message. Here it means that while singing, the rhythm of the drums changes many times. In this *shabad* again, Guru Ji repeatedly urges his mind (actually ours) to meditate on the Name of that God who is the treasure of all virtues.

He says: “(O’ my mind, meditate on that God of the universe who is the Treasure of all merits and Master of the entire universe. Yes O’ my mind, utter the Name of that Imperishable Being who is pervading everywhere.”(1-pause)

However, not everybody is fortunate enough to taste the elixir of God’s Name. Guru Ji says: “(O’ my mind), the Name of God is (life giving water like) nectar. But only that person drinks (this nectar), whom God (Himself) makes to drink. Showing mercy whom the Merciful (God) unites with the true Guru, that devotee tastes the nectar of God’s Name.”(1)

Guru Ji concludes the *shabad* by listing the blessings of meditating on God. He says: “(O’ my mind), the devotees who always serve (meditate on) my God, all their pain, doubt, and fear goes away. Just as a *Chaatrik* (pied cuckoo) is satiated when it finds water, similarly devotee Nanak feels rejuvenated by meditating on (God’s) Name.”(2-5-12)

The message of this *shabad* is that we should pray to God to unite us with the true Guru, so that under his guidance we may meditate on God’s Name day and night. Then all our doubts and sufferings would go away, and we will be fully satiated (from worldly desires).

ਸਾਰਗ ਮਹਲਾ ੪ ॥

ਜਪਿ ਮਨ ਸਿਰੀ ਰਾਮੁ ॥

ਰਾਮ ਰਾਮਤ ਰਾਮੁ ॥

ਸਤਿ ਸਤਿ ਰਾਮੁ ॥

ਬੋਲਹੁ ਭਈਆ ਸਦ ਰਾਮ ਰਾਮੁ ਰਾਮੁ ਰਵਿ ਰਹਿਆ
ਸਰਬਗੇ ॥੧॥ ਰਹਾਉ ॥ਰਾਮੁ ਆਪੇ ਆਪਿ ਆਪੇ ਸਭੁ ਕਰਤਾ ਰਾਮੁ ਆਪੇ
ਆਪਿ ਆਪਿ ਸਭਤੁ ਜਗੇ ॥ਜਿਸੁ ਆਪਿ ਕ੍ਰਿਪਾ ਕਰੇ ਮੇਰਾ ਰਾਮ ਰਾਮ ਰਾਮ ਰਾਇ
ਸੋ ਜਨੁ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਗੇ ॥੧॥ਰਾਮ ਨਾਮ ਕੀ ਉਪਮਾ ਦੇਖਹੁ ਹਰਿ ਸੰਤਹੁ ਜੋ ਭਗਤ
ਜਨਾਂ ਕੀ ਪਤਿ ਰਾਖੈ ਵਿਚਿ ਕਲਿਜੁਗ ਅਗੇ ॥ਜਨ ਨਾਨਕ ਕਾ ਅੰਗੁ ਕੀਆ ਮੇਰੈ ਰਾਮ ਰਾਇ ਦੁਸਮਨ
ਦੂਖ ਗਏ ਸਭਿ ਭਗੇ ॥੨॥੬॥੧੩॥**saarag mehlā 4.**

jap man siree raam.

raam ramat raam.

sat sat raam.

bolhu bha-ee-aa sad raam raam raam rav rahi-aa
sarabgay. ||1|| rahaa-o.raam aapay aap aapay sabh kartaa raam aapay aap
aap sabhat jagay.jis aap kirpaa karay mayraa raam raam raam raa-ay
so jan raam naam liv laagay. ||1||raam naam kee upmaa daykhu har santhu jo
bhagat janaaⁿ kee pat raakhai vich kalijug agay.jan naanak kaa ang kee-aa mayrai raam raa-ay
dusman dookh ga-ay sabh bhagay. ||2||6||13||**Sarang Mehla-4**

This is the last *shabad* in *Parartaal* series, in which along with the change in rhythms of the drums, Guru Ji instructs us to meditate on the Name of *Raam*, the all pervading God of the universe.

So once again addressing his mind (and indirectly us), Guru Ji says: “O’ my mind, meditate on that *Raam*, that God who is pervading everywhere, who is eternal and everlasting. O’ my brothers, utter again and again the Name of that God who is pervading in all and knows everything.”(1-pause)

Shedding light on the greatness of God and His all powerfulness, Guru Ji says: “(O’ my friends), that God is all by Himself, He Himself is the Creator of everything and He Himself is present in all places of the world. The person on whom that God of mine shows mercy, that devotee gets attuned to the love of God’s Name.”(1)

Guru Ji concludes the *shabad* by pointing to the greatness of God. He says: “O’ saints of God, look at the glory of God’s Name, which saves the honor of His devotees in the midst of the fire (of evils) in *Kal-Yug* (the present age). My God, the King has taken the side of devotee Nanak and all my enemies and sorrows have hastened away.”(92-6-13)

The message of this *shabad* is that if we want that all our enemies and pains to vanish, then we should meditate on God’s Name again and again.

ਸਾਰੰਗ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਤਿਗੁਰ ਮੂਰਤਿ ਕਉ ਬਲਿ ਜਾਉ ॥

ਅੰਤਰਿ ਪਿਆਸ ਚਾੜ੍ਹਕ ਜਿਉ ਜਲ ਕੀ ਸਫਲ ਦਰਸਨੁ
ਕਦਿ ਪਾਉ ॥੧॥ ਰਹਾਉ ॥ਅਨਾਥਾ ਕੋ ਨਾਥੁ ਸਰਬ ਪ੍ਰਤਿਪਾਲਕੁ ਭਗਤਿ ਵਡਲੁ ਹਰਿ
ਨਾਉ ॥**saarang mehlā 5 cha-upday ghar 1
ik-oⁿkaar satgur parsaad.**

satgur moorat ka-o bal jaa-o.

antar pi-aas chaatrik Ji-o jal kee safal darsan kad
paaⁿ-o. ||1|| rahaa-o.anaathaa ko naath sarab partipaalak bhagat
vachhal har naa-o.

ਜਾ ਕਉ ਕੋਇ ਨ ਰਾਖੈ ਪ੍ਰਾਣੀ ਤਿਸੁ ਤੂ ਦੇਹਿ ਅਸਰਾਉ ॥੧॥

jaa ka-o ko-ay na raakhai paraanee tīs too deh asraa-o. ||1||

ਨਿਧਰਿਆ ਧਰ ਨਿਗਤਿਆ ਗਤਿ ਨਿਥਾਵਿਆ ਤੂ ਥਾਉ ॥

niDhri-aa Dhar nigti-aa gaṭ nithaavi-aa too thaa-o.

ਦਹ ਦਿਸ ਜਾਉ ਤਹਾ ਤੂ ਸੰਗੇ ਤੇਰੀ ਕੀਰਤਿ ਕਰਮ ਕਮਾਉ ॥੨॥

dah dis jaaⁿ-o tahaanⁿ too sangay tayree keerat karam kamaa-o. ||2||

ਏਕਸੁ ਤੇ ਲਾਖ ਲਾਖ ਤੇ ਏਕਾ ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਕਹਿ ਨ ਸਕਾਉ ॥

aykas tay laakh laakh tay aykaa tayree gaṭ miṭ kahi na sakaa-o.

ਤੂ ਬੇਅੰਤੁ ਤੇਰੀ ਮਿਤਿ ਨਹੀ ਪਾਈਐ ਸਭੁ ਤੇਰੇ ਖੇਲੁ ਦਿਖਾਉ ॥੩॥

too bay-ant tayree miṭ nahee paa-ee-ai sabh tayro khayl dikhaa-o. ||3||

ਸਾਧਨ ਕਾ ਸੰਗੁ ਸਾਧ ਸਿਉ ਗੋਸਟਿ ਹਰਿ ਸਾਧਨ ਸਿਉ ਲਿਵ ਲਾਉ ॥

saaDhan kaa sang saaDh si-o gosat har saaDhan si-o liv laa-o.

ਜਨ ਨਾਨਕ ਪਾਇਆ ਹੈ ਗੁਰਮਤਿ ਹਰਿ ਦੇਹੁ ਦਰਸੁ ਮਨਿ ਚਾਉ ॥੪॥੧॥

jan naanak paa-i-aa hai gurmat har dayh daras man chaa-o. ||4||1||

Sarang Mehla-5 Chaupadaiy Ghar-1

In the previous many *shabads*, Guru Ji advised us to meditate on God's Name under Guru's guidance. Because without Guru's guidance we cannot really grasp what is meant by God's Name, and without Name we cannot obtain true peace or salvation. That is why in this *shabad*, he expresses his respect and praise for his Guru and God.

He says: "(O' my friends), I am a sacrifice to the sight of my true Guru. Just as a *Chaatrik* (cuckoo bird) has the thirst for water, similarly I keep wondering, when shall I obtain the fruitful vision (of that Guru-God)?"(1-pause)

Acknowledging the greatness of God, he says: "(O' God), You are the Support of the supportless, Sustainer of all, and Your Name is the lover of Your devotees. Whom no human being can protect, You provide support to that person." (1)

Continuing to state the merits of God, Guru Ji says: "(O' God), You are the Patron of the patron less, Emancipator of those who couldn't be emancipated (by anyone else), and the Home for the homeless. In all the ten directions, wherever I go, I find You in my company. (Therefore by Your grace), I do the deed of singing Your praise."(2)

Next expressing his wonder at the amazing deeds of God, Guru Ji says: "(O' God), from one You become millions (of galaxies), and from millions (of galaxies), You become one again. I cannot describe Your state and extent. You are limitless, Your worth cannot be appraised, all what I see is Your play, (O' my God)."(3)

Guru Ji concludes the *shabad* by saying: "(O' God, I join (only) the company of Your saints, I converse (only) with the saints, and attune myself to the love of Your devotees. Nanak says (that it is through) Guru's instruction that devotees have obtained You. (O' God), in my mind is a craving that You may bless me also with Your sight."

Continuing his comments on such people, Guru Ji says: “(O’ my friends, outwardly they exhibit so much purity), that they (insist on) cooking their own food. (But in actual life), they steal others’ wealth, and within (their mind) is falsehood and self-conceit. They don’t understand (the essence of) the tradition (established by) *Shastras* and *Vedas*, but remain caught in the conceit of their own mind (and think that whatever they do is perfectly all right and righteous).”(2)

Commenting further on their conduct, Guru Ji says: “Such apparently holy people say the daily prayers and observe all the required fasts. (But all this effort of theirs is like) the false show of a wandering magician. They have been strayed by God and put on bewildering paths and all their (ritualistic) deeds are fruitless.”(3)

Now Guru Ji tells us who is a truly learned person or a true devotee of god *Vaishnavo*. He says: “(O’ my friends, that person alone is truly) wise and (a true) *Vaishnav*, or a learned person, on whom God has shown His grace. By following the true Guru, they have obtained supreme (spiritual) status and the entire world is saved (in their company).”(4)

However Guru Ji concludes the *shabad* by acknowledging human inability to say anything about God. He says: “(O’ my friends), what can we say? We don’t know what to say (about God). As it pleases God, so He makes us speak. Devotee Nanak has sought (God’s) shelter, and he only begs for the dust of the feet of the congregation of saints.”(5-2)

The message of this *shabad* is that instead of indulging in outer signs and practices of righteousness while our inside is full of evil and sinful thoughts, we should seek the guidance of the Guru and humble service of holy congregations. Only then would we become truly wise and obtain sublime spiritual status.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਬ ਮੋਰੇ ਨਾਚਨੇ ਰਹੇ ॥

ਲਾਲੁ ਰਗੀਲਾ ਸਹਜੇ ਪਾਇਓ ਸਤਿਗੁਰ ਬਚਨਿ ਲਹੇ ॥੧॥
ਰਹਾਉ ॥

ਕੁਆਰ ਕੰਨਿਆ ਜੈਸੇ ਸੰਗਿ ਸਹੇਰੀ ਪ੍ਰਿਅ ਬਚਨ ਉਪਹਾਸ
ਕਰੇ ॥

ਜਉ ਸੁਰਿਜਨੁ ਗ੍ਰਿਹ ਭੀਤਰਿ ਆਇਓ ਤਬ ਮੁਖੁ ਕਾਜਿ
ਲਜੇ ॥੧॥

ਜਿਉ ਕਨਿਕੋ ਕੋਠਾਰੀ ਚੜਿਓ ਕਬਰੇ ਹੋਤ ਫਿਰੇ ॥

ਜਬ ਤੇ ਸੁਧ ਭਏ ਹੈ ਬਾਰਹਿ ਤਬ ਤੇ ਬਾਨ ਬਿਰੇ ॥੨॥

ਜਉ ਦਿਨੁ ਰੈਨਿ ਤਊ ਲਉ ਬਜਿਓ ਮੂਰਤ ਘਰੀ ਪਲੇ ॥

ਬਜਾਵਨਾਰੋ ਉਨਿ ਸਿਧਾਰਿਓ ਤਬ ਫਿਰਿ ਬਾਜੁ ਨ ਭਇਓ
॥੩॥

ਜੈਸੇ ਕੁੰਡ ਉਦਕ ਪੂਰਿ ਆਨਿਓ ਤਬ ਉਹੁ ਭਿੰਨ ਦ੍ਰਿਸਟੇ ॥

ਕਹੁ ਨਾਨਕ ਕੁੰਡੁ ਜਲੈ ਮਹਿ ਭਾਰਿਓ ਅਭੈ ਅੰਭ ਮਿਲੇ
॥੪॥੩॥

saarag mehlāa 5.

ab moro naachno raho.

laal rageelaa sehjay paa-i-o satgur bachan laho.
||1|| rahaa-o.

ku-aar kanniaa jaisay sang sahayree pari-a
bachan uphaas kaho.

ja-o surijan garih bheetar aa-i-o tab mukh kaaj
lajo. ||1||

ji-o kaniko kothaaree charhi-o kabro hot firo.

jab tay suDh bha-ay hai baareh tab tay thaani
thiro. ||2||

ja-o din rain ta-oo la-o baji-o moorat gharee
palo.

bajaavanhaaro ooth siDhaari-o tab fir baaj na
bha-i-o. ||3||

jaisay kumbh udak poor aani-o tab ohu bhinn
daristo.

kaho naanak kumbh jalai meh daari-o ambhai
ambh milo. ||4||3||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that instead of indulging in outer signs and practices of righteousness, while our inside is full of evil and sinful thoughts, we should seek the guidance of the Guru and humble service of holy congregations. Only then would we become truly wise and obtain sublime spiritual status. In this *shabad*, he shares with us his own experience and tells us what happened when he reflected on *Gurbani*, the word of the Guru.

He says. “(O’ my friends, by reflecting on *Gurbani*) the word of the true Guru, I have easily found my lively Beloved. Now my dancing (wandering around for the sake of worldly wealth) has ceased.”(1-pause)

Guru Ji cites a beautiful example of those days to illustrate his newly acquired steady state of the mind. In those days, girls used to be very shy. They might laugh and talk very gregariously in front of other girlfriends about their spouses, but used to stop talking in the presence of their spouses, as if they don’t know how to speak. So quoting this analogy, Guru Ji says: “(O’ my friends), just as an unmarried girl may talk and joke about her spouse before her (girl) friends, but as soon as the Beloved groom comes inside the house, she (immediately) covers her face in shyness. (Similarly, since God has manifested in me, my mind has become steady and quiet).”(1)

Guru Ji now gives another example to illustrate the stability and poise we obtain when we become perfectly pure and fit to merge in God. He says: “(O’ my friends), just as when (unpurified) gold is put in the hot crucible (for melting), it keeps moving around madly, but when it becomes hundred percent pure it stays steady in a place. (Similarly before meeting God, one keeps wandering in all directions in search of worldly riches, but when by reflecting on Guru’s word, one becomes immaculate, one becomes satiated and wanders no more in search of material things).”(2)

Giving yet another example of those days when only a few people used to have clocks or watches and the city managers used to appoint a special person to strike a big bronze bell after certain preset intervals. This person would keep the bell ringing all the twenty-four hours but when he went away somewhere, the bell would stop ringing till his replacement was appointed. Citing this metaphor, Guru Ji says: “As long as there are days and nights, (the bell) keeps ringing with every hour and set interval. But when the bell-ringer (soul) rises up and departs, then there is no more ringing.”(3)

Guru Ji concludes the *shabad* by explaining his merging in God with yet another metaphor. He says: “Just as, when a pitcher is filled with water and pulled out (from an open well), it appears different (than the rest of the water). But O’ Nanak, when the pitcher is put back into (the main) water, the water (of the pitcher) merges in the water (of the river or the well, and you cannot distinguish between the two. Similarly I have become one with the Almighty.”(4-3)

The message of this *shabad* is that if we want to obtain the supreme state of peace and bliss, then like gold we would have to put ourselves in the crucible of purifying deeds and follow the true Guru’s words (or *Gurbani*). So that showing His mercy God may unite us with Him, and all our wanderings for worldly riches may end.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਬ ਪੂਛੇ ਕਿਆ ਕਹਾ ॥

ਲੈਨੇ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਨੀਕੋ ਬਾਵਰ ਬਿਖੁ ਸਿਉ ਗਹਿ
ਰਹਾ ॥੧॥ ਰਹਾਉ ॥

ਦੁਲਭ ਜਨਮੁ ਚਿਰੰਕਾਲ ਪਾਇਓ ਜਾਤਉ ਕਉਡੀ
ਬਦਲਹਾ ॥

ਕਾਥੂਰੀ ਕੋ ਗਾਹਕੁ ਆਇਓ ਲਾਇਓ ਕਾਲਰ ਬਿਰਖ
ਜਿਵਹਾ ॥੧॥

ਆਇਓ ਲਾਭੁ ਲਾਭਨ ਕੈ ਤਾਈ ਮੋਹਨਿ ਨਾਗਉਰੀ ਸਿਉ
ਉਲਝਿ ਪਹਾ ॥

ਕਾਚ ਬਾਦਰੈ ਲਾਲੁ ਖੋਈ ਹੈ ਫਿਰਿ ਇਹੁ ਅਉਸਰੁ ਕਦਿ
ਲਹਾ ॥੨॥

ਸਗਲ ਪਰਾਪ ਏਕੁ ਗੁਣੁ ਨਾਹੀ ਨਾਕੁਰੁ ਛੋਡਹ ਦਾਸਿ
ਭਜਹਾ ॥

ਆਈ ਮਸਾਟਿ ਜਤਵਤ ਕੀ ਨਿਆਈ ਜਿਉ ਤਸਕਰੁ ਦਰਿ
ਸਾਂਨਿਹਾ ॥੩॥

ਆਨ ਉਪਾਉ ਨ ਕੋਊ ਸੂਝੈ ਹਰਿ ਦਾਸਾ ਸਰਣੀ ਪਰਿ
ਚਹਾ ॥

ਕਹੁ ਨਾਨਕ ਤਬ ਹੀ ਮਨ ਛੁਟੀਐ ਜਉ ਸਗਲੇ ਅਉਗਨ
ਮੇਟਿ ਧਰਹਾ ॥੪॥੪॥

saarag mehlā 5.

ab poochhay ki-aa kahaa.

laino naam amrit ras neeko baavar bikh si-o geh
rahaa. ||1|| rahaa-o.

dulabh janam chirankaal paa-i-o jaata-o ka-udee
badlahaa.

kaathooree ko gaahak aa-i-o laagi-o kaalar birakh
jivhaa. ||1||

aa-i-o laabh laabhan kai taa-ee mohan thaaga-uree
si-o ulajh pahaa.

kaach baadrai laal kha-ee hai fir ih a-osar kad
lahaa. ||2||

sagal paraaDh ayk gun naahee thaakur chhodah
daas bhajhaa.

aa-ee masat jarhvat kee ni-aa-ee ji-o taskar dar
saa'ni'aa. ||3||

aan upaa-o na ko-oo soojhai har daasaa sarnee
par rahaa.

kaho naanak tab hee man chhutee-ai ja-o saglay
a-ugan mayt Dharhaa. ||4||4||

Sarang Mehlā-5

In the previous many *shabads*, Guru Ji advised us that this human birth is a rare opportunity for us to reunite with that God from whom we have been separated for such a long time. But in spite of all such advice from Guru Ji and all other holy people, we human beings generally forget the true objective of our lives and get strayed into false worldly pursuits.

The result is that in the end, instead of having God's Name to our credit, we depart from the world with the load of additional sins and evil deeds in our account. In this *shabad*, putting himself in our situation, Guru Ji chastens his mind about this critical problem and suggests a way to extricate itself from this situation.

As if talking to himself, Guru Ji says: "(O' my mind), now what answer would you give, if someone were to ask you and say, O' fool, you had come (to this world) to obtain (the rejuvenating) elixir of the nectar (of God's Name), but you have remained clinging to the poison (of worldly wealth, why)?" (1-pause)

Now addressing human beings in general, Guru Ji says: "(O' man), after a very long time you obtained this (invaluable human) birth, but it is (going waste, as if being) exchanged for a shell. (Your situation is like that) customer, who comes (to a market to buy) musk, but departs after loading (useless things like) saline clay and barley weeds." (1)

Continuing his address to the strayed human beings like us, Guru Ji says: "(O' man), you had come here (to earn) the profit (of God's Name), but you have been entangled by the

captivating poison (of worldly riches. As if) for the sake of glass, you have lost the ruby. (I wonder), when would you get such a valuable opportunity again?"(2)

Commenting further on our situation, Guru Ji says: "(O' my friends, we) are full of all sins and don't have even a single virtue in us. Forsaking (God) the Master, we run after His maid -servant (worldly wealth). Just as a thief becomes unconscious on being beaten when caught red handed while breaking into a house, similarly we become unconscious and unaware like dead matter (when the question of meditation on God's Name arises)." (3)

Guru Ji concludes the *shabad* by suggesting the way to get out of this situation. Again putting himself in our situation, he says: "I cannot think of any other way (except that) I should humbly seek the shelter of (God's) servants. Nanak says, O' my mind, we are emancipated (from the worldly attachment), only when we drive out all our faults." (4-4)

The message of this *shabad* is that we are wasting away our precious time doing sinful things for the sake of worldly riches and power. If death suddenly over takes us, we would have nothing to say in our defense. Therefore, if we want to save our selves from severe punishment, then we should seek the shelter of saint (Guru Granth Sahib Ji), and following the advice contained therein, drive out our faults and meditate on God's Name.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਾਈ ਧੀਰਿ ਰਹੀ ਪ੍ਰਿਅ ਬਹੁਤੁ ਬਿਰਾਗਿਓ ॥
ਅਨਿਕ ਭਾਂਤਿ ਆਨੂਪ ਰੰਗ ਰੇ ਤਿਨੁ ਸਿਉ ਰੁਚੈ ਨ ਲਾਗਿਓ
॥੧॥ ਰਹਾਉ ॥

ਨਿਸਿ ਬਾਸੁਰ ਪ੍ਰਿਅ ਪ੍ਰਿਅ ਮੁਖਿ ਟੇਰਉ ਨੀਦ ਪਲਕ ਨਹੀ
ਜਾਗਿਓ ॥
ਹਾਰ ਕਜਰ ਬਸਤ੍ਰ ਅਨਿਕ ਸੀਗਾਰ ਰੇ ਬਿਨੁ ਪਿਰ ਸਭੈ
ਬਿਖੁ ਲਾਗਿਓ ॥੧॥

ਪੰਨਾ ੧੨੦੪

ਪ੍ਰਛਉ ਪ੍ਰਛਉ ਦੀਨ ਭਾਂਤਿ ਕਰਿ ਕੋਊ ਕਹੈ ਪ੍ਰਿਅ ਦੇਸਾਂਗਿਓ
॥
ਹੀਉ ਦੇਉ ਸਭੁ ਮਨੁ ਤਨੁ ਅਰਪਉ ਸੀਸੁ ਚਰਣ ਪਰਿ
ਰਾਖਿਓ ॥੨॥

ਚਰਣ ਬੰਦਨਾ ਅਮੋਲ ਦਾਸਰੋ ਦੇਉ ਸਾਧਸੰਗਤਿ ਅਰਦਾਗਿਓ
॥
ਕਰਹੁ ਕ੍ਰਿਪਾ ਮੋਹਿ ਪ੍ਰਭੂ ਮਿਲਾਵਹੁ ਨਿਮਖ ਦਰਸੁ ਪੇਖਾਗਿਓ
॥੩॥

ਦ੍ਰਿਸਟਿ ਭਈ ਤਬ ਭੀਤਰਿ ਆਇਓ ਮੇਰਾ ਮਨੁ ਅਨਦਿਨੁ
ਸੀਤਲਾਗਿਓ ॥
ਕਹੁ ਨਾਨਕ ਰਸਿ ਮੰਗਲ ਗਾਏ ਸਬਦੁ ਅਨਾਹਦੁ ਬਾਜਿਓ
॥੪॥੫॥

saarag mehlā 5.

maa-ee Dheer rahee pari-a bahuṭ biraagi-o.
anik bhāaṁt āanoop rang ray ṭin^h si-o ruchai na
laagi-o. ||1|| rahaa-o.

nis baasur pari-a pari-a mukh tayra-o neeⁿd
palak nahee jaagi-o.
haar kajar bastar anik seegaar ray bin pir sab^hhai
bikh laagi-o. ||1||

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pooch^hha-o pooch^hha-o deen bhāaṁt kar ko-oo
khai pari-a dāysaaⁿgi-o.
heeⁿ-o dāyⁿ-u sab^h man ṭan arpa-o sees charan
par raakhⁱ-o. ||2||

charan bandnaa amol daasro dāyⁿ-u saaⁿDhsangat
ardāagi-o.
karahu kirpaa mohi parabhoo milaavhu nimakh
dāras paykhaagi-o. ||3||

darisat bha-ee tab bheetar aa-i-o mayraa man
an-din seetlaagi-o.
kaho naanak ras mangal gaa-ay sabad anaahad
baaji-o. ||4||5||

Sarang Mehla-5

In this *shabad* again, Guru Ji uses his favorite metaphor of a young lonely bride who so much pines for the sight of her beloved groom, that day and night, she keeps uttering his name and keeps looking for and asking about his whereabouts from everybody. But when in spite of her efforts she cannot find any clue, she loses her patience. Guru Ji imagines himself to be that lonely bride and God as his beloved Groom and shares with us the feelings of his heart.

As if talking to his mother in the metaphor of that lonely bride, Guru Ji says: “O’ my mother, I am feeling extreme pain of separation from my Beloved, so much so that my patience is exhausted. (Even though) all kinds of exceptionally entertaining events are going on, I don’t feel interested in these at all.”(1-pause)

Describing his present state of mind, Guru Ji says: “(O’ my mother), day and night I repeatedly utter the name of my Beloved. I cannot sleep even for a moment and remain awake (the entire night). Without (the company of my) Beloved, all (such embellishments as) necklaces, eye powder, clothes, and innumerable decorations, seem like poison to me.”(1)

Telling how desperately he is searching for his beloved Groom, Guru Ji says: “Again and again, I am wandering around like a most humble person and ask if anyone can (at least) tell me about the country in which my Beloved (lives). I would surrender my heart and offer all my mind and body (to that person) and would place my head at his feet (in respect).”(2)

Now describing what final effort he made in his search for his Beloved, Guru Ji says: “(I finally approached the saint Guru and said to him, “I am like your) priceless slave, I bow to your feet and pray to you to bless me with (the company of your) holy congregation. (So that I may pray before it and say, O’ saintly persons), please show mercy (on me), unite me with my Beloved, and let me see Him just for a moment.”(3)

Describing the result of his prayer before the holy congregation of the saint (Guru), he says: “(On hearing this prayer), the merciful glance of God fell upon me, then He came (to reside) within me and my mind became cool and calm (at all times of) day and night. Nanak says, then with great relish I sang songs of joy, and now (I remain absorbed in a state of divine bliss at all times, as if) within me keeps playing the melody of non stop divine music.”(4-5)

The message of this *shabad* is that if we want to unite with our beloved God and enjoy a unique state of bliss and happiness, then we should have such a deep and intense longing for Him that we should be ready to sacrifice anything for His vision and pray to the holy congregation (of the saint Guru), to unite us with our Beloved. Then God would show His mercy upon us and would bless us with His most comforting and blissful sight.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਾਈ ਸਤਿ ਸਤਿ ਸਤਿ ਹਰਿ ਸਤਿ ਸਤਿ ਸਤਿ ਸਾਧਾ ॥

ਬਚਨੁ ਗੁਰੂ ਜੇ ਪੂਰੈ ਕਹਿਓ ਮੈ ਛੀਕਿ ਗਠਰੀ ਬਾਧਾ ॥੧॥
ਰਹਾਉ ॥

saarag mehlaa 5.

maa-ee sat̃ sat̃ sat̃ har sat̃ sat̃ sat̃ saaDhaa.

bachan guroo jo poorai kahi-o mai chheek
gaa^{three} baaDhaa. ||1|| rahaa-o.

ਨਿਸਿ ਬਾਸੁਰ ਨਖਿਅਤੁ ਬਿਨਾਸੀ ਰਵਿ ਸਸੀਅਰ ਬੇਨਾਧਾ ॥	nis baasur <u>nakhi</u> -aṭar binaasee rav sasee-ar baynaa <u>Dh</u> aa.
ਗਿਰਿ ਬਸੁਧਾ ਜਲ ਪਵਨ ਜਾਇਗੋ ਇਕਿ ਸਾਧ ਬਚਨ ਅਟਲਾਧਾ ॥੧॥	gir basu <u>Dh</u> aa jal pavan jaa-igo ik saa <u>Dh</u> bachan atlaa <u>Dh</u> aa. 1
ਅੰਡ ਬਿਨਾਸੀ ਜੇਰ ਬਿਨਾਸੀ ਉਤਭੁਜ ਸੇਤ ਬਿਨਾਧਾ ॥	and binaasee jayr binaasee ut- <u>bhu</u> j sayt binaa <u>Dh</u> aa.
ਚਾਰਿ ਬਿਨਾਸੀ ਖਟਹਿ ਬਿਨਾਸੀ ਇਕਿ ਸਾਧ ਬਚਨ ਨਿਹਚਲਾਧਾ ॥੨॥	chaar binaasee <u>kh</u> ateh binaasee ik saa <u>Dh</u> bachan nihchala <u>Dh</u> aa. 2
ਰਾਜ ਬਿਨਾਸੀ ਤਾਮ ਬਿਨਾਸੀ ਸਾਤਕੁ ਭੀ ਬੇਨਾਧਾ ॥	raaj binaasee <u>ta</u> am binaasee saatak <u>b</u> hee baynaa <u>Dh</u> aa.
ਦ੍ਰਿਸਟਿਮਾਨ ਹੈ ਸਗਲ ਬਿਨਾਸੀ ਇਕਿ ਸਾਧ ਬਚਨ ਆਗਾਧਾ ॥੩॥	daristimaan hai sagal binaasee ik saa <u>Dh</u> bachan aagaa <u>Dh</u> aa. 3
ਆਪੇ ਆਪਿ ਆਪ ਹੀ ਆਪੇ ਸਭੁ ਆਪਨ ਖੋਲੁ ਦਿਖਾਧਾ ॥	aapay aap aap hee aapay sabh aapan <u>kh</u> ayl dikhaa <u>Dh</u> aa.
ਪਾਇਓ ਨ ਜਾਈ ਕਰੀ ਭਾਂਤਿ ਰੇ ਪ੍ਰਭੁ ਨਾਨਕ ਗੁਰ ਮਿਲਿ ਲਾਧਾ ॥੪॥੬॥	paa-i-o na jaa-ee kahee <u>bh</u> aaṯ ray para <u>bh</u> naanak gur mil laa <u>Dh</u> aa. 4 6

Sarang Mehla-5

In the previous *shabad*, Guru Ji shared with us how desperately he was longing for and searching for his beloved God, and how, ultimately, when he humbly prayed to the holy congregation (of the saint Guru), God showed mercy and blessed him with His blissful sight. Therefore in this *shabad*, he describes how like God, the word of the saint (Guru) is true and everlasting and can always unite us with the invisible and incomprehensible God.

As if again talking to his mother, Guru Ji says: “O’ my mother, true and eternal is that God. Also true and eternal are God’s saints. Therefore, whatever word (or instruction) the perfect Guru has given me, I have firmly enshrined in my mind.”(1-pause)

Stating how everlasting is the word of the Guru, he says: “(O’ my mother), the days and nights, the stars shall perish and the sun and the moon would vanish. The mountains, earth, water, and air would pass away, but only the word of the saint (Guru) would last forever (and would continue to provide spiritual guidance forever).”(1)

Continuing to describe how everlasting is the word of the Guru, he says: “(O’ my mother, all the creatures born) through eggs, fetus, earth, or sweat would perish (one day). Also the four *Vedas*, and six *Shastras* would perish, but the word of the saint (Guru) is everlasting.”(2)

Guru Ji adds: “(O’ my mother), all the (three modes of human nature for) virtue, vice, and power would vanish. (In fact, whatever is) visible would all perish, but only the word of the saint (Guru) would remain unfathomable (and eternal).”(3)

In conclusion, Guru Ji says: “(O’ my mother, that God) who alone is like Himself, and who has Himself shown this play of the world cannot be obtained in any way. He is obtained only by meeting (and following) the Guru’s advice.”(4-6)

The message of this *shabad* is that we should recognize the blessings God has bestowed upon us. Our ten Gurus have blessed us with the eternal and imperishable word of God in Sri Guru Granth Sahib. Even when all other creatures of the world and all that we see would perish, the advice contained therein would remain. Therefore, we should always listen, understand and act on the advice (given in Guru Granth Sahib).

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮੇਰੈ ਮਨਿ ਬਾਸਿਬੋ ਗੁਰ ਗੋਬਿੰਦ ॥

ਜਹਾਂ ਸਿਮਰਨੁ ਭਇਓ ਹੈ ਠਾਕੁਰ ਤਹਾਂ ਨਗਰ ਸੁਖ ਆਨੰਦ
॥੧॥ ਰਹਾਉ ॥

ਜਹਾਂ ਬੀਸਰੈ ਠਾਕੁਰੁ ਪਿਆਰੇ ਤਹਾਂ ਦੂਖ ਸਭ ਆਪਦ ॥

ਜਹ ਗੁਨ ਗਾਇ ਆਨੰਦ ਮੰਗਲ ਰੂਪ ਤਹਾਂ ਸਦਾ ਸੁਖ ਸੰਪਦ
॥੧॥

ਜਹਾ ਸ੍ਵਨ ਹਰਿ ਕਥਾ ਨ ਸੁਨੀਐ ਤਹ ਮਹਾ ਭਇਆਨ
ਉਦਿਆਨਦ ॥

ਜਹਾਂ ਕੀਰਤਨੁ ਸਾਧਸੰਗਤਿ ਰਸੁ ਤਹ ਸਘਨ ਬਾਸ ਫਲਾਂਨਦ
॥੨॥

ਬਿਨੁ ਸਿਮਰਨ ਕੋਟਿ ਬਰਖ ਜੀਵੈ ਸਗਲੀ ਅਉਧ ਬਿਬਾਨਦ ॥

ਏਕ ਨਿਮਖ ਗੋਬਿੰਦ ਭਜਨੁ ਕਰਿ ਤਉ ਸਦਾ ਸਦਾ ਜੀਵਾਨਦ
॥੩॥

ਸਰਨਿ ਸਰਨਿ ਸਰਨਿ ਪ੍ਰਭ ਪਾਵਉ ਦੀਜੈ ਸਾਧਸੰਗਤਿ
ਕਿਰਪਾਨਦ ॥

ਨਾਨਕ ਪੂਰਿ ਰਹਿਓ ਹੈ ਸਰਬ ਮੈ ਸਗਲ ਗੁਣਾ ਬਿਧਿ ਜਾਂਨਦ
॥੪॥੨॥

saarag mehlā 5.

mayrai man baasibo gur gobind.

jahaaⁿ simran bha-i-o hai thaakur tahaaⁿ
nagar sukh aanand. ||1|| rahaa-o.

jahaaⁿ beesrai thaakur pi-aaro tahaaⁿ dookh
sabh aapad.

jah gun gaa-ay aanand mangal roop tahaaⁿ
sadāa sukh sampad. ||1||

jahaa sarvan har kathaa na sunee-ai tah
mahaa bha-i-aan udi-aanad.

jahaaⁿ keertan saaDhsangat ras tah saghan
baas falaaⁿad. ||2||

bin simran kot barakh jeevai saglee a-oDh
barithaanad.

ayk nimakh gobind bhajan kar ta-o sadāa
sadāa jeevaanad. ||3||

saran saran saran parabh paava-o deejai
saaDhsangat kirpaanad.

naanak poor rahi-o hai sarab mai sagal gunaa
biDh jaaⁿad. ||4||7||

Sarang Mehlā-5

In this *shabad*, Guru Ji shares with us the bliss he is enjoying as a result of experiencing the presence of God in him. He also compares the state of those people who sing praises of God in the company of saintly persons with the plight of those who forsake God and keep running after false worldly riches and pleasures.

On the basis of his personal experience, Guru Ji observes and says: “(O’ my friends), within my mind is residing the Guru God. (I feel that) wherever there is the meditation of God, in that city (of the mind) is peace and bliss.”(1-pause)

Comparing the state of those who forsake God with those who sing God’s praises, as if showing both sides of the picture, Guru Ji says: “Where ever the loving Master is forgotten, there all kinds of miseries and calamities prevail. But where there is singing of praises of that Blissful and Joyous God, there are all kinds of comforts and enjoyments.”(1)

Continuing the above comparison, Guru Ji says: “(O’ my friends), where we don’t hear the gospel of God with our ears, that place is like a dark dreadful jungle. But in the society of saints, where they sing praises (of God), and the relish of the congregation of saintly

persons is present, (that place is like a garden) where there is an intense fragrance of fruits.”(2)

Now commenting on many persons' desire to live for a long time, Guru Ji says: “(O' my friends, even if) one lives for millions of years, without meditating (on God), all one's life is a waste. But if one (sincerely) meditates on God just for one moment, one lives (a spiritual life) forever.”(3)

Therefore Guru Ji concludes the *shabad* by praying to God for the company of the saintly persons. He says: “(O' God), showing mercy, please bless me with the company of saints, so that I may always obtain Your shelter. O' Nanak, that (God) is pervading in all and He knows the way to bless anybody with all kinds of merits.”(4-7)

The message of this *shabad* is that where there is singing of praises of God with full dedication and sincerity, there is peace and bliss. On the other hand, where God is forsaken there is pain and suffering.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਬ ਮੋਹਿ ਰਾਮ ਭਰੋਸਉ ਪਾਏ ॥

ਜੋ ਜੋ ਸਰਣਿ ਪਰਿਓ ਕਰੁਣਾਨਿਧਿ ਤੇ ਤੇ ਭਵਹਿ ਤਰਾਏ ॥੧॥
ਰਹਾਉ ॥

ਸੁਖਿ ਸੋਇਓ ਅਰੁ ਸਹਜਿ ਸਮਾਇਓ ਸਹਸਾ ਗੁਰਹਿ ਗਵਾਏ ॥

ਜੋ ਚਾਹਤ ਸੋਈ ਹਰਿ ਕੀਓ ਮਨ ਬਾਂਛਤ ਫਲ ਪਾਏ ॥੧॥

ਹਿਰਦੈ ਜਪਉ ਨੇਤ੍ਰ ਧਿਆਨੁ ਲਾਵਉ ਸੁਵਨੀ ਕਥਾ ਸੁਨਾਏ ॥

ਪੰਨਾ ੧੨੦੫

ਚਰਣੀ ਚਲਉ ਮਾਰਗਿ ਠਾਕੁਰ ਕੈ ਰਸਨਾ ਹਰਿ ਗੁਣ ਗਾਏ ॥੨॥

ਦੇਖਿਓ ਦ੍ਰਿਸਟਿ ਸਰਬ ਮੰਗਲ ਰੂਪ ਉਲਟੀ ਸੰਤ ਕਰਾਏ ॥

ਪਾਇਓ ਲਾਲੁ ਅਮੋਲੁ ਨਾਮੁ ਹਰਿ ਛੋਡਿ ਨ ਕਤਹੂ ਜਾਏ ॥੩॥

ਕਵਨ ਉਪਮਾ ਕਉਨ ਬਝਾਈ ਕਿਆ ਗੁਨ ਕਹਉ ਰੀਝਾਏ ॥

ਹੋਤ ਕ੍ਰਿਪਾਲ ਦੀਨ ਦਇਆ ਪ੍ਰਭ ਜਨ ਨਾਨਕ ਦਾਸ ਦਸਾਏ
॥੪॥੮॥

saarag mehlā 5.

ab mohi raam bharosa-o paa-ay.

jo jo saran pari-o karuṇāniDh tay tay bhavēh
taraa-ay. ||1|| rahaa-o.

sukh so-i-o ar sahj samaa-i-o sahsaa gureh
gavaa-ay.

jo chaahat so-ee har kee-o man baaⁿchhat fal
paa-ay. ||1||

hirdai japa-o naytar Dhi-aan laava-o sarvanee
kathaa sunaa-ay.

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charṇee chala-o maarag thaakur kai rasnaa
har gun gaa-ay. ||2||

daykhi-o darisat sarab mangal roop ultee sant
karaa-ay.

paa-i-o laal amol naam har chhod na kathoo
jaa-ay. ||3||

kavan upmaa ka-un badaa-ee ki-aa gun
kaha-o reejhaa-ay.

hot kirpaal deen da-i-aa parabh jan naanak
daas dasaa-ay. ||4||8||

Sarang Mehlā-5

In the previous *shabad*, Guru Ji advised us that where there is singing of praises of God with full dedication and sincerity, there is peace and bliss. On the other hand where God is forsaken, there is pain and suffering. In this *shabad*, he relates his own experience and tells us what kind of faith and trust he has developed in his mind about the protection of God, and blessings He bestows on those devotees who meditate on His Name and seek His shelter.

He says: “(O’ my friends), now I have developed so much faith in the all pervading God that whosoever seek the shelter of that Ocean of mercy, He has ferried them across the dreadful (worldly) ocean.”(1-pause)

Describing his present happy state, he says: “(My) Guru has rid me of all doubt, so now I sleep in peace and remain absorbed in a state of poise. Whatever I wished, God has done that and I have obtained the fruit of my heart’s desire.”(1)

Stating how he leads his life now, Guru Ji says: “(Now), in my heart I meditate (on God). With my eyes, I focus on Him. With my ears I listen to (His) discourse. With my feet, I walk to my Master and my tongue sings the praises of God.”(2)

Also expressing his gratitude to his Guru, he says: “(O’ my friends, since the time) the saint (Guru) turned (my mind) back (from worldly desires), I have seen God the embodiment of all bliss with my own eyes. I have obtained the loving and priceless diamond of (God’s) Name, which doesn’t abandon me.”(3)

But Guru Ji doesn’t claim any credit for receiving God’s grace. Instead he says: “(O’ my friends), what kind of praise, what glory of His, may I state, or mention which of His merits to please Him? Devotee Nanak says that on whom the merciful Master becomes gracious, He makes that person the servant of His servants (and blesses with glory).”(4-8)

The message of this *shabad* is that we should most humbly follow the advice of God’s devotees (*Gurbani* included in *Guru Granth Sahib*). Then our mind would turn away from worldly desires and would remain absorbed in meditation of God’s Name, and we would enjoy a state of true peace and bliss.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਉਇ ਸੁਖ ਕਾ ਸਿਉ ਬਰਨਿ ਸੁਨਾਵਤ ॥

ਅਨਦ ਬਿਨੋਦ ਪੇਖਿ ਪ੍ਰਭ ਦਰਸਨ ਮਨਿ ਮੰਗਲ ਗੁਨ ਗਾਵਤ

॥੧॥ ਰਹਾਉ ॥

ਬਿਸਮ ਭਈ ਪੇਖਿ ਬਿਸਮਾਦੀ ਪੂਰਿ ਰਹੇ ਕਿਰਪਾਵਤ ॥

ਪੀਓ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਅਮੋਲਕ ਜਿਉ ਚਾਖਿ ਗੂੰਗਾ ਮੁਸਕਾਵਤ

॥੧॥

ਜੈਸੇ ਪਵਨੁ ਬੰਧ ਕਰਿ ਰਾਖਿਓ ਬੂਝ ਨ ਆਵਤ ਜਾਵਤ ॥

ਜਾ ਕਉ ਰਿਦੈ ਪ੍ਰਗਾਸੁ ਭਇਓ ਹਰਿ ਉਆ ਕੀ ਕਹੀ ਨ
ਜਾਇ ਕਹਾਵਤ ॥੨॥

ਆਨ ਉਪਾਵ ਜੇਤੇ ਕਿਛੁ ਕਹੀਅਹਿ ਤੇਤੇ ਸੀਧੇ ਪਾਵਤ ॥

ਅਚਿੰਤ ਲਾਲੁ ਗ੍ਰਿਹ ਭੀਤਰਿ ਪ੍ਰਗਟਿਓ ਅਗਮ ਜੈਸੇ
ਪਰਖਾਵਤ ॥੩॥

ਨਿਰਗੁਣ ਨਿਰੰਕਾਰ ਅਬਿਨਾਸੀ ਅਤੁਲੋ ਤੁਲਿਓ ਨ ਜਾਵਤ
॥

saarag mehlāa 5.

o-ay sukh̥ kaa si-o baran sunaavaṭ.

anaḁ binod̥ paykh̥ parabh̥ darsan man mangal
gun gaavaṭ. ||1|| rahaa-o.

bisam bh̥a-ee paykh̥ bismaadee poor rahay
kirpaavaṭ.

pee-o amrit̥ naam amolak Ji-o chaakh̥ goongaa
muskavaṭ. ||1||

jaisay pavan banḁh̥ kar raakh̥i-o boojh̥ na aavaṭ
jaavaṭ.

jaa ka-o ridai pargaas bh̥a-i-o har u-aa kee kahee
na jaa-ay kahaavaṭ. ||2||

aan upaav jaytay kich̥h̥ kahee-ahi taytay seekh̥ay
paavaṭ.

achint̥ laal garih̥ bh̥eet̥ar pargati-o agam jaisay
parkh̥aavaṭ. ||3||

nirgun̄ nirankaar abh̥inaasee aṭulo ṭuli-o na
jaavaṭ.

ਕਹੁ ਨਾਨਕ ਅਜਰੁ ਜਿਨਿ ਜਰਿਆ ਤਿਸ ਹੀ ਕਉ ਬਨਿ
ਆਵਤ ॥੪॥੯॥

kaho naanak ajar jin jari-aa tis hee ka-o ban
aavat. ||4||9||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that we should most humbly follow the advice of God's devotees. Then our mind would turn away from worldly desires and would remain absorbed in meditation of God's Name and we would enjoy a state of true peace and bliss. In this *shabad*, he tells us what kind of inexplicable peace and bliss a person enjoys by meditating on God's Name and experiencing the presence of God within.

Guru Ji says: "(O' my friends, the person) who, upon seeing God, experiences a state of divine bliss and (celestial) pleasures in the heart sings songs of joy, but cannot give the description of that bliss to anybody."(1-pause)

Describing his own state of total delight on seeing God, he says: "(O' my friends), I went into a state of ecstasy upon seeing that astounding and merciful God who is pervading everywhere. (When) I drank the nectar of His priceless Name (I became like a) dumb person who smiles on tasting (a delicious sweet, but cannot describe its taste)."(1)

Citing another example to explain how the state of bliss being enjoyed by a person who has experienced God within, cannot be estimated, he says: "(Just as people) cannot guess (where in the body, a yogi) has held his breath, and cannot understand how he is inhaling or exhaling, (similarly) in whose heart manifests (God), their state cannot be described."(2)

Guru Ji now tells, how unique is the way to experience and enjoy the presence of God in one's own mind, as compared to learning other techniques.

He says: "(O' my friends), all other skills, which we talk about can be acquired by learning (from others). But in whose heart the jewel like (God) has become manifest, (the state of mind of that person) is beyond comprehension."(3)

In conclusion, Guru Ji says: "(O' my friends), that God who is beyond the three qualities (of *Maya*), is without form and is imperishable, He is inestimable and His worth cannot be estimated. Nanak says, it behooves only that person to describe his or her state, who has endured the unendurable (bliss of God's sight)."(4-9)

The message of this *shabad* is that if we want to enjoy such a unique experience of peace, poise, bliss, and ecstasy, which is beyond words, then we have to pray to God to bless us with His Name, so that one day on His own, He may come and manifest Himself in our heart and we may enjoy that most wonderful experience.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਬਿਖਈ ਦਿਨੁ ਰੈਨਿ ਇਵ ਹੀ ਗੁਦਾਰੈ ॥

ਗੋਬਿੰਦੁ ਨ ਭਜੈ ਅਹੰਬੁਧਿ ਮਾਤਾ ਜਨਮੁ ਜੂਐ ਜਿਉ ਹਰੈ ॥੧॥
ਰਹਾਉ ॥

ਨਾਮੁ ਅਮੋਲਾ ਪ੍ਰੀਤਿ ਨ ਤਿਸ ਜਿਉ ਪਰ ਨਿੰਦਾ ਹਿਤਕਾਰੈ ॥

saarag mehlā 5.

bikh-ee din rain iv hee guḏaarai.

gobind na bhajai ahaⁿ-budh maataa janam
joo-ai Ji-o haarai. ||1|| rahaa-o.

naam amolaa pareet na tis si-o par nindaa
hitkaarai.

ਛਾਪਰੁ ਬਾਂਧਿ ਸਵਾਰੈ ਤ੍ਰਿਣ ਕੋ ਦੁਆਰੈ ਪਾਵਕੁ ਜਾਰੈ
॥੧॥

chhaapar baaⁿDh savaarai tarin ko du-aarai
paavak jaarai. ||1||

ਕਾਲਰੁ ਪੋਟੁ ਉਠਾਵੈ ਮੂੰਡਹਿ ਅੰਮ੍ਰਿਤੁ ਮਨ ਤੇ ਡਾਰੈ ॥

kaalar pot uthaavai mooⁿdeh amrit man tay
daarai.

ਓਧੈ ਬਸਤ੍ਰੁ ਕਾਜਰੁ ਮਹਿ ਪਰਿਆ ਬਹੁਰਿ ਬਹੁਰਿ ਫਿਰਿ ਝਾਰੈ
॥੨॥

odhai bastar kaajar meh pari-aa bahur bahur
fir jhaarai. ||2||

ਕਾਟੈ ਪੇਡੁ ਡਾਲੁ ਪਰਿ ਨਾਢੈ ਖਾਇ ਖਾਇ ਮੁਸਕਾਰੈ ॥

kaatai payd daal par thaadhou khaa-ay khaa-ay
muskaarai.

ਗਿਰਿਓ ਜਾਇ ਰਸਾਤਲਿ ਪਰਿਓ ਛਿਟੀ ਛਿਟੀ ਸਿਰ ਭਾਰੈ
॥੩॥

giri-o jaa-ay rasaatal pari-o chhitee chhitee sir
bhaarai. ||3||

ਨਿਰਵੈਰੈ ਸੰਗਿ ਵੈਰੁ ਰਚਾਏ ਪਹੁਚਿ ਨ ਸਕੈ ਗਵਾਰੈ ॥

nirvairai sang vair rachaa-ay pahuch na sakai
gavaarai.

ਕਹੁ ਨਾਨਕ ਸੰਤਨ ਕਾ ਰਾਖਾ ਪਾਰਬ੍ਰਹਮੁ ਨਿਰੰਕਾਰੈ ॥੪॥੧੦॥

kaho naanak santan kaa raakhaa paarbarahm
nirankaarai. ||4||10||

Sarang Mehlā-5

In the previous *shabad*, Guru Ji described the state of bliss and ecstasy experienced by a person who meditates on God's Name and experiences the manifestation of God within him. In this *shabad*, he describes the state and fate of a person, who forsaking God's Name remains involved in all kinds of vices, such as drinking, slandering, and adultery.

Guru Ji says: "A vicious person spends day and night (and wastes his or her life) in vain. Being intoxicated with haughty intellect, he or she doesn't meditate on God and loses his or her life like a gambler (losing all wealth)." (1-pause)

Commenting on the conduct of such a person, Guru Ji says: "(Such a person) has no love for the priceless (God's) Name, but is infatuated with slandering others. (That person may do many other good deeds, but because of the habit of slandering, that person's state is like the one who) after carefully building a straw hut lights fire in front of its door." (1)

Continuing to comment on the conduct of a vicious person, Guru Ji says: "(O' my friends, a slanderer is like the one who casts away the nectar (of Name) from the mind, but carries a load of saline earth (of sinful deeds) on the head. Outwardly such a person appears to be very honest and virtuous, but inwardly commits many sins and then tries to wash these off by bathing at pilgrimage places again and again). Such a person is like the one who, wearing (clean) clothes, enters (a room full of) soot and then tries to shake it off again and again." (2)

As for the terrible fate awaiting such a sinner, Guru Ji says: "(O' my friends, the state of such a wicked person is like the one) who, while standing on the branch of a tree, is cutting the same while eating (its fruits) and smiling. (But when the tree is cut down completely), falls down headlong and (his or her bones) are shattered into small bits." (3) Guru Ji concludes the *shabad* by describing how such a person picks quarrels even with innocent saints. He says: "A sinner even brooks enmity with (a saint) who bears no enmity (toward anyone), but the fool cannot reach (the blissful state of the saint and) cannot harm him at all. Nanak says that the formless God is the protector of (His) saints." (4-10)

The message of the *shabad* is that we should not waste our time in any kinds of sinful pursuits such as drinking, doing drugs, illicit sex, or slandering others. By doing these things, we would waste our precious life in vain, and our state would be like those who set their own houses on fire. Therefore, we should use this wonderful opportunity of human birth to meditate on God's Name and enjoy the bliss of reunion with our Creator.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਵਰਿ ਸਭਿ ਭੁਲੇ ਭ੍ਰਮਤ ਨ ਜਾਨਿਆ ॥

ਏਕੁ ਸੁਧਾਖਰੁ ਜਾ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਤਿਨਿ ਬੇਦਹਿ ਤਤੁ
ਪਛਾਨਿਆ ॥੧॥ ਰਹਾਉ ॥

ਪਰਵਿਰਤਿ ਮਾਰਗੁ ਜੇਤਾ ਕਿਛੁ ਹੋਈਐ ਤੇਤਾ ਲੋਗ ਪਚਾਰਾ
॥

ਜਉ ਲਉ ਰਿਦੈ ਨਹੀ ਪਰਗਾਸਾ ਤਉ ਲਉ ਅੰਧ ਅੰਧਾਰਾ
॥੧॥

ਜੈਸੇ ਧਰਤੀ ਸਾਧੈ ਬਹੁ ਬਿਧਿ ਬਿਨੁ ਬੀਜੈ ਨਹੀ ਜਾਮੈ ॥

ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ ਹੈ ਤੁਟੈ ਨਾਹੀ ਅਭਿਮਾਨੈ
॥੨॥

ਨੀਰੁ ਬਿਲੋਵੈ ਅਤਿ ਸੁਖੁ ਪਾਵੈ ਨੈਨੂ ਕੈਸੇ ਰੀਸੈ ॥

ਬਿਨੁ ਗੁਰ ਭੇਟੇ ਮੁਕਤਿ ਨ ਕਾਹੂ ਮਿਲਤ ਨਹੀ ਜਗਦੀਸੈ
॥੩॥

ਪੰਨਾ ੧੨੦੬

ਯੋਜਤ ਯੋਜਤ ਇਹੈ ਬੀਚਾਰਿਓ ਸਰਬ ਸੁਖਾ ਹਰਿ ਨਾਮਾ ॥

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਭਇਓ ਪਰਾਪਤਿ ਜਾ ਕੈ ਲੇਖੁ ਮਥਾਮਾ
॥੪॥੧੧॥

saarag mehlā 5.

avar sabh bhoalay bharmat na jaani-aa.

ayk suDhaakhhar jaa kai hirdai vasi-aa tin baydeh
tat pachhaani-aa. ||1|| rahaa-o.

parvirat maarag jaytaa kichh ho-ee-ai taytaa log
pacharaa.

ja-o la-o ridai nahee pargaasaa ta-o la-o anDh
anDharaa. ||1||

jaisay Dharatee saaDhai baho biDh bin beejai
nahee jaa'mai.

raam naam bin mukat na ho-ee hai tutai naahee
abhimaanai. ||2||

neer bilovai at saram paavai nainoo kaisay reesai.

bin gur bhaytay mukat na kaahoo milat nahee
jagdeesai. ||3||

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khojat khojat ihai beechaari-o sarab sukhaa har
naamaa.

kaho naanak tis bha-i-o paraapat jaa kai laykh
mathaamaa. ||4||11||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that we should not waste our time in any kinds of sinful pursuits, such as drinking, doing drugs, illicit sex, or slandering others. If we did, we would waste our precious life in vain. Therefore we should use this opportunity of human birth to meditate on God's Name and enjoy the bliss of reunion with our Creator.

In this *shabad*, he explains why meditating on God's Name is more important than involvement in worldly affairs and why without it, none of our ritualistic worships or reading of scriptures can bring us salvation.

Comparing the state of those who meditate on God's Name with those who do many rituals, but don't meditate on the Name, Guru Ji says: "(O' my friends), all others (who are engaged in any kind of ritualistic worships) are strayed (from the right path). They are lost in doubt and have not realized (God. On the other hand), in whose heart is enshrined the one pure Word (of God's Name, that person has) understood the essence of (all holy scriptures like) *Vedas*."(1-pause)

Some people spend all their lives running after worldly affairs. Regarding this kind of life, Guru Ji says: “(O’ my friends), all what happens in the way of life (of remaining) involved in worldly affairs, is for the sake of pleasing other people (and keeping false prestige). But so long as one’s mind is not illuminated (with divine knowledge), there is pitch darkness (of ignorance in one’s spiritual life, and one keeps wasting one’s time in useless pursuits.”(1)

Guru Ji cites another common day example to explain the absolute necessity of meditating on God’s Name. He says: “(Just as a farmer) prepares his land in many different ways, but without (sowing) the seed nothing grows in it, (similarly) without meditating on God’s Name, salvation is not obtained and one’s ego is not ended.”(2)

Next commenting on the importance of the guidance of the Guru for meditating on God’s Name, he says: “Even if one makes an utmost effort, but if one is churning water, (there is no way one can) obtain butter. (Similarly) without seeing the Guru (and following his guidance) no one ever meets the God of the universe, nor achieves salvation.”(3)

In conclusion, Guru Ji says: “After searching (and reflecting) again and again, I have realized that God’s Name is (the source of) all comforts. But Nanak says, that one alone obtains (this gift) in whose destiny it has been so ordained.”(4-11)

The message of this *shabad* is that only by meditating on God’s Name under Guru’s guidance, we can obtain salvation. All other kinds of ritualistic worships are of no use. However one obtains the gift of God’s Name only if one has been so pre-ordained to obtain it.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਨਦਿਨੁ ਰਾਮ ਕੇ ਗੁਣ ਕਹੀਐ ॥

ਸਗਲ ਪਦਾਰਥ ਸਰਬ ਸੂਖ ਸਿਧਿ ਮਨ ਬਾਂਛਤ ਫਲ ਲਹੀਐ
॥੧॥ ਰਹਾਉ ॥

ਆਵਹੁ ਸੰਤ ਪ੍ਰਾਨੁ ਸੁਖਦਾਤੇ ਸਿਮਰਹੁ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ॥

ਅਨਾਥਹੁ ਨਾਥੁ ਦੀਨੁ ਦੁਖੁ ਭੰਜਨੁ ਪੂਰਿ ਰਹਿਓ ਘਟ ਵਾਸੀ
॥੧॥

ਗਾਵਤੁ ਸੁਨਤੁ ਸੁਨਾਵਤੁ ਸਰਧਾ ਹਰਿ ਰਸੁ ਪੀ ਵਡਭਾਗੇ ॥

ਕਲਿ ਕਲੇਸੁ ਮਿਟੇ ਸਭਿ ਤਨ ਤੇ ਰਾਮ ਨਾਮੁ ਲਿਵ ਜਾਗੇ
॥੨॥

ਕਾਮੁ ਕ੍ਰੋਧੁ ਭੂਤੁ ਤਜਿ ਨਿੰਦਾ ਹਰਿ ਸਿਮਰਨਿ ਬੰਧਨੁ ਤੂਟੇ ॥

ਮੋਹੁ ਮਗਨੁ ਅਹੰ ਅੰਧੁ ਮਮਤਾ ਗੁਰੁ ਕਿਰਪਾ ਤੇ ਛੂਟੇ ॥੩॥

ਤੂ ਸਮਰਥੁ ਪਾਰਬ੍ਰਹਮੁ ਸੁਆਮੀ ਕਰਿ ਕਿਰਪਾ ਜਨੁ ਤੇਰਾ ॥

ਪੂਰਿ ਰਹਿਓ ਸਰਬੁ ਮਹਿ ਠਾਕੁਰੁ ਨਾਨਕੁ ਸੇ ਪ੍ਰਭੁ ਨੇਰਾ
॥੪॥੧੨॥

saarag mehlā 5.

an-dīn raam kay guṇ kahee-ai.

sagal padaarath sarab sookh siDh man baaⁿchhat
fal lahee-ai. ||1|| rahaa-o.

aavhu sant paraan sukh-daatay simreh parabh
abhinaasee.

anaathah naath deen dukh bhanjan poor rahi-o
ghat vaasee. ||1||

gaavat sunat sunaavat sarDhaa har ras pee
vadbhaagay.

kal kalays mitay sabh tan tay raam naam liv
jaagay. ||2||

kaam kroDh jhooth taj ningaa har simran
bandhan tootay.

moh magan ahaⁿ anDh mamtaa gur kirpaa tay
chhootay. ||3||

too samrath paarbarahm su-aamee kar kirpaa
jan tayraa.

poor rahi-o sarab meh thaakur naanak so parabh
nayraa. ||4||12||

Sarang Mehla-5

Guru Ji concluded the previous *shabad* by saying: “After searching (and reflecting) again and again, I have realized that God’s Name is (the source of) all comforts. But Nanak says, that one alone obtains (this gift) in whose destiny it has been so ordained.” In this *shabad*, he lovingly invites us to come and join him in singing praises of God and lists many more blessings and virtues of meditating on God’s Name.

He says: “(O’ my friends), everyday we should utter praises of the all- pervading God. (So that we may) obtain all the things (we need), all comforts, miraculous powers, and the fruits of our heart’s desire.”(1-pause)

Now affectionately inviting us to join him in singing praises of God, he says: “Come O’ my dear saints, let us meditate on the imperishable God, who gives comfort to our life-breaths. (That God) is the support of the supportless, destroyer of pains of the meek, pervading everywhere, and is residing in the hearts (of all).”(1)

Stating how fortunate they become who sing God’s praises, Guru Ji says: “(O’ my dear saints), they who sing and recite God’s praises with devotion, become very fortunate by drinking the elixir of God’s (Name). Their bodies are rid of all pains and sufferings and they remain awake in the love of God’s Name.”(2)

Listing other vices and faults we get rid of by meditating on God, Guru Ji says: “(O’ my friends), when we meditate on God, we discard lust, anger, falsehood, and slander and we are liberated from the (worldly) bonds. By Guru’s grace we are also emancipated from (the evils of) intoxication of worldly wealth, arrogance, and blind worldly love.”(3)

In conclusion, Guru Ji humbly prays to God and says: “O’ God, You are the all-powerful, all-pervading Master. Please show mercy (on me), Your servant. Nanak says that the Master, who is pervading in all is near (us all).”(4-12)

The message of this *shabad* is that if we want to get rid of all our weaknesses and vices, such as lust, anger, greed, falsehood, slander, and worldly attachments, then joining the company of saintly persons, we should daily sing praises of God with great love and devotion.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਬਲਿਹਾਰੀ ਗੁਰਦੇਵ ਚਰਨ ॥

ਜਾ ਕੈ ਸੰਗਿ ਪਾਰਬਰਾਹਮ ਧਿਆਈਐ ਉਪਦੇਸੁ ਹਮਾਰੀ ਗਤਿ
ਕਰਨ ॥੧॥ ਰਹਾਉ ॥

ਦੂਖ ਰੋਗ ਤੈ ਸਗਲ ਬਿਨਾਸੇ ਜੋ ਆਵੈ ਹਰਿ ਸੰਤ ਸਰਨ ॥

ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ਵਡ ਸਮਰਥ ਤਾਰਨ
ਤਰਨ ॥੧॥

ਜਾ ਕੋ ਮੰਤ੍ਰੁ ਉਤਾਰੈ ਸਹਸਾ ਉਣੈ ਕਉ ਸੁਭਰ ਭਰਨ ॥

ਹਰਿ ਦਾਸਨ ਕੀ ਆਗਿਆ ਮਾਨਤ ਤੇ ਨਾਰੀ ਫੁਨਿ ਗਰਭ
ਪਰਨ ॥੨॥

saarag mehlāa 5.

baliharee gurdāy v charan.

jaa kai sang paarbarahm Dhi-aa-ee-ai updays
hamaaree gaṭ karan. ||1|| rahaa-o.

dookh rog bhai sagal binaasay jo aavai har sant
saran.

aap japai avrah naam japaavai vad samrath
taaran taran. ||1||

jaa ko manṭar uṭaarai sahsaa oonay ka-o subhar
bharan.

har daasan kee aagi-aa maanaṭ tay naahee fun
garabh paran. ||2||

ਭਗਤਨ ਕੀ ਟਹਲ ਕਮਾਵਤ ਗਾਵਤ ਦੁਖ ਕਾਟੇ ਤਾ ਕੇ
ਜਨਮ ਮਰਨ ॥
ਜਾ ਕਉ ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਬੀਠੁਲਾ ਤਿਨਿ ਹਰਿ ਹਰਿ ਅਜਰ
ਜਰਨ ॥੩॥

bhagtan kee tahal kamaavat gaavat dukh kaatay
taa kay janam maran.
jaa ka-o bha-i-o kirpaal beethulaa tin har har
ajar jaran. ||3||

ਹਰਿ ਰਸਹਿ ਅਘਾਨੇ ਸਹਜਿ ਸਮਾਨੇ ਮੁਖ ਤੇ ਨਾਹੀ ਜਾਤ
ਬਰਨ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੰਤੋਖੇ ਨਾਮੁ ਪ੍ਰਭੂ ਜਪਿ ਜਪਿ ਉਧਰਨ
॥੪॥੧੩॥

har raseh aghaanay sahj samaanay mukh tay
naahee jaat baran.
gur parsaad naanak santokhay naam parabhoo
jap jap uDhran. ||4||13||

Sarang Mehla-5

In the pervious *shabad* Guru Ji advised us that if we want to get rid of all our weaknesses and vices, such as lust, anger, greed, falsehood, slander, and worldly attachments, then joining the company of holy saints we should daily sing praises of God. In this *shabad*, he tells how much and why he loves and respects his Guru. He also tells us what kinds of blessings the devotees obtain who, under the guidance of the Guru, meditate on God's Name.

Guru Ji says: “(O’ my friends), I am a sacrifice to the feet of my Guru (his immaculate words). Because in his company, we meditate on the all-pervading God and whose sermon emancipates us (from worldly bonds).”(1-pause)

Describing other benefits, a person obtains who comes to the Guru's shelter, he says: “(O’ my friends), one who comes to the shelter of God's saint (the Guru), all that one's sorrows, ailments, and fears are destroyed. (That person) himself meditates and makes others to meditate on that God's Name, who is very capable, and is like a ship to ferry us across.”(1)

Continuing to describe the merits of the Guru, he says: “(O’ my friends, I am a sacrifice to that Guru), whose mantra dispels one's doubt and fills to the brim (with merits), the one who is empty (and bereft of any virtue). In short, they who obey the command of God's servants don't fall into the womb (and go through rounds of birth and death) again.”(2)

Guru Ji adds: “They who serve (and follow the advice of) the devotees and sing (praises of God), their pains of birth and death are removed. They on whom God has become gracious, bear the unbearable (bliss of) God's Name.”(3)

Guru Ji concludes the *shabad* by briefly explaining the bliss and conduct of such persons who are blessed by the grace of Guru and God. He says: “(O’ my friends), they who have been satiated with the relish of God and have merged in a state of poise, cannot describe (this experience). Nanak says, by Guru's grace they are blessed with contentment, and by meditating on God again and again are emancipated.”(4-13)

The message of this *shabad* is that we should humbly serve (and follow the advice) of saint (Guru) and meditate on God's Name. By doing so we would get rid of all our doubts and dreads, obtain freedom from any future pains of birth and death, and enjoy such a state of peace and bliss, which is beyond description.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਗਾਇਓ ਰੀ ਮੈ ਗੁਣ ਨਿਧਿ ਮੰਗਲ ਗਾਇਓ ॥
ਭਲੇ ਸੰਜੋਗ ਭਲੇ ਦਿਨ ਅਉਸਰ ਜਉ ਗੋਪਾਲੁ ਰੀਝਾਇਓ
॥੧॥ ਰਹਾਉ ॥

ਸੰਤਹ ਚਰਨ ਮੋਰਲੇ ਮਾਥਾ ॥
ਹਮਰੇ ਮਸਤਕਿ ਸੰਤ ਧਰੇ ਹਾਥਾ ॥੧॥

ਸਾਧਹ ਮੰਤ੍ਰ ਮੋਰਲੇ ਮਨੁਆ ॥
ਤਾ ਤੇ ਗਤੁ ਹੋਏ ਤ੍ਰੈ ਗੁਨੀਆ ॥੨॥
ਭਗਤਹ ਦਰਸੁ ਦੇਖਿ ਨੈਨ ਰੰਗਾ ॥
ਲੋਭ ਮੋਹ ਤੂਟੇ ਭ੍ਰਮ ਸੰਗਾ ॥੩॥

ਕਹੁ ਨਾਨਕ ਸੁਖ ਸਹਜ ਅਨੰਦਾ ॥
ਖੋਲਿ ਭੀਤਿ ਮਿਲੇ ਪਰਮਾਨੰਦਾ ॥੪॥੧੪॥

saarag mehlāa 5.

gaa-i-o ree mai guṇ niDh mangal gaa-i-o.
bhalay sanjog bhalay din a-osar ja-o gopaal
reejhaa-i-o. ||1|| rahaa-o.

santeh charan morlo maathaa.
hamray mastak sant Dharay haathaa. ||1||

saaDhah manṭar morlo manoo-aa.
taa tay gat ho-ay tarai gunee-aa. ||2||
bhagṭah daras daykh nain rangaa.
lobh moh tootay bharam sangaa. ||3||

kaho naanak sukh sahj anandaa.
kholiⁱ bheet milay parmaanandaa. ||4||14||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised that we should humbly serve (and follow the advice) of saint (Guru) and meditate on God's Name. By doing so we would get rid of all our doubts and dreads, obtain freedom from any future pains of birth and death, and enjoy such a state of peace and bliss, which is beyond description.

In this *shabad* he shares with us his personal experience in this regard, and tells us what kind of happiness and bliss he is enjoying as a result of singing God's praises. He also tells us how the saint Guru helped him to get rid of all his weaknesses, and helped him to be imbued with true love of God.

He says: "(O' my friends), I have sung songs of joy in praise of God, the treasure of virtues. (I feel that) blessed were those favorable circumstances and blessed were those days, when I pleased God the Master of the earth."(1-pause)

Describing how this happened, he says: "(O' my friends), I simply placed my forehead at the feet of the saint Guru (and surrendered myself to him). Then the saint placed his hand on my forehead (and blessed me with God's Name)."(1)

Stating what happened after that, Guru Ji says: "Now the saint (Guru's) mantra (the essence of his sermon) is enshrined in my mind, and because of that, the three impulses (of *Maya* for vice, virtue, or power) have vanished."(2)

Now stating what other blissful things happened in the company of saints, he says: "Seeing the sight of devotees, my eyes have been filled with such love that I have parted company with greed, attachment, and doubt."(3)

In conclusion, Guru Ji says: "(O' my friends), removing the curtain (of ego from my mind), God of sublime bliss has met me, and (I) Nanak say that (I am enjoying a state of) peace, poise, and bliss."(4-14)

The message of this *snabad* is that if we want to enjoy a true state of peace, poise and bliss, and want our mind to be free of greed, anger, doubt, or the three impulses of *Maya*, then we should seek the blessings of our Guru (Granth Sahib) and following his advice, meditate on God's Name with true love and devotion.

ਸਾਰਗ ਮਹਲਾ ੫ ਅੰਗੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕੈਸੇ ਕਹਉ ਮੋਹਿ ਜੀਅ ਬੇਦਨਾਈ ॥

ਦਰਸਨ ਪਿਆਸ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਮਨੋਹਰ ਮਨੁ ਨ ਰਹੈ ਬਹੁ
ਬਿਧਿ ਉਮਕਾਈ ॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੧੨੦੭

ਚਿਤਵਨਿ ਚਿਤਵਉ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਬੈਰਾਗੀ ਕਦਿ ਪਾਵਉ
ਹਰਿ ਦਰਸਾਈ ॥

ਜਤਨ ਕਰਉ ਇਹੁ ਮਨੁ ਨਹੀ ਧੀਰੈ ਕੋਊ ਹੈ ਰੇ ਸੰਤੁ
ਮਿਲਾਈ ॥੧॥

ਜਪ ਤਪ ਸੰਜਮ ਪੁੰਨ ਸਭਿ ਹੋਮਉ ਤਿਸੁ ਅਰਪਉ ਸਭਿ
ਸੁਖ ਜਾਂਈ ॥

ਏਕ ਨਿਮਖ ਪ੍ਰਿਅ ਦਰਸੁ ਦਿਖਾਵੈ ਤਿਸੁ ਸੰਤਨ ਕੈ ਬਲਿ
ਜਾਂਈ ॥੨॥

ਕਰਉ ਨਿਹੋਰਾ ਬਹੁਤੁ ਬੇਨਤੀ ਸੇਵਉ ਦਿਨੁ ਰੈਨਾਈ ॥

ਮਾਨੁ ਅਭਿਮਾਨੁ ਹਉ ਸਗਲ ਤਿਆਗਉ ਜੋ ਪ੍ਰਿਅ ਬਾਤ
ਸੁਨਾਈ ॥੩॥

ਦੇਖਿ ਚਰਿਤ੍ਰ ਭਈ ਹਉ ਬਿਸਮਨਿ ਗੁਰਿ ਸਤਿਗੁਰਿ
ਪੁਰਖਿ ਮਿਲਾਈ ॥

ਪ੍ਰਭ ਰੰਗ ਦਇਆਲ ਮੋਹਿ ਗ੍ਰਿਹ ਮਹਿ ਪਾਇਆ ਜਨ
ਨਾਨਕ ਤਪਤਿ ਬਝਾਈ ॥੪॥੧॥੧੫॥

saarag mehlaa 5 ghar 2

ik-o^Nkaar satgur parsaad.

kaisay kaha-o mohi jee-a baydnaa-ee.

darsan pi-aas pari-a pareet manohar man na rahai
baho biDh umkaa-ee. ||1|| rahaa-o.

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chitvan chitva-o pari-a pareet bairaagee kad
paava-o har darsaa-ee.

jaṭan kara-o ih man nahee Dheerai ko-oo hai ray
saṅṭ milaa-ee. ||1||

jap t̪ap sanjam punn sabh homa-o t̪is arpa-o sabh
sukh jaa^N-ee.

ayk nimakh pari-a daras dikhaavai tis santan kai
bal jaa^N-ee. ||2||

kara-o nihoraa bahuṭ baynṭee sayva-o din
rainaa-ee.

maan abhimaan ha-o sagal ti-aaga-o jo pari-a baat
sunaa-ee. ||3||

daykh chariṭar bha-ee ha-o bisman gur satgur
purakh milaa-ee.

parabh rang da-i-aal mohi garih meh paa-i-aa jan
naanak tapat bujhaa-ee. ||4||1||15||

Sarang Mehla-5 Ghar-2

In the previous *shabad*, Guru Ji advised us that if we want to enjoy a true state of peace, poise and bliss, and want our mind to be free of greed, anger, doubt or the three impulses of *Maya* then we should seek the blessings of our Guru and following his advice, meditate on God's Name with true love and devotion. In this *shabad*, Guru Ji tells us and also indirectly teaches us what kind of deep craving and longing for God we need to have in our heart and what kind of sacrifices we should be ready to make to that person (the Guru) who can perform this miracle and unite us with God.

Describing the state of his mind before meeting his Guru and as if talking to his *Gursikh* friend, he says: “(O’ my friend), how may I tell you about the pain in my heart. Within me is the craving for the sight of my captivating Beloved (God. Without seeing Him) my mind cannot remain calm and yearns (to meet Him) in many different ways.”(1-pause)

Continuing to describe how sad he feels without the sight of his Beloved (God), Guru Ji says: “(O’ my friend), in my heart I so passionately keep thinking about my beloved that I have become totally aloof (from other worldly matters and only keep wondering) when I would obtain the sight of (my beloved) God. I make many efforts but this mind (of mine)

doesn't get consoled (without seeing God. So I keep wondering) is there any saint who may unite me (with Him)?"(1)

Stating what kind of price he is ready to pay to that person who can unite him with God, Guru Ji says: "(O' my friend), I would be a sacrifice to that saint who could show me even for a moment the sight of my Beloved. I would sacrifice (all) the merits of my) worship, penance, austerity, charities, sacrifices, and would offer all my places of comfort to him."(2)

Not only that, Guru Ji describes how humbly he would beg that person to tell him about his Beloved. He says: "(O' my friends), I would renounce all my pride and ego before that person who narrates to me anything about my beloved. I would make a very humble request, would implore him or her and would serve him or her day and night."(3)

Above was the state of his mind, before he met his Guru. But now describing what happened after he met the Guru, he says: "(O' my friends), the true Guru united me with (God) the supreme Being, and I was in ecstasy upon seeing that wonder, when I obtained the merciful beloved Master right in the home (of my heart. Then His sight) quelled the pain of Nanak's separation (from his beloved God)."(4-1-5)

The message of this *shabad* is that we should have such a sincere and deep love for the sight of our beloved God that we should always be craving for His sight and most humbly keep praying to the saint (Guru Granth Sahib Ji), to unite us with Him. One day showing His mercy the Guru would show us that God residing within our heart, and upon seeing Him we would be totally amazed.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਰੇ ਮੂੜੇ ਤੂ ਕਿਉ ਸਿਮਰਤ ਅਬ ਨਾਹੀ ॥
ਨਰਕ ਘੋਰ ਮਹਿ ਉਰਧ ਤਪੁ ਕਰਤਾ ਨਿਮਖ ਨਿਮਖ
ਗੁਣ ਗਾਂਹੀ ॥੧॥ ਰਹਾਉ ॥

ਅਨਿਕ ਜਨਮ ਭ੍ਰਮਤੋ ਹੀ ਆਇਓ ਮਾਨਸ ਜਨਮੁ
ਦੁਲਭਾਹੀ ॥
ਗਰਭ ਜੋਨਿ ਛੋਡਿ ਜਉ ਨਿਕਸਿਓ ਤਉ ਲਾਗੇ ਅਨ
ਠਾਂਹੀ ॥੧॥
ਕਰਹਿ ਬੁਰਾਈ ਠਗਾਈ ਦਿਨੁ ਰੈਨਿ ਨਿਹਫਲ ਕਰਮ
ਕਮਾਹੀ ॥
ਕਣੁ ਨਾਹੀ ਤੁਹ ਗਾਰਣ ਲਾਗੇ ਧਾਇ ਧਾਇ ਦੁਖ ਪਾਂਹੀ
॥੨॥

ਮਿਥਿਆ ਸੰਗਿ ਕੂੜਿ ਲਪਟਾਇਓ ਉਰਭਿ ਪਰਿਓ
ਕੁਸਮਾਂਹੀ ॥
ਧਰਮ ਚਾਇ ਜਬ ਪਕਰਸਿ ਬਵਰੇ ਤਉ ਕਾਲ ਮੁਖਾ
ਉਠਿ ਜਾਹੀ ॥੩॥

ਸੇ ਮਿਲਿਆ ਜੇ ਪ੍ਰਭੂ ਮਿਲਾਇਆ ਜਿਸੁ ਮਸਤਕਿ ਲੇਖੁ
ਲਿਖਾਂਹੀ ॥
ਕਹੁ ਨਾਨਕ ਤਿਨੁ ਜਨ ਬਲਿਹਾਰੀ ਜੋ ਅਲਿਪ ਰਹੇ ਮਨ
ਮਾਂਹੀ ॥੪॥੨॥੧੬॥

saarag mehlā 5.

ray moorh^hay too ki-o simrat ab naahee.
narak ghor meh uraDh^h tap kartaa nimakh^h nimakh^h
gun gaaⁿhee. ||1|| rahaa-o.

anik janam bharmatou hee aa-i-o maanas janam
dulbhaahee.
garabh jon chhod ja-o niksi-o ta-o laago an thaaⁿhee.
||1||
karahi buraa-ee thagaa-ee din rain nihfal karam
kamaahee.
kan naahee tuh gaahan laagay Dhaa-ay Dhaa-ay
dukh paaⁿhee. ||2||

mithi-aa sang koorh^h laptaa-i-o urajh^h pari-o
kusmaaⁿhee.
Dharam raa-ay jab pakras bavray ta-o kaal mukhaa
uth jaahee. ||3||

so mili-aa jo parabho^o milaa-i-aa jis mastak laykh^h
likhaaⁿhee.
kaho naanak tinⁱ jan balihaaree jo alip rahay man
maaⁿhee. ||4||2||16||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that we should have such a sincere and deep love for our beloved God that we should always crave to see Him, and most humbly pray to the saint (Guru) to unite us with Him. One day showing His mercy, the Guru would show us God residing within our heart. However, we are always so obsessed with amassing worldly wealth or pursuing other worldly affairs, that we have completely forgotten about God who created us, and whom we used to worship day and night while we were in our mother's womb.

So reminding us about our pitiable condition before birth, Guru Ji says: "O' foolish one, why don't you meditate (on God) now? When you were in the dreadful hell (of your mother's womb, at that time you were) doing penance hanging upside down and used to sing (God's) praises at every moment."(1-pause)

Admonishing us further, Guru Ji says: "(O' man), after wandering through innumerable existences you have obtained the invaluable human birth. But when after leaving the womb, you came out (into the world, then instead of meditating on God), you got involved in other things."(1)

Showing us the mirror of our life and how day and night we indulge in evil deeds which, ultimately make us suffer, Guru Ji says: "(O' man), day and night you practice evil and deceit and do useless deeds. (Your state is like those farmers) who start thrashing the husk, which has no grain in it, and suffer pain wandering here and there."(2)

Therefore warning us about our impending fate, he says: "(O' man), you are so attached to the false illusory things (of the world), as if you have been entangled in the safflower (weeds, which look pretty, but soon their color fades). O' foolish one, when (you die and) the judge of righteousness catches hold of you, then you would arise and depart in shame." (3)

However Guru Ji concludes the *shabad* by saying: "(O' my friends, the human beings are also helpless, because that person) alone meets Him, whom God Himself unites with Him and in whose destiny it has been so written. Nanak says: "I am a sacrifice to those devotees who remain detached in their mind (from false worldly pursuits)." (4-2-16)

The message of this *shabad* is that we should remember that this human birth is the most unique and invaluable opportunity for us to unite with God and become one with Him. Therefore instead of wasting our time in useless worldly pursuits we should seek the company of saints and devotees and meditate on God in their company.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਕਿਉ ਜੀਵਨੁ ਪ੍ਰੀਤਮ ਬਿਨੁ ਮਾਈ ॥
ਜਾ ਕੇ ਬਿਛੁਰਤ ਹੋਤ ਮਿਰਤਕਾ ਗ੍ਰਿਹ ਮਹਿ ਰਹਨੁ ਨ
ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

ਜੀਅ ਹੀਅ ਪ੍ਰਾਨ ਕੋ ਦਾਤਾ ਜਾ ਕੈ ਸੰਗਿ ਸੁਹਾਈ ॥
ਕਰਹੁ ਕ੍ਰਿਪਾ ਸੰਤਹੁ ਮੋਹਿ ਅਪੁਨੀ ਪ੍ਰਭ ਮੰਗਲ ਗੁਣ ਗਾਈ
॥੧॥

saarag mehlāa 5.

ki-o jeevan preeṭam bin maa-ee.
jaa kay bichhurat hoṭ mirtakaa garih meh rahan na
paa-ee. ||1|| rahaa-o.

jee-a heeⁿ-a paraan ko daataa jaa kai sang
suhaa-ee.
karahu kirpaa santahu mohi apunee parabh
mangal gun gaa-ee. ||1||

ਚਰਨ ਸੰਤਨ ਕੇ ਮਾਥੇ ਮੇਰੇ ਊਪਰਿ ਨੈਨਹੁ ਧੂਰਿ ਬਾਂਝਾਈ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਮਿਲੀਐ ਪ੍ਰਭ ਨਾਨਕ ਬਲਿ ਬਲਿ ਤਾ ਕੈ
ਹਉ ਜਾਈ ॥੨॥੩॥੧੭॥

charan santan kay maathay mayray oopar nainhu
Dhoor baaⁿchhaa-eeⁿ.
jih parsaad milee-ai parab^h naanak bal bal taa kai
ha-o jaa-ee. ||2||3||17||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that we should remember that this human birth is the most unique and invaluable opportunity for us to unite with God. Therefore instead of wasting our time in useless worldly pursuits we should seek the company of devotees and meditate on God in their company. In this *shabad*, he describes how he feels without his Beloved and how much he loves and respects those devotees of God who meditate on His Name.

Expressing the absolute necessity of God in his life, Guru Ji says: “O’ my mother, how can I live without my Beloved, upon separation of whose (light the body) becomes dead and cannot remain in the house?”(1-pause)

Therefore making an earnest prayer to the saint (Guru), he says: “O’ saint (Guru), please show Your kindness (and bless me that) I may sing songs of joy (in praise) of God, who is the Giver of soul, mind, and life breaths, and in whose company (this body) looks beautiful.”(1)

Guru Ji concludes the *shabad* by expressing his unique wish. He says: (O’ my mother, I wish that I may most humbly and faithfully serve the saints and act on their advice, as if) the feet of the saints are on my forehead and the dust of their feet is falling in my eyes. In short, by whose grace we meet God, (I) Nanak am a sacrifice to them again and again.”(2-3-17)

The message of this *shabad* is that if we want to unite with God, the Giver of our life breath, without whom our body is as good as dead, then we should most humbly serve the saints and seek their grace to unite us with Him.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਉਆ ਅਉਸਰ ਕੈ ਹਉ ਬਲਿ ਜਾਈ ॥
ਆਠ ਪਹਰ ਅਪਨਾ ਪ੍ਰਭੁ ਸਿਮਰਨੁ ਵਡਭਾਗੀ ਹਰਿ ਪਾਂਈ
॥੧॥ ਰਹਾਉ ॥

saarag mehlāa 5.

u-aa a-osar kai ha-o bal jaa-ee.
aath^h pahar apnaa parab^h simran vad^hhaagee
har paaⁿ-ee. ||1|| rahaa-o.

ਭਲੇ ਕਬੀਰੁ ਦਾਸੁ ਦਾਸਨ ਕੇ ਉਤਮੁ ਸੈਨੁ ਜਨੁ ਨਾਈ ॥
ਉਚ ਤੇ ਉਚ ਨਾਮਦੇਉ ਸਮਦਰਸੀ ਰਵਿਦਾਸ ਠਾਕੁਰ ਬਣਿ
ਆਈ ॥੧॥

bhalo kabeer daas daasan ko ootam sain jan
naa-ee.
ooch tay ooch naamday-o samadrasee ravidaas
thaakur ban aa-ee. ||1||

ਜੀਉ ਪਿੰਡੁ ਤਨੁ ਧਨੁ ਸਾਧਨ ਕਾ ਇਹੁ ਮਨੁ ਸੰਤ ਰੇਨਾਈ ॥
ਸੰਤ ਪ੍ਰਤਾਪਿ ਭਰਮ ਸਭਿ ਨਾਸੇ ਨਾਨਕ ਮਿਲੇ ਗੁਸਾਈ
॥੨॥੪॥੧੮॥

jee-o pind tan Dhan saaDhan kaa ih man sant
raynaa-ee.
sant partaap bharam sabh naasay naanak milay
gusaa-ee. ||2||4||18||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to unite with God, the Giver of our life breaths, without whom our body is as good as dead, then we should most humbly serve the saints and seek their grace to unite us with Him. In this *shabad*, he expresses his gratitude to the saints after meeting whom he has obtained God and all his dreads have gone.

Guru Ji says: “(O’ my friends), I am a sacrifice to that (auspicious) opportunity (when I was blessed with the company of saints, and as a result) I meditate on God at all times and by good fortune, I have obtained God.”(1-pause)

But Guru Ji wants to tell us that he is not the only one who has benefited from the company of saints. He says: “(O’ my friends), by becoming servant of the servants (of God), *Kabir* became praiseworthy, and the devotee barber *Saain* became a sublime person. (Similarly by the grace of saints) *Nam Dev* became highest of the high who viewed all as equal. (Again it was through the guidance of the saints that) *Ravi Das* was imbued with the love for God.”(1)

Guru Ji concludes the *shabad* by again expressing his gratitude to the saints. He says: “(O’ my friends), my life, body, mind, and wealth are dedicated to the saints, and this mind seeks the dust of the saints’ feet. By the grace of saints all my doubts have run away and (I) Nanak have met the Master of universe.”(2-4-18)

The message of this *shabad* is that if we want to get rid of all our doubts and unite with God of the universe, then we have to seek the most humble service of the saintly people and meditate on God at all times, so that one day He may bless us with His sight and take us into His union.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਨੋਰਥ ਪੂਰੇ ਸਤਿਗੁਰ ਆਪਿ ॥

ਪੰਨਾ ੧੨੦੮

ਸਗਲ ਪਦਾਰਥ ਸਿਮਰਨਿ ਜਾ ਕੈ ਆਨ ਪਹਰ ਮੇਰੇ
ਮਨ ਜਾਪਿ ॥੧॥ ਰਹਾਉ॥

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੁਆਮੀ ਤੇਰਾ ਜੋ ਪੀਵੈ ਤਿਸ ਹੀ
ਤ੍ਰਿਪਤਾਸ ॥

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਨਾਸਹਿ ਆਗੈ ਦਰਗਹ
ਹੋਇ ਖਲਾਸ ॥੧॥

ਸਰਨਿ ਤੁਮਾਰੀ ਆਇਓ ਕਰਤੇ ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ
ਅਬਿਨਾਸ ॥

ਕਰਿ ਕਿਰਪਾ ਤੇਰੇ ਚਰਨ ਧਿਆਵਉ ਨਾਨਕ ਮਨਿ
ਤਨਿ ਦਰਸ ਪਿਆਸ ॥੨॥੫॥੧੯॥

saarag mehlāa 5.

manorath pooray satgur aap.

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sagal padāarath simran jaa kai aath pahar mayray
man jaap. ||1|| rahaa-o.

amrit naam su-aamee tayraa jo peevai tis hee
tripṭaas.

janam janam kay kilbikh naaseh aagai dargeh ho-ay
khalaas. ||1||

saran tumaaree aa-i-o kartay paarbarahm pooran
abinaas.

kar kirpaa tayray charan Dhi-aava-o naanak man tan
daras pi-aas. ||2||5||19||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our doubts, and unite with God of the universe, then we have to seek the most humble service of the saintly people and meditate on God at all times. So that one day He may bless us with His sight

and take us into His union. In this *shabad*, Guru Ji addresses his mind to have full faith in the true Guru for fulfilling all its desires. He also shows us how to humbly pray to God for His mercy and sight.

He says: “O’ my mind, the true Guru himself fulfills all our desires. Therefore at all times meditate on (that God), by contemplating on whom one can obtain all kinds of boons.”(1-pause)

Next Guru Ji affectionately addresses God, and acknowledging His unique powers and qualities says: “O’ my Master, immortalizing is the nectar of Your Name. Whosoever drinks it is satiated. That person’s sins of myriads of births go away, and is forgiven in God’s court.”(1)

Guru Ji therefore humbly prays: “O’ the all-pervading, perfect and imperishable Creator, I have come to Your shelter. (Please) show Your mercy upon me, that I may meditate on Your feet (Your Name), because in the mind and body of Nanak is a deep longing for Your sight.”(2-5-19)

The message of this *shabad* is that if we want to get all our desires fulfilled, get rid of our sins of myriads of births, and want to be acquitted with honor in God’s court, then we should pray to God to bless us that at all times we contemplate on His immaculate Name.

ਸਾਰਗ ਮਹਲਾ ੫ ਘਰੁ ੩

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਨ ਕਹਾ ਲੁਭਾਈਐ ਆਨ ਕਉ ॥

ਈਤ ਉਤ ਪ੍ਰਭੁ ਸਦਾ ਸਹਾਈ ਜੀਅ ਸੰਗਿ ਤੇਰੇ ਕਾਮ ਕਉ
॥੧॥ ਰਹਾਉ ॥

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਮਨੋਹਰ ਇਹੈ ਅਘਾਵਨ ਪਾਨ ਕਉ
॥

ਅਕਾਲ ਮੂਰਤਿ ਹੈ ਸਾਧ ਸੰਤਨ ਕੀ ਠਾਹਰ ਨੀਕੀ ਧਿਆਨ
ਕਉ ॥੧॥

ਬਾਣੀ ਮੰਤ੍ਰੁ ਮਹਾ ਪੁਰਖਨ ਕੀ ਮਨਹਿ ਉਤਾਰਨ ਮਾਨ ਕਉ ॥

ਖੋਜਿ ਲਹਿਓ ਨਾਨਕ ਸੁਖ ਬਾਨਾਂ ਹਰਿ ਨਾਮਾ ਬਿਸ੍ਵਾਸ ਕਉ
॥੨॥੧॥੨੦॥

saarag mehlāa 5 ghar 3

ik-oⁿkaar satgur p^arsaad.

man kahaa lubh^haa-ee-ai aan ka-o.

eet oot parabh^h sad^aaa sah^aaa-ee jee-a sang
tayray kaam ka-o. ||1|| rahaa-o.

amrit^t naam pari-a pareet^t manohar ihai
aghaavan paaⁿ ka-o.

akaal moorat^t hai saad^h santan kee thaahar
neekee D^hi-aan ka-o. ||1||

baⁿee mantar mahaa purk^han kee maneh
utaaran maaⁿ ka-o.

kh^oj lahi-o naanak sukh^h thaanaaⁿ har naamaa
bisraam ka-o. ||2||1||20||

Sarang Mehla-5 Ghar-3

In the previous *shabad*, Guru Ji advised that if we want to get all our desires fulfilled, get rid of our sins of myriads of births, and want to be acquitted with honor in God’s court, then we should pray to God to bless us that at all times, we contemplate on His immaculate Name. In this *shabad*, he counsels his own mind and indirectly us, not to be tempted by false worldly pleasures, and keep meditating on God, and also tells us where to do that.

First addressing his own mind (and indirectly us), Guru Ji says: “O’ my mind, why should we be lured by things other (than God? You should remember) that God, who can always

get your tasks fulfilled, and who can help you both in this and the next world is always in the company of your soul.”(1-pause)

Telling his mind (and ours), the best thing to do and the most appropriate place for this purpose, Guru Ji says: “(O’ my mind), captivating is the love of Beloved (God), immortalizing is the nectar of His Name, which is satiating to drink. (In other words the best thing, which can satisfy all our desires, is the love of God and His Name). The place of rest (the congregation) of saints and devotees is the sublime place to meditate on the immortal Supreme Being.”(1)

In closing, Guru Ji says: “(O’ my friends), the word and mantra of the great persons (true saints) is capable of removing the ego of mind. Nanak has searched out that God’s Name is the best place (means) to obtain peace and bliss.” (2-1-20)

The message of this *shabad* is that if we want to obtain a companion who will be our help both in this and the next world, then in the company of the saints we should meditate on God’s Name, which is the abode of peace and bliss.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਨ ਸਦਾ ਮੰਗਲ ਗੋਬਿੰਦ ਗਾਇ ॥

ਰੋਗ ਸੋਗ ਤੋਰੇ ਮਿਟਹਿ ਸਗਲ ਅਘ ਨਿਮਖ ਹੀਐ ਹਰਿ
ਨਾਮੁ ਧਿਆਇ ॥੧॥ ਰਹਾਉ ॥

ਛੋਡਿ ਸਿਆਨਪ ਬਹੁ ਚਤੁਰਾਈ ਸਾਧੂ ਸਰਣੀ ਜਾਇ
ਪਾਇ ॥

ਜਉ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਦੀਨ ਦੁਖ ਭੰਜਨ ਜਮ ਤੋ ਹੋਵੈ
ਧਰਮ ਰਾਇ ॥੧॥

ਏਕਸ ਬਿਨੁ ਨਾਹੀ ਕੋ ਦੂਜਾ ਆਨ ਨ ਬੀਓ ਲਵੈ
ਲਾਇ ॥

ਮਾਤ ਪਿਤਾ ਭਾਈ ਨਾਨਕ ਕੋ ਸੁਖਦਾਤਾ ਹਰਿ ਪ੍ਰਾਨ
ਸਾਇ ॥੨॥੨॥੨੧॥

saarag mehlāa 5.

man sadāa mangal gobind gaa-ay.

rog sog tayray miteh sagal agh nimakh hee-ai har
naam Dhi-aa-ay. ||1|| rahaa-o.

chhod si-aanap baho chaturaa-ee saaDhoo sarnee
jaa-ay paa-ay.

ja-o ho-ay kirpaal deen dukh bhanjan jam tay hovai
Dharam raa-ay. ||1||

aykas bin naahee ko doojaa aan na bee-o lavai
laa-ay.

maat pitaa bhaa-ee naanak ko sukh-daatā har
paraan saa-ay. ||2||2||21||

Sarang Mehla-5

In the previous *shabad*, Guru Ji told us that if we want to obtain a companion who will be our help both in this and the next world, then in the company of the true saints we should meditate on God’s Name, which is the true abode of peace and bliss. In this *shabad* also, he instructs his mind and us to meditate on singing praises of God, under the guidance of the saint (Guru), and lists some more blessings, which God bestows on the one on whom He becomes gracious.

He says: “O’ my mind, always sing joyous songs (in praise of) God. Even if you meditate on God’s Name for a moment, your ailments, sorrows, and all your sins will be erased.” (1-pause)

Advising his mind, and us to forsake our own cleverness, Guru Ji says: “(O’ my mind), abandon your wit and too much cleverness (don’t think that you are too smart. Instead) go and seek the shelter of the saint (Guru). Because, when the Destroyer of pains of the

humble becomes merciful upon (anybody), then even the demon of death changes into the judge of righteousness (and becomes very kind and considerate to you).”(1)

In conclusion, Guru Ji says: “(O’ my mind), except for the One (God), there is no other, and no one can come close to Him. For Nanak, that same God is his mother, father, brother, sister and Giver of peace to his life breaths.”(2-2-21)

The message of this *shabad* is that abandoning our cleverness, we should seek the shelter of the saint (Guru), so God may show mercy on us, our sins and sufferings may end and we may obtain peace in this and the next world.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਰਿ ਜਨ ਸਗਲ ਉਧਾਰੇ ਸੰਗਿ ਕੇ ॥

ਭਏ ਪੁਨੀਤ ਪਵਿਤ੍ਰ ਮਨ ਜਨਮ ਜਨਮ ਕੇ ਦੁਖ ਹਰੇ
॥੧॥ ਰਹਾਉ ॥

ਮਾਰਗਿ ਚਲੇ ਤਿਨ੍ਹੀ ਸੁਖੁ ਪਾਇਆ ਜਿਨ੍ਹ ਸਿਉ ਗੋਸਟਿ
ਸੇ ਤਰੇ ॥

ਬੂਝਤ ਘੋਰ ਅੰਧ ਕੂਪ ਮਹਿ ਤੇ ਸਾਧੂ ਸੰਗਿ ਪਾਰਿ
ਪਰੇ ॥੧॥

ਜਿਨ੍ਹ ਕੇ ਭਾਗ ਬਡੇ ਹੈ ਭਾਈ ਤਿਨ੍ਹ ਸਾਧੂ ਸੰਗਿ ਮੁਖ
ਜੁਰੇ ॥

ਤਿਨ੍ਹ ਕੀ ਧੂਰਿ ਬਾਂਛੈ ਨਿਤ ਨਾਨਕੁ ਪ੍ਰਭੁ ਮੇਰਾ ਕਿਰਪਾ
ਕਰੇ ॥੨॥੩॥੨੨॥

saarag mehlāa 5.

har jan sagal uDhaaray sang kay.

bha-ay puneet pavitar man janam janam kay dukh
haray. ||1|| rahaa-o.

maarag chalay tin^{hi}ee sukh paa-i-aa jin^{hi} si-o gosat
say taray.

boodat ghor anDh koop meh tay saaDhoo sang paar
paray. ||1||

jin^{hi} kay bhaag baday hai bhaa-ee tin^{hi} saaDhoo sang
mukh juray.

tin^{hi} kee Dhoor baaⁿchhai nit naanak parabh mayraa
kirpaa karay. ||2||3||22||

Sarang Mehla-5

In the previous so many *shabads*, Guru Ji advised us again and again to seek the company of saint (Guru), and meditate on God’s Name. Many times, he even advised us to seek the most humble service of such devotees, who meditate on God’s Name. Naturally the question arises, why Guru Ji stresses so much on the guidance of the saints, and what is so great about their company? In this short *shabad*, Guru Ji answers those questions.

He says: “(O’ my friends), the devotees of God emancipate (not only themselves, but) all who are in their company. (Because, in the company of saints, they too) become pure and immaculate in their minds, and their pains of myriads of births are dispelled.”(1-pause)

Explaining further the blessings of joining the company of saints, and following their footsteps, Guru Ji says: “Whosoever walks on that path (which the devotees of God follow), obtains peace, and with whomsoever (the devotees) engage in conversation, they are emancipated. Even those who are sinking in the blind dark (well of *Maya*, and are hopelessly entangled in worldly affairs), in the company of saints, they also have been saved.”(1)

Therefore Guru Ji makes this assertion and says: “O’ my brothers (and sisters), only those who are very fortunate, are engaged in a face to face conversation with the saints. Therefore every day Nanak, (too) craves for the dust of the feet (humble service) of such (saints, which one obtains only when) God shows mercy.”(2-3-22)

The message of this *shabad* is that if we want to wash off the sins and suffering of myriads of our births, and want to be saved from this dark ignorant well of *Maya*, then we need to pray to God to bless us with the service of the saint Guru, so that by listening to the immaculate words (*Gurbani*), we may also purify our mind and be freed.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਰਿ ਜਨ ਰਾਮ ਰਾਮ ਰਾਮ ਧਿਆਏ ॥

ਏਕੁ ਪਲਕੁ ਸੁਖੁ ਸਾਧੁ ਸਮਾਗਮੁ ਕੋਟਿ ਬੈਕੁੰਠਹੁ ਪਾਏ ॥੧॥
ਰਹਾਉ ॥

ਦੁਲਭ ਦੇਹੁ ਜਪਿ ਹੋਤੁ ਪੁਨੀਤਾ ਜਮ ਕੀ ਤ੍ਰਾਸ ਨਿਵਾਰੈ ॥

ਮਹਾ ਪਤਿਤ ਕੇ ਪਾਤਿਕ ਉਤਰਹਿ ਹਰਿ ਨਾਮਾ ਉਰਿ ਧਾਰੈ ॥੧॥

ਜੋ ਜੋ ਸੁਨੈ ਰਾਮ ਜਸੁ ਨਿਰਮਲ ਤਾ ਕਾ ਜਨਮ ਮਰਣ ਦੁਖੁ
ਨਾਸਾ ॥

ਕਹੁ ਨਾਨਕ ਪਾਈਐ ਵਡਭਾਗੀ ਮਨ ਤਨ ਹੋਇ ਬਿਗਾਸਾ
॥੨॥੪॥੨੩॥

saarag mehlāa 5.

har jan raam raam raam Dhi-aa^N-ay.

ayk palak sukh saaDh samaagam kot baiku^Nthah
paa^N-ay. ||1|| rahaa-o.

dulabh dayh jap hot puneeṭaa jam kee ṭaraas
nivaarai.

mahaa paṭiṭ kay paatīk utreh har naamaa ur
Dhaarai. ||1||

jo jo sunai raam jas nirmal ṭaa kaa janam maran
ḍukh naasaa.

kaho naanak paa-ee-ai vadbhaagee^N man ṭan
ho-ay bigaasaa. ||2||4||23||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to wash off the sins and suffering of myriads of our births, and want to be saved from this dark ignorant well of *Maya*, then we need to pray to God to bless us with the most humble service of the saint Guru, so that by listening to the immaculate words (*Gurbani*), we may also purify our mind and be emancipated. In this *shabad*, he explains why it is so and what the blessings are of joining the company of the saints, and meditating on God's Name in their company.

He says: "The devotees of God meditate on God's Name again and again. They deem the bliss of the saint's company, as if they have obtained (the peace of) heaven."(1-pause)

Commenting on the blessings of meditating on God's Name, Guru Ji says: "By meditating, the hard to obtain invaluable body gets sanctified, and one sheds the dread of the demon of death. Even the sins committed by the worst sinners are shed by enshrining God's Name in their hearts."(1)

In conclusion, Guru Ji says: "(O' my friends), whosoever listens to the immaculate praise of God, their pain of birth and death vanishes. But O' Nanak, it is only by good fortune that we obtain (the merit of meditation, doing which) our mind and body are delighted."(2-4-23)

The message of this *shabad* is that if we want to wash off the sins of myriads of our births, and want to enjoy the pleasures of heaven, then we should seek the company of the saints and meditate on God's Name again and again.

ਪੰਨਾ ੧੨੦੯

ਸਾਰਗ ਮਹਲਾ ੫ ਦੁਪਦੇ ਘਰੁ ੪

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

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saarag mehlāa 5 dupday ghar 4

ik-o^Nkaar satgur parsaad.

ਮੋਹਨ ਘਰਿ ਆਵਹੁ ਕਰਉ ਜੋਦਰੀਆ ॥
ਮਾਨੁ ਕਰਉ ਅਭਿਮਾਨੈ ਬੋਲਉ ਭੂਲ ਚੂਕ ਤੇਰੀ ਪ੍ਰਿਅ
ਚਿਰੀਆ ॥੧॥ ਰਹਾਉ ॥

mohan ghar aavhu kara-o jodree-aa.
maan kara-o abhimaanai bola-o bhoool chook
tayree pari-a chiree-aa. ||1||

ਨਿਕਟਿ ਸੁਨਉ ਅਰੁ ਪੇਖਉ ਨਾਹੀ ਭਰਮਿ ਭਰਮਿ ਦੁਖ
ਭਰੀਆ ॥
ਹੋਇ ਕ੍ਰਿਪਾਲ ਗੁਰ ਲਾਹਿ ਪਾਰਦੋ ਮਿਲਉ ਲਾਲ ਮਨੁ
ਹਰੀਆ ॥੧॥

nikat sun-o ar paykha-o naahee bharam bharam
dukh bharee-aa.
ho-ay kirpaal gur laahi paardo mila-o laal man
haree-aa. ||1||

ਏਕ ਨਿਮਖ ਜੇ ਬਿਸਰੈ ਸੁਆਮੀ ਜਾਨਉ ਕੋਟਿ ਦਿਨਸ ਲਖ
ਬਰੀਆ ॥
ਸਾਧਸੰਗਤਿ ਕੀ ਭੀਰ ਜਉ ਪਾਈ ਤਉ ਨਾਨਕ ਹਰਿ ਸੰਗਿ
ਮਿਰੀਆ ॥੨॥੧॥੨੪॥

ayk nimakh jay bisrai su-aamee jaan-o kot dinas
lakh baree-aa.
saaDhsangat kee bheer ja-o paa-ee ta-o naanak
har sang miree-aa. ||2||1||24||

Sarang Mehla-5 Dupadaiy Ghar-4

In this *shabad*, Guru Ji once again uses the metaphor of a young innocent bride, who with extreme love and craving is most humbly praying and pining for her beloved to come home and bless her with his blissful sight. Many *Sikh Raagis* (musicians) sing this *shabad* in classical tunes with a spell binding effect on the listeners.

So touching the heights of poetry and imagery of that young bride calling for her Beloved Spouse, Guru Ji says: “O’ my beloved bewitching Spouse, with utmost respect I make a submission to You to come home, (my heart). I am indulging in self-conceit, and speaking arrogantly, but whatever errors or mistakes (I am making, still) O’ dear, I am Your hand-maiden, (therefore please pardon me).”(1-pause)

Describing the present state of his mind, and praying to his Guru to help him, he says: “(O’ God), I hear that You are very near, but I cannot see You, and wandering in doubt, I keep suffering in pain. Therefore, I pray to my Guru, and say: O’ my Guru, please be kind and remove this curtain (of ego from my mind), so that I may meet my beloved God and my mind may blossom forth.”(1)

Now Guru Ji concludes the *shabad* by describing the intensity of his craving for his beloved God, and how ultimately he has been able to meet Him. He says: “(O’ my friends, even if) for a moment, my Beloved goes out of my mind, it appears as if millions of days and years have passed. But when (I) obtained the company of saints, then (I) Nanak was able to meet my Beloved (God).”(2-1-24)

The message of this *shabad* is that if we want to meet our beloved Spouse, then we should join the company of the saints and most lovingly pray to Him to abide in our heart, so that showing mercy He may bless us with His sight.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਬ ਕਿਆ ਸੋਚਉ ਸੋਚ ਬਿਸਾਰੀ ॥
ਕਰਣਾ ਸਾ ਸੋਈ ਕਰਿ ਰਹਿਆ ਦੇਹਿ ਨਾਉ ਬਲਿਹਾਰੀ
॥੧॥ ਰਹਾਉ ॥

saarag mehlāa 5.

ab ki-aa socha-o soch bisaaree.
karnaa saa so-ee kar rahi-aa deh naa-o
balihaaree. ||1|| rahaa-o.

ਚਹੁ ਦਿਸ ਫੂਲਿ ਰਹੀ ਬਿਖਿਆ ਬਿਖੁ ਗੁਰ ਮੰਤ੍ਰੁ ਮੂਖਿ
ਗਰੁੜਾਰੀ ॥
ਹਾਥ ਦੇਇ ਰਾਖਿਓ ਕਰਿ ਅਪੁਨਾ ਜਿਉ ਜਲ ਕਮਲਾ
ਅਲਿਪਾਰੀ ॥੧॥

chahu dis fool rahee bikhī-aa bikh gur manṭar
mookh garuṛhaaree.
haath day-ay raakhī-o kar apunaa Ji-o jal kamlā
alipaaree. ||1||

ਹਉ ਨਾਹੀ ਕਿਛੁ ਮੈ ਕਿਆ ਹੋਸਾ ਸਭ ਤੁਮ ਹੀ ਕਲ ਧਾਰੀ ॥
ਨਾਨਕ ਭਾਗਿ ਪਰਿਓ ਹਰਿ ਪਾਛੈ ਰਾਖੁ ਸੰਤ ਸਦਕਾਰੀ
॥੨॥੨॥੨੫॥

ha-o naahee kichh mai ki-aa hosaa sabh tum hee
kal Dhaaree.
naanak bhaag pari-o har paachhai raakh sant
sadkaaree. ||2||2||25||

Sarang Mehla-5

Many times, when we take a look at the mess in which the world seems to be so hopelessly mired, and see how swayed by *Maya* (craving for worldly riches and power), people keep doing all kinds of evil things, which many times result in their own suffering and pain, we start thinking, what can we do or should do to straighten out this mess? Guru Ji puts himself in this situation, and then shares the answer to this question with us for our guidance.

Addressing us, he says: “(O’ God), now what may I think about (the worldly mess. After thinking for a long time, I have come to the conclusion, that) whatever (You) have to do, You are doing, (therefore) I have forsaken all deliberation (on my part, and I only say to You: “O’ God) I am a sacrifice to You, (please) bless me with Your Name.”(1-pause)

Comparing *Maya* (infatuation for worldly riches and power) to the snake poison, Guru Ji says: “(No doubt) the poison of *Maya* is spreading in all the four directions (of the world. From this poison, only that person has been saved), in whose mouth is the Guru’s *Mantra* (the Guru’s word, which acts like) *Garurr Mantra* (the antidote for snake poison). By extending his hand, whom (the Guru has saved from the evil influences of the world, that person remains so detached from worldly influences), as a lotus remains detached (from the dirty water surrounding it).”(1)

In conclusion, Guru Ji says: “I am nothing and will never be anything, because it is all Your power, which is supporting me. (I) Nanak, therefore have hastened to the sanctuary of saints, please save me on account of Your saints.”(2-2-25)

The message of this *shabad* is that this world is full of poison of worldly evils, which cause pain and suffering, and there is really not much anybody can do about it. Whatever is happening is happening by God’s will. The only way to save ourselves from this poison is to act in accordance with *Gurbani* (the advice of saints and Gurus in *Guru Granth Sahib Ji*), and pray to God to save us for the sake of His saints (Gurus).

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਬ ਮੋਹਿ ਸਰਬ ਉਪਾਵ ਬਿਰਕਾਤੇ ॥

ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਸੁਆਮੀ ਹਰਿ ਏਕਸੁ ਤੇ ਮੇਰੀ ਗਾਤੇ
॥੧॥ ਰਹਾਉ ॥

saarag mehlāa 5.

ab mohi sarab upaav birkaatay.

karan kaaran samrath su-aamee har aykas tay
mayree gaatay. ||1|| rahaa-o.

ਦੇਖੇ ਨਾਨਾ ਰੂਪ ਬਹੁ ਰੰਗਾ ਅਨ ਨਾਹੀ ਤੁਮ ਭਾਂਤੇ ॥

daykhay naanaa roop baho rangaa an naahee
tum bhaaṭtay.

ਦੋਹਿ ਅਧਾਰੁ ਸਰਬ ਕਉ ਠਾਕੁਰ ਜੀਅ ਪ੍ਰਾਨ ਸੁਖਦਾਤੇ
॥੧॥

ਕ੍ਰਮਤੋ ਕ੍ਰਮਤੋ ਹਾਰਿ ਜਉ ਪਰਿਓ ਤਉ ਗੁਰ ਮਿਲਿ ਚਰਨ
ਪਰਾਤੇ ॥

ਕਹੁ ਨਾਨਕ ਮੈ ਸਰਬ ਸੁਖੁ ਪਾਇਆ ਇਹ ਸੂਖਿ ਬਿਹਾਨੀ
ਰਾਤੇ ॥੨॥੩॥੨੬॥

day^{hi} aDhaar sarab ka-o thaakur jee-a paraan
sukh-daatay. ||1||

bharmatou bharmatou haar ja-o pari-o ta-o gur
mil charan paraatay.

kaho naanak mai sarab sukh paa-i-aa ih sookh
bihaanee raatay. ||2||3||26||

Sarang Mehla-5

In the opening lines of previous *shabad*, Guru Ji stated that whatever God has to do, He is doing; therefore he has forsaken all deliberation on his part. In this *shabad*, he elaborates on this idea and shares with us, ultimately from where did he find peace of mind?

He says: “I have now abandoned all efforts. (I have come to the conclusion, that my) Master is capable of doing and getting (everything) done, and it is from that one God (alone), I will obtain my emancipation.”(1-pause)

Expressing his praise for God, Guru Ji says: “(O’ God), I have seen myriads of beauteous and colorful forms, but none is as (beautiful) as You. O’ Master, the Giver of comfort to life and soul, You give peace and support to all.”(1)

Guru Ji concludes the *shabad*, by telling us, where he ultimately found peace. He said: “After wandering around, I got exhausted, and acknowledged defeat. Then meeting the Guru, I caught hold of (God’s) feet (started meditating on God’s Name. I) Nanak say, (then) I obtained total bliss, (and from then on), this night (of my life) passed in peace.”(2-3-26)

The message of this *shabad* is that we should abandon all other efforts and clever ideas. Acting on the guidance of the Guru (following *Gurbani* in Guru Granth Sahib), we should meditate on God’s Name. Then we will spend this life of ours in peace and bliss.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਬ ਮੋਹਿ ਲਬਧਿਓ ਹੈ ਹਰਿ ਟੇਕਾ ॥

ਗੁਰ ਦਇਆਲ ਭਏ ਸੁਖਦਾਈ ਅੰਧੁਨੈ ਮਾਣਿਕੁ ਦੇਖਾ ॥੧॥
ਰਹਾਉ ॥

ਕਾਟੇ ਅਗਿਆਨ ਤਿਮਰ ਨਿਰਮਲੀਆ ਬੁਧਿ ਬਿਗਾਸ
ਬਿਬੇਕਾ ॥

ਜਿਉ ਜਲ ਤਰੰਗ ਫੇਨੁ ਜਲ ਹੋਈ ਹੈ ਸੇਵਕ ਠਾਕੁਰ ਭਏ
ਏਕਾ ॥੧॥

ਜਹ ਤੇ ਉਠਿਓ ਤਹ ਹੀ ਆਇਓ ਸਭ ਹੀ ਏਕੈ ਏਕਾ ॥

ਨਾਨਕ ਦ੍ਰਿਸਟਿ ਆਇਓ ਸ੍ਰਬ ਠਾਈ ਪ੍ਰਾਣਪਤੀ ਹਰਿ
ਸਮਕਾ ॥੨॥੪॥੨੭॥

saarag mehlāa 5.

ab mohi lab^Dhi-o hai har taykaa.

gur da-i-aal bha-ay sukh-daa-ee an^Dhulai
maanik daykhaa. ||1|| rahaa-o.

kaatay agi-aan timar nirmalee-aa bu^Dh bigaas
bibaykaa.

ji-o jal tarang fayn jal ho-ee hai sayvak thaakur
bha-ay aykaa. ||1||

jah tay uthi-o tah hee aa-i-o sab^h hee aykai
aykaa.

naanak darisat aa-i-o sarab thaa-ee paraan^{pa}tee
har samkaa. ||2||4||27||

Sarang Mehla-5

In the concluding lines of previous *shabad*, Guru Ji stated, “after wandering around, he got exhausted and acknowledged defeat (of his own efforts). Then meeting the Guru, he

caught hold of (God's) feet (started meditating on God's Name, and he obtained total bliss. From then on), this night (of his life) passed in peace." In this *shabad*, he shares with us his present state of mind and what kind of new insight he has obtained regarding God and this universe.

He says: "(I feel that since the time) the bliss-giving Guru has become gracious to me, (I have obtained such divine wisdom, as if a) blind person has seen a ruby. Because now I have discovered the support of God."(1-pause)

Describing, what this divine wisdom did to his mind, Guru Ji says: "Dispelling the darkness of my ignorance, (that divine wisdom) rendered me immaculate, and there was delight and a sense of discrimination (between good and evil in my) intellect. (Now I have realized that) just as the waves and foam in water become water, similarly the servant and the Master have also become one."(1)

In conclusion Guru Ji says: "(I have now realized, that) from where the creature originates, it (ultimately) comes back to the same place (merges into its original source), and everything has come from the same one (God. Now the Master) is visible to Nanak in all places, who is equally the Master of life of all."(2-4-27)

The message of this *shabad* is that if we seek the shelter of the Guru and reflect on the wisdom contained in *Gurbani*, then we will realize that we all creatures have originated from the same one God, and like waves merging in the water from which these originally emerge, we will also ultimately merge in God, our original Source.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮੇਰਾ ਮਨੁ ਏਕੈ ਹੀ ਪ੍ਰਿਅ ਮਾਂਗੈ ॥

ਪੇਖਿ ਆਇਓ ਸਰਬ ਥਾਨ ਦੇਸ ਪ੍ਰਿਅ ਰੋਮ ਨ ਸਮਸਰਿ ਲਾਗੈ
॥੧॥ ਰਹਾਉ ॥

ਮੈ ਨੀਰੇ ਅਨਿਕ ਭੋਜਨ ਬਹੁ ਬਿੰਜਨ ਤਿਨ ਸਿਉ ਦ੍ਰਿਸਟਿ ਨ
ਕਰੈ ਚੁਚਾਂਗੈ ॥

ਹਰਿ ਰਸੁ ਚਾਹੈ ਪ੍ਰਿਅ ਪ੍ਰਿਅ ਮੁਖਿ ਟੇਰੈ ਜਿਉ ਅਲਿ ਕਮਲਾ
ਲੋਭਾਂਗੈ ॥੧॥

ਪੰਨਾ ੧੨੧੦

ਗੁਣ ਨਿਧਾਨ ਮਨਮੋਹਨ ਲਾਲਨ ਸੁਖਦਾਈ ਸਰਬਾਂਗੈ ॥

ਗੁਰਿ ਨਾਨਕ ਪ੍ਰਭ ਪਾਹਿ ਪਠਾਇਓ ਮਿਲਹੁ ਸਖਾ ਗਲਿ ਲਾਗੈ
॥੨॥੫॥੨੮॥

saarag mehlaa 5.

mayraa man aykai hee pari-a maaⁿgai.

pay^{kh} aa-i-o sarab thaana ^{days} pari-a rom na
samsar laagai. ||1|| rahaa-o.

mai neeray anik ^{bho}jan baho binjan tin si-o
^{dar}isat na karai ruchaaⁿgai.

har ras chaahai pari-a pari-a muk^h tayrai ji-o
al kamlaa lob^haaⁿgai. ||1||

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gun niDhaan manmohan laalan sukh-daa-ee
sarbaaⁿgai.

gur naanak parab^h paahi path^haa-i-o milhu
sak^haa gal laagai. ||2||5||28||

Sarang Mehla-5

In this *shabad*, Guru Ji shares with us what kind of deep longing and craving for God he has in his mind, and how, except for his Beloved, nothing else seems beautiful or interesting to him. Indirectly he tells us what kind of love we need to develop, if we want to meet our bliss-giving Creator.

He says: “My mind craves only for (the sight of my) adorable Groom. I have visited and seen all places and countries, but nothing seems even close to my Beloved (God).” (1-pause)

Describing, how not even the most delicious of dishes interest his mind, and how it keeps asking for the sight of beloved God, Guru Ji says: “(Even when) innumerable dainty dishes are laid out before me, (my mind doesn’t want to) look at or show any interest in these, but just as a bumble-bee craves for the lotus flower, similarly my mind wants the relish of God’s nectar, and from its mouth (seems to be) uttering the name of its Beloved (God).”(1)

Just as many times, when we seek an interview with a very important person, we take some reference from a close friend or relative of that person with us, similarly, Guru Ji approaches God and most humbly says: “O’ my Beloved, the treasure of virtues, enticer of hearts, and Giver of peace to all, Guru has sent (me), Nanak to God (You). Therefore O’ my loving friend, please come and meet me by embracing me to Your bosom.”(2-5-28)

The message of this *shabad* is that we should have such an intense love and craving for our Beloved God in our heart, that all worldly possessions, foods or drinks shouldn’t be of any interest to us, unless we are able to see the blissful sight of our God. Further, we should keep praying to our Guru, to intercede on our behalf, and ask God to bless us, for the sake of His saint (Guru).

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਬ ਮੋਰੇ ਠਾਕੁਰ ਸਿਉ ਮਨੁ ਮਾਨਾ ॥
ਸਾਧ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਭਏ ਹੇ ਇਹੁ ਛੇਦਿਓ ਦੁਸਟੁ
ਬਿਗਾਨਾ ॥੧॥ ਰਹਾਉ ॥
ਤੁਮ ਹੀ ਸੁੰਦਰ ਤੁਮਹਿ ਸਿਆਨੇ ਤੁਮ ਹੀ ਸੁਘਰ ਸੁਜਾਨਾ
॥
ਸਗਲ ਜੋਗ ਅਰੁ ਗਿਆਨ ਧਿਆਨ ਇਕ ਨਿਮਖ ਨ
ਕੀਮਤਿ ਜਾਨਾ ॥੧॥

ਤੁਮ ਹੀ ਨਾਇਕ ਤੁਮਹਿ ਛਤ੍ਰਪਤਿ ਤੁਮ ਪੂਰਿ ਰਹੇ
ਭਗਵਾਨਾ ॥
ਪਾਵਉ ਦਾਨੁ ਸੰਤ ਸੇਵਾ ਹਰਿ ਨਾਨਕ ਸਦ ਕੁਰਬਾਨਾ
॥੨॥੬॥੨੯॥

saarag mehlā 5.

ab moro ṭhaakur si-o man maanaaⁿ.
saaDh kirpaal da-i-aal bha-ay hai ih chhaydi-o
ḍusat bigaanaa. ||1|| rahaa-o.
tum hee sunder tumeh si-aanay tum hee sug^har
sujaanaa.
sagal jog ar gi-aan Dhi-aan ik nimakh na keemat
jaanaaⁿ. ||1||

tum hee naa-ik tum^hahi chhatarpat tum poor rahay
bhagvaanaa.
paava-o daan sant sayvaa har naanak sad
kurbaanaaⁿ. ||2||6||29||

Sarang Mehla-5

In the previous so many *shabads*, Guru Ji advised us to seek the shelter of the Guru, and under his guidance meditate on God’s Name with true love and devotion. The question arises, why do we need shelter and guidance of the Guru at all? Why can’t we directly meditate on God’s Name on our own? The answer is that meditating on God’s Name doesn’t mean repeating any particular word or phrase. It has to be done with intense love, dedication, and respect for God. These things don’t arise in our mind, unless someone educates us about the excellent qualities and power of God, and helps us develop an intense love and appreciation for Him in our hearts. In this *shabad*, Guru Ji shares with us what kind of divine understanding his Guru has given him regarding his Master, and what is the present state of his mind after that.

He says: “(O’ my friends), my mind has been totally won over by my Master. (The) merciful saint (Guru) has become kind to me. He has destroyed the demon of duality (evil thought, which made me think of God as a stranger).”(1-pause)

Describing what kind of new and immaculate understanding he has obtained, Guru Ji says: “(O’ God, I have now realized that) You alone are beautiful, You alone are (truly) wise, and You alone are (truly) sagacious. Those, who engage in Yoga, learning, or meditation, have not understood Your worth, even for a single moment.”(1)

Guru Ji concludes the *shabad* by once again acknowledging God’s power and greatness. Stating his desire, he says: “(O’ God, I don’t care what others may think, but I know that) You alone are the (true) king, with a canopy over Your head, and O’ God, You are pervading everywhere. (My only wish is) that I may be blessed with the charity of service of saints, and (I) Nanak may always be a sacrifice (to You).”(2-6-29)

The message of this *shabad* is that we should seek the guidance of the saint Guru, so that he may dispel our doubt and estrangement from God, and educate us about His wonderful qualities and virtues, so that our mind may truly love, respect, and appreciate Him, and by meditating on His Name, with true love and dedication, we may become one with Him.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮੇਰੈ ਮਨਿ ਚੀਤਿ ਆਏ ਪ੍ਰਿਅ ਰੰਗਾ ॥

ਬਿਸਰਿਓ ਧੰਧੁ ਬੰਧੁ ਮਾਇਆ ਕੇ ਰਜਨਿ ਸਬਾਈ ਜੰਗਾ
॥੧॥ ਰਹਾਉ ॥

ਹਰਿ ਸੇਵਉ ਹਰਿ ਰਿਦੈ ਬਸਾਵਉ ਹਰਿ ਪਾਇਆ ਸਤਸੰਗਾ
॥

ਐਸੇ ਮਿਲਿਓ ਮਨੋਹਰੁ ਪ੍ਰੀਤਮੁ ਸੁਖ ਪਾਏ ਮੁਖ ਮੰਗਾ ॥੧॥

ਪ੍ਰਿਉ ਅਪਨਾ ਗੁਰਿ ਬਸਿ ਕਰਿ ਦੀਨਾ ਭੋਗਉ ਭੋਗ ਨਿਸੰਗਾ
॥

ਨਿਰਭਉ ਭਏ ਨਾਨਕ ਭਉ ਮਿਟਿਆ ਹਰਿ ਪਾਇਓ ਪਾਠੰਗਾ
॥੨॥੨॥੩੦॥

saarag mehlā 5.

mayrai man cheet̃ aa-ay pari-a rangaa.

bisri-o DhanDh banDh maa-i-aa ko rajan
sabaa-ee jangaa. ||1|| rahaa-o.

har sayva-o har ridai basaava-o har paa-i-aa
satsangaa.

aiso mili-o manohar pareetam sukh paa-ay mukh
mangaa. ||1||

pari-o apnaa gur bas kar deenaa bhoga-o bhog
nisangaa.

nirbha-o bha-ay naanak bha-o miti-aa har
paa-i-o paathangaa. ||2||7||30||

Sarang Mehla-5

In the previous *shabad* Guru Ji stated that by his Guru’s grace, his mind has been totally won over by his Master. Then he described what kind of understanding he has obtained about God. In this *shabad*, he describes some of the blessings he is enjoying as a result of God coming to abide in his mind.

He says: “(Now) in my mind come the thoughts of wonders of my Beloved (God). Gone are all the affairs and bonds of *Maya* (worldly involvements), and battling with the (evil impulses).”(1-pause)

Describing what he does now, and what is the result, Guru Ji says: “(Since the time), I have obtained God in the saintly congregation, I serve (meditate on) God, and enshrine

God in my heart. I have obtained such a heart-captivating Beloved, that I have obtained the comforts for which I have been asking.”(1)

In conclusion, Guru Ji says: “The Guru has brought under my control my Beloved, and now I enjoy the pleasures of His company without any kind of reservations. Now, I Nanak say that I have become fear free, and all my fear has been erased, because by the recitation of (*Gurbani*, the Guru’s) word, I have obtained God.”(2-7-30)

The message of this *shabad* is that if we truly follow Guru’s advice and meditate on God’s Name, then one day a stage may come, when all our involvements and bonds of worldly *Maya* will be broken, and in our heart we will enshrine and enjoy the company of our most beautiful and playful God.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਰਿ ਜੀਉ ਕੇ ਦਰਸਨ ਕਉ ਕੁਰਬਾਨੀ ॥
ਬਚਨ ਨਾਦ ਮੇਰੇ ਸੁਵਨਹੁ ਪੂਰੇ ਦੇਹਾ ਪ੍ਰਿਅ ਅੰਕਿ
ਸਮਾਨੀ ॥੧॥ ਰਹਾਉ ॥

ਛੂਟਰਿ ਤੇ ਗੁਰਿ ਕੀਈ ਸੋਹਾਗਨਿ ਹਰਿ ਪਾਇਓ
ਸੁਖਤ ਸੁਜਾਨੀ ॥
ਜਿਹ ਘਰ ਮਹਿ ਬੈਸਨੁ ਨਹੀ ਪਾਵਤ ਸੋ ਥਾਨੁ
ਮਿਲਿਓ ਬਾਸਾਨੀ ॥੧॥

ਉਨ੍ਹ ਕੈ ਬਸਿ ਆਇਓ ਭਗਤਿ ਬਛਲੁ ਜਿਨਿ ਰਾਖੀ
ਆਨ ਸੰਤਾਨੀ ॥
ਕਹੁ ਨਾਨਕ ਹਰਿ ਸੰਗਿ ਮਨੁ ਮਾਨਿਆ ਸਭ ਚੂਕੀ
ਕਾਣਿ ਲੋਕਾਨੀ ॥ ੨॥੮॥੩੧॥

saarag mehlā 5.

har jee-o kay darsan ka-o kurbaanee.
bachan naad mayray saravnaahu pooray dayhaa pari-a
ank samaanee. ||1|| rahaa-o.

chhootar tay gur kee-ee sohaagan har paa-i-o sugharh
sujaanee.
jih ghar meh baisan nahee paavat so thaana mili-o
baasaanee. ||1||

un^h kai bas aa-i-o bhagat bachhal jin raakhee aan
santaanee.
kaho naanak har sang man maani-aa sabh chookee
kaan lokaanee. ||2||8||31||

Sarang Mehla-5

In the previous *shabad*, Guru Ji told us that if we truly follow Guru’s advice and meditate on God’s Name, then one day a stage may come, when all our involvements and bonds of worldly *Maya* will be broken, and in our heart we will enshrine, and enjoy the company of our most beautiful and playful God.

In this *shabad* he expresses his delight on seeing the sight of his Beloved (God), and the blessings he is now enjoying.

He says: “I am a sacrifice to the sight of the esteemed God. The music of His (sweet) word always keeps playing in my ears, and my body is merged in the bosom of my Beloved.”(1-pause)

Next expressing his gratitude to his Guru for bringing about this union between him and God, he says: “(I feel as if) from a deserted bride, the Guru has once again made me the happily united wife, and I have obtained the all-wise and sagacious God. The house (of God), in which I couldn’t even sit; now I have been given the same place to reside (God’s abode, where my mind could never reach before, now it remains always focused on it).”(1)

Guru Ji concludes the *shabad* by telling the reason why he couldn’t reach God before, and what happens once our mind is imbued with His love. He says: “(O’ my friends, God is) the

lover of His devotees, who comes under the control of those, who have saved the honor of His saints. (I) Nanak say that once (our) mind reposes its trust in Him, all our dependence on others is ended.”(2-8-31)

The message of this *shabad* is that if we want to enjoy the company of that colorful and beauteous God, then we should seek the blessings of our Guru and faithfully follow his advice (*Gurbani* in *Guru Granth Sahib Ji*).

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਬ ਮੇਰੇ ਪੰਚਾ ਤੇ ਸੰਗੁ ਤੂਟਾ ॥

ਦਰਸਨੁ ਦੇਖਿ ਭਏ ਮਨਿ ਆਨਦ ਗੁਰ ਕਿਰਪਾ ਤੇ ਛੂਟਾ
॥੧॥ ਰਹਾਉ ॥

ਬਿਖਮ ਥਾਨ ਬਹੁਤ ਬਹੁ ਧਰੀਆ ਅਨਿਕ ਰਾਖ ਸੂਰੂਟਾ ॥

ਬਿਖਮ ਗਾਰੁ ਕਰੁ ਪਹੁਚੈ ਨਾਹੀ ਸੰਤ ਸਾਨਥ ਭਏ ਲੂਟਾ
॥੧॥

ਬਹੁਤੁ ਖਜਾਨੇ ਮੇਰੈ ਪਾਲੈ ਪਰਿਆ ਅਮੋਲ ਲਾਲ ਆਖੂਟਾ ॥

ਜਨ ਨਾਨਕ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ਤਉ ਮਨ ਮਹਿ ਰਹਿ ਰਸੁ
ਘੂਟਾ ॥ ੨॥੯॥੩੨॥

saarag mehlā 5.

ab mayro panchaa tay sang tooṭaa.

darsan daykh bhā-ay man aanad gur kirpaa tay
chhootaa. ||1|| rahaa-o.

bikham thaana bahut baho Dharee-aa anik raakh
soorootaa.

bikham gaarah kar pahuchai naahee sant
saanath bhā-ay lootaa. ||1||

bahut khajaanay mayrai paalai pari-aa amol laal
aakhootaa.

jan naanak parabh kirpaa Dhaaree ta-o man
meh har ras ghootaa. ||2||9||32||

Sarang Mehla-5

In the previous *shabad*, Guru Ji had narrated how delighted he was feeling on meeting his Beloved God. In this *shabad*, he describes what kinds of merits and virtues he is enjoying as a result of his union with God, by Guru's grace.

He says: “Seeing (God's) sight, bliss has welled up in my mind, and I have been released (from evil desires. Yes), now I have been freed from the company of the five demons (of lust, anger, greed, attachment, and ego).”(1-pause)

Comparing God's Name to a very precious jewel in a very well guarded fort, Guru Ji says: “(O' my friends, the jewel of Name) is placed in a fort, which is very difficult to reach, and guarded by innumerable warriors (evil impulses). It is surrounded by many deep pits (of worldly attachment, over which) our hand cannot reach. But through the help of the saints, I have conquered the fort, and robbed (obtained that treasure of Name).”(1)

In closing, Guru Ji says: “I have come across many precious treasures, and I have obtained the priceless jewel of inexhaustible wealth. When God showed his mercy on Nanak, in my mind I sucked the God's elixir.”(2-9-32)

The message of this *shabad* is that the jewel of God's Name is very difficult to obtain, because our mind is afflicted with the evil impulses of lust, anger, greed, attachment, and ego. But if we seek the help and guidance of the Guru, then we can overcome all these impulses and worldly attachments, and achieve the state of mind, in which we can enjoy the bliss of God's Name.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਬ ਮੇਰੇ ਠਾਕੁਰ ਸਿਉ ਮਨੁ ਲੀਨਾ ॥

ਪ੍ਰਾਨ ਦਾਨੁ ਗੁਰਿ ਪੂਰੇ ਦੀਆ ਉਰਝਾਇਓ ਜਿਉ ਜਲ
ਮੀਨਾ ॥੧॥ ਰਹਾਉ ॥ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮਦ ਮਤਸਰ ਇਹ ਅਰਪਿ ਸਗਲ
ਦਾਨੁ ਕੀਨਾ ॥ਮੰਤ੍ਰ ਦ੍ਰਿੜਾਇ ਹਰਿ ਅਉਖਧੁ ਗੁਰਿ ਦੀਓ ਤਉ ਮਿਲਿਓ
ਸਗਲ ਪ੍ਰਬੀਨਾ ॥੧॥ਗ੍ਰਿਹੁ ਤੇਰਾ ਤੂ ਠਾਕੁਰੁ ਮੇਰਾ ਗੁਰਿ ਹਉ ਖੋਈ ਪ੍ਰਭੁ
ਦੀਨਾ ॥

ਪੰਨਾ ੧੨੧੧

ਕਹੁ ਨਾਨਕ ਮੈ ਸਰਜ ਘਰੁ ਪਾਇਆ ਹਰਿ ਭਗਤਿ
ਭੰਡਾਰ ਖਜੀਨਾ ॥੨॥੧੦॥੩੩॥

saarag mehlāa 5.

ab mayro thaakur si-o man leenaa.paraan daan gur poorai dee-aa urjhaa-i-o ji-o jal
meenaa. ||1|| rahaa-o.kaam kroDh lobh mad matsar ih arap sagal daan
keenaa.mantar drirh-aa-ay har a-ukhaDh gur dee-o ta-o
mili-o sagal parbeenaa. ||1||garihu tayraa too thaakur mayraa gur ha-o kho-ee
parabh deenaa.

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kaho naanak mai sahj ghar paa-i-aa har bhagat
bhandaar khajeenaa. ||2||10||33||

Sarang Mehla-5

In the previous *shabad*, Guru Ji told us that the jewel of God's Name is very difficult to obtain, because our mind is afflicted with the evil impulses of lust, anger, greed, attachment, and ego. But if we seek the help and guidance of the Guru, then we can overcome all these impulses and worldly attachments, and achieve the state of mind, in which we can enjoy the bliss of God's Name. In this *shabad*, he describes how his Guru has helped him to get rid of his evil impulses, and how his mind is now totally attuned to God's meditation.

He says: "(O' my friends), now my mind remains attuned to my Master. The perfect Guru has given me the charity of (spiritual) life, and has involved (me with God), as a fish is involved with water (cannot survive without it)." (1-pause)

Describing, what happened when his Guru made him internalize his *mantra*, he says: "After making me internalize his mantra, when the Guru gave me the medicine of God's Name, I met (the Creator), who is perfect in all qualities. (Then I discarded all my vices like) lust, anger, greed, ego, and jealousy, (as if) I have given away all these) in charity." (1)

Guru Ji concludes the *shabad* by expressing his gratitude to his Guru, and says: "The Guru has helped me to get rid of my ego, and has united me with God. (Now, I say to

Him: "O' God), this home (my heart), is Yours, and You are my Master. Nanak says, (by Guru's grace), I have obtained the Source of poise, the treasure of God's meditation." (2-10-33)

The message of this *shabad* is that when the perfect Guru shows his mercy upon us he blesses us with a God's Name. Then our sense of lust, anger, greed, attachment and ego goes away, and our mind is attuned to His devotion, which is the real source of peace, poise, and bliss.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮੋਹਨ ਸਭਿ ਜੀਅ ਤੇਰੇ ਤੂ ਤਾਰਹਿ ॥

saarag mehlāa 5.

mohan sabh jee-a tayray too taareh.

ਛੁਟਹਿ ਸੰਘਾਰ ਨਿਮਖ ਕਿਰਪਾ ਤੇ ਕੋਟਿ ਬ੍ਰਹਮੰਡ ਉਧਾਰਹਿ
॥੧॥ ਰਹਾਉ ॥

chhuteh sanghaar nimakh kirpaa tay kot
barahmand uDhaareh. ||1|| rahaa-o.

ਕਰਹਿ ਅਰਦਾਸਿ ਬਹੁਤੁ ਬੇਨੰਤੀ ਨਿਮਖ ਨਿਮਖ ਸਾਮ੍ਹਾਰਹਿ
॥

karahi ardaas bahuṭ baynantēe nimakh nimakh
saamaa^mrahi.

ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਦੀਨ ਦੁਖ ਭੰਜਨ ਹਾਥ ਦੇਇ ਨਿਸਤਾਰਹਿ
॥੧॥

hohu kirpaal deen dukh bhanjan haath day-ay
nistāareh. ||1||

ਕਿਆ ਏ ਭੂਪਤਿ ਬਪੁਰੇ ਕਹੀਅਹਿ ਕਹੁ ਏ ਕਿਸ ਨੇ ਮਾਰਹਿ
॥

ki-aa ay bhoopatṭ bapuray kahee-ahi kaho ay kis
no maareh.

ਰਾਖੁ ਰਾਖੁ ਰਾਖੁ ਸੁਖਦਾਤੇ ਸਭੁ ਨਾਨਕ ਜਗਤੁ ਤੁਮ੍ਹਾਰਹਿ
॥੨॥੧੧॥੩੪॥

raakh raakh raakh sukh-daataṭy sabh naanak
jagatṭ tum^maarahi. ||2||11||34||

Sarang Mehla-5

It appears that Guru Ji uttered this *shabad*, in a state of extreme compassion and pity to pray for the suffering humanity, which was being subjected to the cruel tyrannies of the rulers of that time and was crying for help.

On behalf of all humanity, Guru Ji says: “O’ my enticing God, all the creatures belong to You and it is You who can emancipate them (from their pain and suffering). Even with a trace of Your mercy, the cruelest beings cease from their tyrannies and (in this way) You save millions of universes.”(1-pause)

Pointing out how all the creatures remember Him and pray for His mercy, Guru Ji says: “(O’ God, these poor creatures) pray and make many requests and remember You at each and every moment. O’ the Destroyer of pains of the meek, be gracious and emancipate them (from oppression) by extending Your hand.”(1)

Guru Ji concludes the *shabad* by expressing his complete confidence in God and asking Him to save this world of His. He says: “(O’ God), what are these poor persons (before You) whom we call kings, whom can they kill? Nanak says, O’ the Giver of bliss, save them, save them all, the entire world is Yours.”(2-11-34)

The message of this *shabad* is that even when some tyrannical rulers are trying to terrorize us we should have full faith in God and keep praying for His help and He would surely save us in the end.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਬ ਮੋਹਿ ਧਨੁ ਪਾਇਓ ਹਰਿ ਨਾਮਾ ॥

ਭਏ ਅਚਿੰਤਿ ਤ੍ਰਿਸਨ ਸਭ ਬੁਝੀ ਹੈ ਇਹੁ ਲਿਖਿਓ ਲੇਖੁ
ਮਥਾਮਾ ॥੧॥ ਰਹਾਉ ॥

saarag mehlā 5.

ab mohi Dhan paa-i-o har naamaa.

bha-ay achintṭ trisan sabh bujhee hai ih likhi-o
laykh mathaamaa. ||1|| rahaa-o.

ਖੋਜਤ ਖੋਜਤ ਭਇਓ ਬੈਰਾਗੀ ਫਿਰਿ ਆਇਓ ਦੇਹ
ਗਿਰਾਮਾ ॥

ਗੁਰਿ ਕ੍ਰਿਪਾਲਿ ਸਉਦਾ ਇਹੁ ਜੋਰਿਓ ਹਥਿ ਚਰਿਓ ਲਾਲੁ
ਅਗਾਮਾ ॥੧॥

khojat khojat bha-i-o bairagee fir aa-i-o dayh
giraamaa.

gur kirpaal sa-udaa ih jori-o hath chari-o laal
agaamaa. ||1||

ਆਨ ਬਾਪਾਰ ਬਨਜ ਜੋ ਕਰੀਅਹਿ ਤੇਤੇ ਦੂਖ ਸਹਾਮਾ ॥
ਗੋਬਿੰਦ ਭਜਨ ਕੇ ਨਿਰਭੈ ਵਾਪਾਰੀ ਹਰਿ ਰਾਸਿ ਨਾਨਕ
ਰਾਮ ਨਾਮਾ ॥੨॥੧੨॥੩੫॥

aan baapaar banaj jo karee-ah taytay dookh
sahaamaa.
gobind bhajan kay nirbhai vaapaaree har raas
naanak raam naamaa. ||2||12||35||

Sarang Mehla-5

In this world, people enter different kinds of businesses with the main and perhaps the sole purpose of earning more and more money. Often all these businesses fail to satisfy one's hunger for worldly wealth and end up causing pain and misery. In this *shabad*, Guru Ji tells us about a different kind of business, by entering which, one always obtains profit, and enjoys a state of complete satisfaction and peace.

So talking about that unique wealth and business. Guru Ji says: “(O’ my friends, by Guru’s grace) now I have obtained the wealth of God’s Name. (By virtue of which), I have become carefree and all my desire (for worldly wealth) has been quenched, (as if) such was the destiny written on my forehead.”(1-pause)

Describing how he came across this wealth of Name, he says: “Searching again and again (for such wealth), I had become (sad) and detached (and then) I came back to the village of my body (and looked inside). Then the merciful Guru, arranged this ware (of Name for me) and I came across this incomprehensible ruby (of God’s Name).”(1)

Guru Ji concludes the *shabad* by making an observation on the basis of his personal experience. He says: “(O’ my friends, except for God’s Name), how many other kinds of businesses we do, that many pains we suffer. (But, they) who are the dealers of (God’s) praise remain fear free, because O’ Nanak, God’s Name is their capital (in trade).”(2-12-35)

The message of this *shabad* is that instead of running after worldly wealth, we should devote time to meditating on God’s Name under Guru’s guidance. We would find that we have such a wealth, which quenches all our thirst for worldly wealth and blesses us with a state of peace, fearlessness, and contentment.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮੇਰੈ ਮਨਿ ਮਿਸਟ ਲਗੇ ਪ੍ਰਿਅ ਬੋਲਾ ॥
ਗੁਰਿ ਬਾਹ ਪਕਰਿ ਪ੍ਰਭ ਸੇਵਾ ਲਾਏ ਸਦ ਦਇਆਲੂ
ਹਰਿ ਢੋਲਾ ॥੧॥ ਰਹਾਉ ॥

ਪ੍ਰਭ ਤੂ ਠਾਕੁਰੁ ਸਰਬ ਪ੍ਰਤਿਪਾਲਕੁ ਮੋਹਿ ਕਲਤੁ ਸਹਿਤ
ਸਭਿ ਗੋਲਾ ॥
ਮਾਣੁ ਤਾਣੁ ਸਭੁ ਤੂਹੈ ਤੂਹੈ ਇਕੁ ਨਾਮੁ ਤੇਰਾ ਮੈ ਢੋਲਾ
॥੧॥

ਜੇ ਤਖਤਿ ਬੈਸਾਲਹਿ ਤਉ ਦਾਸ ਤੁਮ੍ਹਾਰੇ ਘਾਸੁ
ਬਢਾਵਹਿ ਕੇਤਕ ਬੋਲਾ ॥
ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਪੁਰਖ ਬਿਧਾਤੇ ਮੇਰੇ ਠਾਕੁਰ ਅਗਹ
ਅਭੋਲਾ ॥੨॥੧੩॥੩੬॥

saarag mehlāa 5.

mayrai man misat lagay pari-a bolaa.
gur baah pakar parabhh sayvaa laa-ay sad da-i-aal
har dholaa. ||1|| rahaa-o.

parabhh too thaakur sarab partipaalak mohi kaltar
sahit sabh golaa.
maan taan sabh toohai toohai ik naam tayraa mai
ol'aa. ||1||

jay takhat baisaaleh ta-o daas tum'aaray ghaas
badhaaveh kaytak bolaa.
jan naanak kay parabhh purakh biDhaatay mayray
thaakur agah atolaa. ||2||13||36||

Sarang Mehla-5

In the opening lines of previous *shabad*, Guru Ji stated that by Guru's grace he has obtained the wealth of God's Name. (By virtue of which) he has become carefree and all his desire for worldly wealth has been quenched. In this *shabad*, he describes how much he has fallen in love with God and how he is ready to surrender to His will.

He says: "(O' my friends, now) the words of beloved (God) seem pleasing to my mind. Holding my hand the Guru has yoked me to the service (and devotion) of God, (and I have realized) that the beloved God is always merciful."(1-pause)

Next humbly addressing God Himself, Guru Ji says: "(O' God), You are the Master and Sustainer of all; along with my wife (and other family members), we are Your slaves. (O' God), You alone are my pride and honor, and Your Name alone is my shield (and protection)."(1)

In conclusion, Guru Ji says: "(O' God, the Creator, O' the unfathomable and immeasurable Master of devotee Nanak, if You make us sit on a throne, we still would remain Your slaves, (and if You) make us cut grass (for our sustenance, even then), what can we say (or about what can we complain)?"(2-13-36)

The message of this *shabad* is that we should be in so much love with God that whether He blesses us with honor and fame like that of a king, or makes us poor and destitute like a grass cutter, we should always remain humble and faithful servants of God and His will should always seem sweet and pleasing to us.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਰਸਨਾ ਰਾਮ ਕਹਤੁ ਗੁਣ ਸੋਹੰ ॥
ਏਕ ਨਿਮਖ ਓਪਾਇ ਸਮਾਵੈ ਦੇਖਿ ਚਰਿਤ ਮਨ ਮੋਹੰ
॥੧॥ ਰਹਾਉ ॥

ਜਿਸੁ ਸੁਣਿਐ ਮਨਿ ਹੋਇ ਰਹਸੁ ਅਤਿ ਰਿਦੈ ਮਾਨ ਦੁਖ
ਜੋਹੰ ॥
ਸੁਖੁ ਪਾਇਓ ਦੁਖੁ ਦੂਰਿ ਪਰਾਇਓ ਬਣਿ ਆਈ ਪ੍ਰਭ
ਤੋਹੰ ॥੧॥

ਕਿਲਵਿਖ ਗਏ ਮਨ ਨਿਰਮਲ ਹੋਈ ਹੈ ਗੁਰਿ ਕਾਢੇ
ਮਾਇਆ ਦੋਹੰ ॥
ਕਹੁ ਨਾਨਕ ਮੈ ਸੋ ਪ੍ਰਭੁ ਪਾਇਆ ਕਰਣ ਕਾਰਣ ਸਮਰਥੋਹੰ
॥੨॥੧੪॥੩੭॥

saarag mehlāa 5.

rasnaa raam kahaṭ gūṇ soha^N.
ayk nimakh opaa-ay samaavai daykh chariṭ man
moha^N. ||1|| rahaa-o.

jis suni-ai man ho-ay rahas aṭ ridai maan dukh
joha^N.
sukh paa-i-o dukh door paraa-i-o ban aa-ee parabh
toha^N. ||1||

kilvikh ga-ay man nirmal ho-ee hai gur kaadḥay
maa-i-aa daroha^N.
kaho naanak mai so parabh paa-i-aa karan kaaran
samrathoha^N. ||2||14||37||

Sarang Mehla-5

In many previous *shabads*, Guru Ji advised us to meditate on God's Name and sing His praises. In this *shabad*, he tells us what kind of virtues and blessings we obtain by doing so.

He says: "(O' my friends), our tongue looks beautiful when it utters God's Name. Within one instant that God creates (the universe) and absorbs it back into Him. One's mind is captivated seeing His wonders."(1-pause)

Now acknowledging how much liking he has developed for God, Guru Ji says: “(O’ God), the one who is imbued with Your love, has obtained peace and all his or her sorrow goes away. (O’ God, You are such that) listening about whose wonders one’s mind is extremely amazed and the arrogance of the mind and all one’s sorrows are destroyed.”(1)

Summarizing the blessings obtained by him, Guru Ji says: “The Guru has driven out (of me) the guiles and the deceits for the sake of *Maya* (the worldly riches and power), my sins have been removed, and my mind has become immaculate. Nanak says I have obtained that God, who is powerful to do or to cause anything (to happen).”(2-14-37)

The message of this *shabad* is that we should sing praises of God and reflect on His wonders. When we do so, we would be so wonderstruck and filled with praise of God that we would fall in love with Him. Then our mind would become pure and all our sins, fears, and sorrows would disappear.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਨੈਨਹੁ ਦੇਖਿਓ ਚਲਤੁ ਤਮਾਸਾ ॥

ਸਭ ਹੁ ਦੂਰਿ ਸਭ ਹੁ ਤੇ ਨੇਰੈ ਅਗਮ ਅਗਮ ਘਟ ਵਾਸਾ
॥੧॥ ਚਹਾਉ ॥

ਅਭੁਲੁ ਨ ਭੂਲੈ ਲਿਖਿਓ ਨ ਚਲਾਵੈ ਮਤਾ ਨ ਕਰੈ ਪਚਾਸਾ ॥

ਖਿਨ ਮਹਿ ਸਾਜਿ ਸਵਾਰਿ ਬਿਨਾਹੈ ਭਗਤਿ ਵਛਲ ਗੁਣਤਾਸਾ
॥੧॥

ਅੰਧ ਕੂਪ ਮਹਿ ਦੀਪਕੁ ਬਲਿਓ ਗੁਰਿ ਰਿਦੈ ਕੀਓ ਪਰਗਾਸਾ
॥

ਪੰਨਾ ੧੨੧੨

ਕਹੁ ਨਾਨਕ ਦਰਸੁ ਪੇਖਿ ਸੁਖੁ ਪਾਇਆ ਸਭ ਪੂਰਨ ਹੋਈ
ਆਸਾ ॥੨॥੧੫॥੩੮॥

saarag mehlāa 5.

nainhu daykhi-o chalaṭ tamaasaa.

sabh hoo door sabh hoo ṭay nayrai agam agam
ghat vaasaa. ||1|| rahaa-o.

abhool na bhoolai likhi-o na chalaavai maṭaa na
karai pachaasaa.

khin meh saaj savaar binaahai bhagaṭ vachhal
gunṭaasaa. ||1||

anḎh koop meh deepak bali-o gur ridai kee-o
pargaasaa.

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kaho naanak daras paykh sukh paa-i-aa sabh
pooran ho-ee aasaa. ||2||15||38||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that we should sing praises of God and reflect on His wonders. When we do so, we would be so wonderstruck and filled with praise of God that we would fall in love with Him. Then our mind would become pure and all our sins, fears, and sorrows would disappear. In this *shabad*, he shares with us his own astonishing experience and tells us what kinds of unique merits, he observed in the Supreme Being.

He says. “(O’ my friends), I have seen with my (own) eyes, the wonderful play (of God. He is both) away from all, and yet near to all. He abides in each and every heart and yet is incomprehensible.”(1-pause)

Stating what other unique qualities he has observed in God Almighty, Guru Ji says: “(Unlike human beings), God is infallible and never makes a mistake. (Unlike other rulers), He doesn’t run His administration on the basis of any written orders, and doesn’t consult with fifty (many) advisors (before issuing His orders). In an instant, He creates, embellishes and destroys (anything), and that treasure of merits is the lover of His devotees.”(1)

In conclusion, Guru Ji says: “(O’ my friends), the Guru has so illuminated my mind (with divine knowledge, as if) a lamp has lighted in a pitch dark well (of ignorance). Nanak says, that seeing the sight (of God, he has) obtained peace and all his desire has been fulfilled.”(2-15-38)

The message of this *shabad* is that we should seek the guidance of the Guru, so that he may enlighten us with such spiritual wisdom, that we might see the sight of God with our own eyes. Then we would enjoy and revel in the wonderful plays and merits of God and would feel so blessed as if all our desires have been fulfilled.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਚਰਨਹ ਗੋਬਿੰਦ ਮਾਰਗੁ ਸੁਹਾਵਾ ॥

ਆਨ ਮਾਰਗ ਜੇਤਾ ਕਿਛੁ ਧਾਈਐ ਤੇਤੇ ਹੀ ਦੁਖੁ ਹਾਵਾ
॥੧॥ ਰਹਾਉ ॥

ਨੇਤ੍ਰ ਪੁਨੀਤ ਭਏ ਦਰਸੁ ਪੇਖੇ ਹਸਤ ਪੁਨੀਤ ਟਹਲਾਵਾ ॥

ਰਿਦਾ ਪੁਨੀਤ ਰਿਦੈ ਹਰਿ ਬਸਿਓ ਮਸਤ ਪੁਨੀਤ ਸੰਤ
ਧੁਰਾਵਾ ॥੧॥

ਸਰਬ ਨਿਧਾਨ ਨਾਮਿ ਹਰਿ ਹਰਿ ਕੈ ਜਿਸੁ ਕਰਮਿ ਲਿਖਿਆ
ਤਿਨਿ ਪਾਵਾ ॥

ਜਨ ਨਾਨਕ ਕਉ ਗੁਰੁ ਪੂਰਾ ਭੇਟਿਓ ਸੁਖਿ ਸਹਜੇ ਅਨਦ
ਬਿਹਾਵਾ ॥੨॥੧੬॥੩੯॥

saarag mehlā 5.

charnah gobind maarag suhaavaa.

aan maarag jaytaa kichh Dhaa-ee-ai tayto hee
dukh haavaa. ||1|| rahaa-o.

naytar puneet bha-ay daras payk^hhay hasat
puneet tehlaavaa.

ridaa puneet ridai har basi-o masat puneet sant
Dhooavaa. ||1||

sarab niDhaan naam har har kai jis karam
likhi-aa tin paavaa.

jan naanak ka-o gur pooraa bhayti-o sukh sehjay
ana^d bihaavaa. ||2||16||39||

Sarang Mehla-5

Many times we ask ourselves, what is the best way to lead our lives? Is it best to only care about our family, and business, and nothing else? Or should we give top priority to observing rituals and customs of our faith and doing some charity work? No doubt all these things are important and we have to invest reasonable time and resources in discharging all such duties, but if we are looking for the most immaculate thing to do, and the most productive use of our body parts and faculties, then Guru Ji provides quite a different answer in this *shabad*.

He says: “(O’ my friends), the feet look beauteous, only when they are treading on the path leading to God, (where His praises are being sung). The more we tread upon other paths, the more we suffer and repent.”(1-pause)

Now listing the things and deeds which are most appropriate and sanctifying for other parts of our body, Guru Ji says: “(O’ my friends), the eyes are sanctified on seeing (God’s) sight, and hands become sacred by serving (the saints). That heart is holy in which resides God, and the forehead is sanctified by the dust of saints’ feet.”(1)

In conclusion, Guru Ji says: “(O’ my friends), all (peace giving) treasures lie in meditation of God’s Name, but only those in whose destiny it is so pre-ordained, obtain (this treasure). As for devotee Nanak, he has met with the perfect Guru (by virtue of which), he is passing his life in peace, poise, and bliss.”(2-16-39)

The message of this *shabad* is that if we desire to tread on the most immaculate and rewarding path in this world, and pass our life in peace, poise, and bliss, then we should join the congregation of saintly persons, sing God's praises and meditate on God's Name in their company.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਧਿਆਇਓ ਅੰਤਿ ਬਾਰ ਨਾਮੁ ਸਖਾ ॥

ਜਹ ਮਾਤ ਪਿਤਾ ਸੁਤ ਭਾਈ ਨ ਪਹੁਚੈ ਤਹਾ ਤਹਾ ਤੂ ਰਖਾ
॥੧॥ ਰਹਾਉ ॥

ਅੰਧ ਕੂਪ ਗ੍ਰਿਹ ਮਹਿ ਤਿਨਿ ਸਿਮਰਿਓ ਜਿਸੁ ਮਸਤਕਿ
ਲੋਥੁ ਲਿਖਾ ॥

ਖੂਲੇ ਬੰਧਨ ਮੁਕਤਿ ਗੁਰਿ ਕੀਨੀ ਸਭ ਤੂਹੈ ਤੁਹੀ ਦਿਖਾ ॥੧॥

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਪੀਆ ਮਨੁ ਤ੍ਰਿਪਤਿਆ ਆਘਾਏ ਰਸਨ ਚਖਾ
॥

ਕਹੁ ਨਾਨਕ ਸੁਖ ਸਹਜੁ ਮੈ ਪਾਇਆ ਗੁਰਿ ਲਾਹੀ ਸਗਲ
ਤਿਖਾ ॥ ੨॥੧੭॥੪੦॥

saarag mehlāa 5.

Dhi-aa-i-o anṭ baar naam sakḥaa.

jah maat pīṭaa suṭ bhāa-ee na pahuchai ṭahaa
ṭahaa ṭoo rakḥaa. ||1|| rahaa-o.

anDh koop garih meh tin simri-o jis mastak laykh
likḥaa.

khool"ay banDhan mukat gur keenee sabh
toohai tuhee dikhāa. ||1||

amrit naam pee-aa man tripti-aa aagḥaa-ay
rasan chakhāa.

kaho naanak sukh sahj mai paa-i-aa gur laahee
sagal tikḥaa. ||2||17||40||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that if we desire to tread upon the most immaculate and rewarding path in this world and pass our life in peace, poise, and bliss, then we should join the congregation of saints, sing praises of God, and meditate on God's Name in their company. In this *shabad*, he tells us, how God's Name is not only most rewarding during our lifetime, but is also our best friend and companion in the end, at the time of our death.

Guru Ji says: "(O' God), in the end (Your) Name has become the friend and companion (of the one who has) meditated (upon You). Where neither mother, father, son, nor one's brother can reach, there You become one's Savior."(1-pause)

However, Guru Ji notes: "(O' God), in the deep well (of ignorance of one's heart, that person) alone has meditated (upon You) on whose forehead it has been so written. (The one who does that), all that person's bonds are released, the Guru emancipates that person and then everywhere he or she sees You alone."(1)

Guru Ji concludes the *shabad* by describing his own experience. He says: "(O' God), my mind has been satiated by drinking the nectar of Your Name. Nanak says: "I have obtained peace and poise, (because) the Guru has removed all my thirst (for worldly things)."(2-17-40)

The message of this *shabad* is that if we want to have a friend who is our helper, both in this and the next world, and who can bless us with such an elixir of God that our mind and tongue are satiated and all our desires are fulfilled, then following the guidance of our Guru (Guru Granth Sahib Ji), we should meditate on God's Name.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਗੁਰ ਮਿਲਿ ਐਸੇ ਪੁਛੁ ਧਿਆਇਆ ॥

ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਦਇਆਲੁ ਦੁਖ ਭੰਜਨੁ ਲਗੈ ਨ ਤਾਤੀ
ਬਾਇਆ ॥੧॥ ਰਹਾਉ ॥

ਜੇਤੇ ਸਾਸ ਸਾਸ ਹਮ ਲੇਤੇ ਤੇਤੇ ਹੀ ਗੁਣ ਗਾਇਆ ॥

ਨਿਮਖ ਨ ਬਿਛੁਰੈ ਘਰੀ ਨ ਬਿਸਰੈ ਸਦ ਸੰਗੇ ਜਤ ਜਾਇਆ
॥੧॥

ਹਉ ਬਲਿ ਬਲਿ ਬਲਿ ਬਲਿ ਚਰਨ ਕਮਲ ਕਉ ਬਲਿ ਬਲਿ
ਗੁਰ ਦਰਸਾਇਆ ॥

ਕਹੁ ਨਾਨਕ ਕਾਹੂ ਪਰਵਾਹਾ ਜਉ ਸੁਖ ਸਾਗਰੁ ਮੈ ਪਾਇਆ
॥੨॥੧੮॥੪੧॥

saarag mehlāa 5.

gur mil aisay parabhhoo Dhi-aa-i-aa.

bha-i-o kirpaal da-i-aal dukh bhanjan lagai na
taatee baa-i-aa. ||1|| rahaa-o.

jaytay saas saas ham laytay taytay hee gun
gaa-i-aa.

nimakha na bichhurai gharee na bisrai sad sangay
jati jaa-i-aa. ||1||

ha-o bal bal bal bal charan kamal ka-o bal bal
gur darsaa-i-aa.

kaho naanak kaahoo parvaahaa ja-o sukh saagar
mai paa-i-aa. ||2||18||41||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to have a friend who is our helper, both in this and the next world, and who can bless us with such an elixir of God that our mind and tongue are satiated and all our desires are fulfilled, then following the guidance of our Guru we should meditate on God's Name. In this *shabad*, he shares with us how his Guru inspired him to meditate on God and what the result of his meditation was.

He says: "(O' my friends), meeting my Guru I so meditated upon God (with each and every breath) that the merciful God, the destroyer of pains became so kind to me, that no hot wind (of pain or suffering) touched me."(1-pause)

Describing the intensity of his meditation, he says: "As many breaths as I breathe, that many times I sing (God's) praises. He doesn't get separated and is not forsaken even for a moment and wherever I go, He always accompanies me."(1)

In closing, Guru Ji says: "I am again and again a sacrifice to the immaculate feet of God (His Name) and a sacrifice again and again to the sight of my Guru. Nanak says, why should I care about anyone else when I have obtained the ocean of comforts?"(2-18-41)

The message of this *shabad* is that if we want to get rid of dependence on any worldly person or power, and want that not even a shadow of pain should ever come near us, we should meet the Guru and under his guidance meditate on God with such intensity and steadfastness that we don't forget Him even for a single breath. Then we would see Him residing with us at each and every place and at each and every moment.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮੇਰੈ ਮਨਿ ਸਬਦੁ ਲਗੇ ਗੁਰ ਮੀਠਾ ॥

ਖੁਲਿਓ ਕਰਮੁ ਭਇਓ ਪਰਗਾਸਾ ਘਟਿ ਘਟਿ ਹਰਿ ਹਰਿ
ਭੀਨਾ ॥੧॥ ਰਹਾਉ ॥

saarag mehlāa 5.

mayrai man sabad lāgo gur meethaa.

khuli'a-o karam bha-i-o pargaasaa ghat ghat har
har deethaa. ||1|| rahaa-o.

ਪਾਰਬ੍ਰਹਮ ਆਜੋਨੀ ਸੰਤਉ ਸਰਬ ਬਾਨ ਘਟ ਬੀਨਾ ॥

paarbarahm aajonee sambha-o sarab thaana ghat
beethaa.

ਭਇਓ ਪਰਾਪਤਿ ਅੰਮ੍ਰਿਤ ਨਾਮਾ ਬਲਿ ਬਲਿ ਪ੍ਰਭ
ਚਰਣੀਠਾ ॥੧॥

bha-i-o paraapat amrit naamaa bal bal parabh
charneethaa. ||1||

ਸਤਸੰਗਤਿ ਕੀ ਰੇਣੁ ਮੁਖਿ ਲਾਗੀ ਕੀਏ ਸਗਲ ਤੀਰਥ
ਮਜਨੀਠਾ ॥

satsangat kee rayn mukh laagee kee-ay sagal
tirath majneethaa.

ਕਹੁ ਨਾਨਕ ਰੰਗਿ ਚਲੂਲ ਭਏ ਹੈ ਹਰਿ ਰੰਗੁ ਨ ਲਹੈ
ਮਜੀਠਾ ॥੨॥੧੯॥੪੨॥

kaho naanak rang chalooll bha-ay hai har rang na
lahai majeethaa. ||2||19||42||

Sarang Mehma-5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of dependence on any worldly person or power, and want that not even a shadow of pain should ever come near us, then we should meet the Guru and under his guidance meditate on God with such intensity and steadfastness that we don't forget Him even for a single breath. Then we would see Him residing with us at each and every place and at each and every moment. In this *shabad*, he describes his experience of acting on the advice of his Guru and for that, the blessings he is enjoying.

He says: "(O' my friends), the Guru's word sounds pleasing to my mind (and I feel happiness in following Guru's advice and while meditating on God's Name. I feel as if) my destiny has awakened and my mind has been so illuminated (with divine light) that I have seen God abiding in each and every heart."(1-pause)

Elaborating on his present blissful state, Guru Ji says: "(O' my friends, by Guru's grace, I have realized that the) all-pervading God, who is never born and is self-created, is residing in all places and all hearts. I have been blessed with the nectar (of God's) Name, and again and again I am a sacrifice to God's immaculate feet (His Name)."(1)

Guru Ji concludes the *shabad* by saying: "(O' my friends, by Guru's grace, I have been so blessed with the humble service of the saints, as if) my face has been anointed with the dust of the feet of the congregation of saintly persons (and I feel, as if) I have bathed at all the holy places. In short, Nanak says that I have been so imbued with (intense love of God, as if I have been) dyed in His fast red color (of deep love), which never fades."(2-19-42)

The message of this *shabad* is that we should listen and act on (*Gurbani*) the word of the Guru with sincere love and devotion. Then our mind would be so illuminated with divine wisdom that we would see the sight of the all-pervading, unborn, and self-created God in each and every heart and place.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੀਓ ਗੁਰਿ ਸਾਥੇ ॥

ਨਿਮਖ ਬਚਨੁ ਪ੍ਰਭ ਹੀਅਰੈ ਬਸਿਓ ਸਗਲ ਭੂਖ ਮੇਰੀ
ਲਾਥੇ ॥੧॥ ਰਹਾਉ ॥

saarag mehlaa 5.

har har naam dee-o gur saathay.

nimakh bachan parabh hee-arai basi-o sagal
bhookh mayree laathay. ||1|| rahaa-o.

ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਗੁਣ ਨਾਇਕ ਠਾਕੁਰ ਸੁਖ ਸਮੂਹ ਸਭ
ਨਾਥੇ ॥

ਏਕ ਆਸ ਮੋਹਿ ਤੇਰੀ ਸੁਆਮੀ ਅਉਰਿ ਦੁਤੀਆ ਆਸ
ਬਿਰਾਥੇ ॥੧॥

kirpaa niDhaan gun naa-ik thaakur sukh samooh
sabh naathay.

ayk aas mohi tayree su-aamee a-or dutee-aa aas
biraathay. ||1||

ਨੈਣ ਤ੍ਰਿਪਤਾਸੇ ਦੇਖਿ ਦਰਸਾਵਾ ਗੁਰਿ ਕਰ ਧਾਰੇ ਮੇਰੈ
ਮਾਥੇ ॥

ਪੰਨਾ ੧੨੧੩

ਕਹੁ ਨਾਨਕ ਮੈ ਅਤੁਲ ਸੁਖੁ ਪਾਇਆ ਜਨਮ ਮਰਣ ਭੈ
ਲਾਥੇ ॥੨॥੨੦॥੪੩॥

nain tariptaasay daykh darsaavaa gur kar Dhaaray
mayrai maathay.

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kaho naanak mai atul sukh paa-i-aa janam maran
bhai laathay. ||2||20||43||

Sarang Mehla-5

Guru Ji concluded the previous *shabad* (2-19-41), by stating that he is again and again a sacrifice to the immaculate feet of God (His Name) and a sacrifice again and again to the sight of his Guru. He now doesn't care about anyone else, because he has obtained the ocean of all comforts. In this *shabad*, he tells us exactly what his Guru gave him and in what way the Guru helped him that his destiny has been awakened and he feels so blessed.

He says: "(O' my friends), the Guru has blessed me with God's Name as my companion. With the enshrining of God's Name just for a moment, all my hunger (for worldly things) has been removed."(1-pause)

Addressing God and expressing his full confidence in Him, Guru Ji says: "O' the Treasure of mercy, the Master of merits, and Provider of all comforts, I depend only on Your support"; any other support seems useless (to me)."(1)

In closing, Guru Ji once again describes the blessings he obtained from his Guru. He says: "(O' my friends, when) my Guru (blessed me by) placing his hand on my forehead, my eyes were satiated on seeing the sight (of God). Nanak says that I have obtained inestimable peace and my fears of birth and death have been removed."(2-20-43)

The message of this *shabad* is that if we want to enjoy the bliss of God and want that all of our fears of birth and death be removed, then we should pray to our Guru to bless us with God's Name as our companion.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਰੇ ਮੂੜੇ ਆਨ ਕਾਹੇ ਕਤ ਜਾਈ ॥

ਸੰਗਿ ਮਨੋਹਰੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਰੇ ਭੂਲਿ ਭੂਲਿ ਬਿਖੁ ਖਾਈ ॥੧॥
ਰਹਾਉ ॥

ਪ੍ਰਭ ਸੁੰਦਰ ਚਤੁਰ ਅਨੂਪ ਬਿਧਾਤੇ ਤਿਸਿ ਸਿਉ ਰੁਚ ਨਹੀ
ਚਾਈ ॥

ਮੋਹਨਿ ਸਿਉ ਬਾਵਰ ਮਨੁ ਮੋਹਿਓ ਭੂਠਿ ਠਗਉਚੀ ਪਾਈ
॥੧॥

ਭਇਓ ਦਇਆਲੁ ਕ੍ਰਿਪਾਲੁ ਦੁਖ ਹਰਤਾ ਸੰਤਨਿ ਸਿਉ ਬਨਿ
ਆਈ ॥

ਸਗਲ ਨਿਧਾਨ ਘਰੈ ਮਹਿ ਪਾਏ ਕਹੁ ਨਾਨਕ ਜੋਤਿ ਸਮਾਈ
॥੨॥੨੧॥੪੩॥

saarag mehlāa 5.

ray moorh^hay aan kaahay kat jaa-ee.

sang manohar amrit hai ray bhoool bhoool bikh
khaa-ee. ||1|| rahaa-o.

parabh^h sundar chaṭur anoop biDhaatay tis si-o
ruch nahee raa-ee.

mohan si-o baavar man mohi-o jhooth^h thag-uree
paa-ee. ||1||

bha-i-o da-i-aal kirpaal dukh hartaa santan si-o
ban aa-ee.

sagal niDhaan gharai meh paa-ay kaho naanak
jot samaa-ee. ||2||21||44||

Sarang Mehla-5

In previous so many *shabads*, Guru Ji told us that after death, neither our relatives nor any of our worldly possessions would accompany us. It is only God's Name, which would accompany and help us in the end. But still we keep running after worldly wealth and relations, and we don't care much about acquiring God's Name. Therefore in this *shabad*, Guru Ji admonishes us for our foolish conduct and reminds us to imbue ourselves with the love of God instead of being infatuated with worldly riches and relatives. Guru Ji says: "O' foolish one, why (forsaking God), you are wandering elsewhere? Right beside you lies the heart-pleasing nectar (of God's Name), but going astray again and again, you are partaking in the poison (of evils)." (1-pause)

Once again stressing this point, Guru Ji says: "O' foolish one, that God who is beautiful, wise and an unparalleled Creator, for Him you haven't shown any interest, but your mind has been enticed by the heart captivating (worldly riches, as if you have) administered to yourself the poisonous herb of falsehood." (1)

Guru Ji concludes the *shabad* by once again impressing upon the grace of God and guidance of saints (Guru) to emancipate us from all our false pursuits and problems. He says: "(O' my friends), when the merciful Destroyer of pains becomes gracious, then one likes to associate with saints (Guru), and obtains all the treasures (of God's Name) in one's own heart. Nanak says, then one's soul merges in (God's prime) soul." (2-21-44)

The message of this *shabad* is that instead of running after short-lived worldly (riches and relatives), we should seek and act on the guidance of the saint (Guru) and acquire the wealth of God's Name. Then we would enjoy the bliss of all kinds of treasures within our own heart and our soul would ultimately merge in God's prime soul.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਓਅੰ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਚੀਤਿ ਪਹਿਲਰੀਆ ॥
ਜੇ ਤਉ ਬਚਨੁ ਦੀਓ ਮੇਰੇ ਸਤਿਗੁਰ ਤਉ ਮੈ ਸਾਜ ਸੀਗਰੀਆ
॥੧॥ ਰਹਾਉ ॥

ਹਮ ਭੂਲਹ ਤੁਮ ਸਦਾ ਅਭੂਲਾ ਹਮ ਪਤਿਤ ਤੁਮ ਪਤਿਤ
ਉਧਰੀਆ ॥

ਹਮ ਨੀਚ ਬਿਰਖ ਤੁਮ ਮੈਲਾਗਰ ਲਾਜ ਸੰਗਿ ਸੰਗਿ
ਬਸਰੀਆ ॥੧॥

ਤੁਮ ਗੰਭੀਰ ਧੀਰ ਉਪਕਾਰੀ ਹਮ ਕਿਆ ਬਪੁਰੇ ਜੰਤਰੀਆ
॥

ਗੁਰ ਕ੍ਰਿਪਾਲ ਨਾਨਕ ਹਰਿ ਮੇਲਿਓ ਤਉ ਮੇਰੀ ਸੂਖਿ
ਸੇਜਰੀਆ ॥੨॥੨੨॥੪੫॥

saarag mehlāa 5.

o-aⁿ pari-a pareet cheet pahilaree-aa.
jo t̥a-o bachan dee-o mayray satgur t̥a-o mai
saaj seegree-aa. ||1|| rahaa-o.

ham bhoolah tum sadā abhoolaa ham patit tum
patit uDhree-aa.

ham neech birakh tum mailaagar laaj sang sang
basree-aa. ||1||

tum gambheer Dheer upkaaree ham ki-aa
bapuray jantree-aa.

gur kirpaal naanak har mayli-o t̥a-o mayree
sookh sayjree-aa. ||2||22||45||

Sarang Mehla-5

In previous so many *shabads*, Guru Ji advised us to listen to the advice of the Guru and meditate on God's Name with true love, humility and dedication. In this *shabad*, he explains how the Guru awakens the love for God in us and unites us with Him.

So acknowledging his Guru's help in rekindling love for God in him, Guru Ji says: "(Even though) the love for the beloved Creator has been in me from the very beginning, yet O' my true Guru, when you blessed me with your word (of advice, I decorated and embellished myself with (immaculate spiritual) conduct (and character))."(1-pause)

As if making a confession on our behalf, Guru Ji humbly says: "(O' true Guru), we always make mistakes, but You are always infallible. We are sinners, but You are the redeemer of the sinners. We are (like) low-quality trees, and You are like a Sandal tree who saves the honor of (others) residing near you."(1)

In conclusion, he says: "(O' God), You are the profound and calm benefactor; what are we poor creatures (before You)? Nanak says, since the merciful Guru united me with God, the couch (of my heart) has become comfortable."(2-22-45)

The message of this *shabad* is that even though we might be imbued with God's love from the very beginning, it is only contact with the Guru and his guidance, which awakens this love in us and unites us with God.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਨ ਓਇ ਦਿਨਸ ਧੰਨਿ ਪਰਵਾਨਾਂ ॥

ਸਫਲ ਤੇ ਘਰੀ ਸੰਜੋਗ ਸੁਹਾਵੇ ਸਤਿਗੁਰ ਸੰਗਿ
ਗਿਆਨਾਂ ॥੧॥ ਰਹਾਉ ॥

ਧੰਨਿ ਸੁਭਾਗ ਧੰਨਿ ਸੋਹਾਗਾ ਧੰਨਿ ਦੇਤ ਜਿਨਿ ਮਾਨਾਂ ॥

ਇਹੁ ਤਨੁ ਤੁਮ੍ਹਰਾ ਸਭੁ ਗ੍ਰਿਹੁ ਧਨੁ ਤੁਮ੍ਹਰਾ ਗੀਉ ਕੀਓ
ਕੁਰਬਾਨਾਂ ॥੧॥

ਕੋਟਿ ਲਾਖ ਰਾਜ ਸੁਖ ਪਾਏ ਇਕ ਨਿਮਖ ਪੇਖਿ
ਦ੍ਰਿਸਟਾਨਾਂ ॥

ਜਹਿ ਕਹਹੁ ਮੁਖਹੁ ਸੇਵਕ ਇਹ ਬੈਸੀਐ ਸੁਖ ਨਾਨਕ
ਅੰਤੁ ਨ ਜਾਨਾਂ ॥੨॥੨੩॥੪੬॥

saarag mehlāa 5.

man o-ay dinas Dhan parvaanaa^N.

safal tay gharee sanjog suhaavay satgur sang
gi-aanaa^N. ||1|| rahaa-o.

Dhan subhaag Dhan sohaagaa Dhan dayt jin
maanaa^N.

ih tan tum^hraa sabh garihu Dhan tumraa hee^N-u
kee-o kurbaanaa^N. ||1||

kot laakh raaj sukh paa-ay ik nimakh paykh
daristaanaa^N.

ja-o kahhu mukhahu sayvak ih baisee-ai sukh
naanak ant na jaanaa^N. ||2||23||46||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that even though we might be imbued with God's love from the very beginning, it is only contact with the Guru and his guidance, which awakens this love in us and unites us with God. Therefore in this *shabad*, he expresses his gratitude to his Guru and God.

He says: "O' my mind, blessed and approved are those days, fruitful and auspicious are those moments of union with the Guru, when in the company of the true Guru, we obtain (divine) wisdom."(1-pause)

Now expressing his admiration and gratitude to God, Guru Ji says: "O' God, blessed and very fortunate are those devotees, whom You bless with honor (in Your court. O' God), this body belongs to You, my entire house and wealth are Yours, and I sacrifice even my heart to You."(1)

In closing, Guru Ji says: “(O’ God), seeing Your sight just for a moment, (I feel as if) I have obtained the comforts of millions of kingdoms. Nanak doesn’t know the limit of bliss (he feels when You honor him in Your court and) from Your tongue You say, “O’ servant, sit here.”(2-23-46)

The message of this *shabad* is that our most auspicious and fruitful moments and hours are those in which we are in the company of the true Guru and imbibe God’s divine wisdom in us, and most valuable and peace giving is that state when God in His mercy shows His sight and asks us to sit near Him.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਬ ਮੋਰੋ ਸਹਸਾ ਦੂਖੁ ਗਇਆ ॥

ਅਉਰ ਉਪਾਵ ਸਗਲ ਤਿਆਗਿ ਛੋਡੇ ਸਤਿਗੁਰ ਸਰਣਿ
ਪਇਆ ॥੧॥ ਰਹਾਉ ॥

ਸਰਬ ਸਿਧਿ ਕਾਰਜ ਸਭਿ ਸਵਰੋ ਅਹੰ ਰੋਗ ਸਗਲ ਹੀ
ਖਇਆ ॥

ਕੋਟਿ ਪਰਾਧ ਖਿਨ ਮਹਿ ਖਉ ਭਈ ਹੈ ਗੁਰ ਮਿਲਿ ਹਰਿ
ਹਰਿ ਕਹਿਆ ॥੧॥

ਪੰਚ ਦਾਸ ਗੁਰਿ ਵਸਗਤਿ ਕੀਨੋ ਮਨ ਨਿਹਚਲ ਨਿਰਭਇਆ
॥

ਆਇ ਨ ਜਾਵੈ ਨ ਕਤ ਹੀ ਡੋਲੈ ਥਿਰ ਨਾਨਕ ਰਾਜਇਆ
॥੨॥੨੪॥੪੭॥

saarag mehlāa 5.

ab moro sahsaa dūkh ga-i-aa.

a-or upaav sagal tī-aag chhoday satgur saran
pa-i-aa. ||1|| rahaa-o.

sarab siDh kaaraj sabh savray ahaⁿ rog sagal hee
kha-i-aa.

kot paraaDh khin meh kha-o bha-ee hai gur mil
har har kahi-aa. ||1||

panch dāas gur vasgat keenay man nihchal
nirbha-i-aa.

aa-ay na jaavai na kat hee dolai thir naanak
raaja-i-aa. ||2||24||47||

Sarang Mehla-5

In the opening lines of previous *shabad*, Guru Ji stated that blessed and approved are those days, fruitful and auspicious are those moments of union with the Guru, when in the company of the true Guru we obtain (divine) wisdom). In this *shabad*, he lists some of the blessings he has received since the time he sought the shelter of his Guru.

He says: “(O’ my friends), now all my doubt and pain has gone away. I have abandoned all other remedies and have sought the shelter of the true Guru.”(1-pause)

Describing what other blessings, he has obtained by Guru’s grace, he says: “(O’ my friends), I have obtained all the miraculous powers, all my tasks have been accomplished, and my malady of ego has been totally eradicated. When meeting with the Guru, I repeatedly uttered God’s Name; millions of my sins were destroyed in a moment.”(1)

Guru Ji concludes the *shabad* by saying: “Bringing them under control, the Guru has made the five (demons, lust, anger, greed, attachment, and ego) as my servants and my mind has become immovable and fear free. Nanak says it doesn’t (wander or) come and go anywhere, nor wobble at all, as if it has obtained the eternal kingdom.”(2-24-47)

The message of this *shabad* is that if want all our pains and sufferings to go away and we get rid of all the five impulses (lust, anger, greed, attachment, and ego), then we should seek the shelter of the Guru and under his guidance meditate on God’s Name again and again.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭੁ ਮੇਰੇ ਇਤ ਉਤ ਸਦਾ ਸਹਾਈ ॥
ਮਨਮੋਹਨੁ ਮੇਰੇ ਜੀਅ ਕੋ ਪਿਆਰੋ ਕਵਨ ਕਹਾ ਗੁਨ ਗਾਈ
॥੧॥ ਰਹਾਉ ॥

ਖੇਲਿ ਖਿਲਾਇ ਲਾਡ ਲਾਡਾਵੈ ਸਦਾ ਸਦਾ ਅਨਦਾਈ ॥

ਪ੍ਰਤਿਪਾਲੈ ਬਾਰਿਕ ਕੀ ਨਿਆਈ ਜੈਸੇ ਮਾਤ ਪਿਤਾਈ ॥੧॥

ਤਿਸੁ ਬਿਨੁ ਨਿਮਖ ਨਹੀ ਰਹਿ ਸਕੀਐ ਬਿਸਰਿ ਨ ਕਬਹੂ
ਜਾਈ ॥

ਪੰਨਾ ੧੨੧੪

ਕਹੁ ਨਾਨਕ ਮਿਲਿ ਸੰਤਸੰਗਤਿ ਤੇ ਮਗਨ ਭਏ ਲਿਵ ਲਾਈ
॥੨॥੨੫॥੪੮॥

saarag mehlāa 5.

parabh mayro it ut sadāa sahāa-ee.
manmohan mayray jee-a ko pi-aaro kavan kahāa
gun gaa-ee. ||1|| rahāa-o.

khayl khilaa-ay laad laadaavai sadāa sadāa
andaa-ee.

paraṭipaalai baarik kee ni-aa-ee jaisay maat
piṭāa-ee. ||1||

tis bin nimakh nahee reh sakee-ai bisar na
kabhoo jaa-ee.

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kaho naanak mil santṡangat tay magan bhaa-ay
liv laa-ee. ||2||25||48||

Sarang Mehla-5

In the previous *shabad*, Guru Ji described how his Guru had removed all his doubt and pain and helped him to have full control over his desires and instincts and how by singing God's praises, all his sins were destroyed. Now Guru Ji shares with us the blessings he has received from God and how he is totally imbued with His love.

Guru Ji says: "(O' my friends), my God is my helper both here (in this world), and there (in the next). That enticer of my heart is the beloved of my soul, which of His praises may I sing?"(1-pause)

Describing how our beloved God treats and protects us, Guru Ji says: "(O' my friends), that ever bliss giving God plays with us and fondles us (like small babies). Like mother and father He sustains us like His children."(1)

In conclusion, Guru Ji says: "(O' my friends), we cannot live without Him even for a moment, and He should never go out of our minds. Nanak says that they who meet in saintly congregation, remain absorbed in Him by attuning their minds to Him."(2-25-48)

The message of this *shabad* is that when following Guru's advice we join congregation of saintly persons, meditate on God's Name and sing His praises, He becomes so near and dear to us that like a true friend He always helps us and like a parent He sustains and fondles us.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਪਨਾ ਮੀਤੁ ਸੁਆਮੀ ਗਾਈਐ ॥
ਆਸ ਨ ਅਵਰ ਕਾਹੂ ਕੀ ਕੀਜੈ ਸੁਖਦਾਤਾ ਪ੍ਰਭੁ
ਧਿਆਈਐ ॥੧॥ ਰਹਾਉ ॥

ਸੂਖ ਮੰਗਲ ਕਲਿਆਣ ਜਿਸਹਿ ਘਰਿ ਤਿਸ ਹੀ ਸਰਣੀ
ਪਾਈਐ ॥

ਤਿਸਹਿ ਤਿਆਗਿ ਮਾਨੁਖੁ ਜੇ ਸੇਵਹੁ ਤਉ ਲਾਜ ਲੇਨੁ
ਹੋਇ ਜਾਈਐ ॥੧॥

saarag mehlāa 5.

apnaa meet su-aamee gaa-ee-ai.
aas na avar kaahoo kee keejai sukh-dāata parabh
Dhi-aa-ee-ai. ||1|| rahāa-o.

sookh mangal kali-aañ jisahi ghar tis hee sarnee
paa-ee-ai.

tiseh ti-aag maanukh jay sayvhu ta-o laaj lon ho-ay
jaa-ee-ai. ||1||

ਏਕ ਓਟ ਪਕਰੀ ਠਾਕੁਰ ਕੀ ਗੁਰ ਮਿਲਿ ਮਤਿ ਬੁਧਿ
ਪਾਈਐ ॥
ਗੁਣ ਨਿਧਾਨ ਨਾਨਕ ਪ੍ਰਭੁ ਮਿਲਿਆ ਸਗਲ ਚੁਕੀ
ਮੁਹਤਾਈਐ ॥੨॥੨੬॥੪੯॥

ayk ot pakree thaakur kee gur mil mat buDh
paa-ee-ai.
gun niDhaan naanak parabh mili-aa sagal chukee
muhtaa-ee-ai. ||2||26||49||

Sarang Mehta-5

In the previous *shabad*, Guru Ji told us that when following Guru's advice, we join congregation of saintly persons, meditate on God's Name and sing His praises, He becomes so near and dear to us that like a true friend He always helps us and like a parent He sustains and fondles us. In this *shabad*, he reconfirms that message and also tells us the consequences of forsaking Him and worshipping some lesser god or a human being.

He says: "(O' my friends), we should always sing praises of (God) our Friend and Master. (Except for God), we should not rest our hope on anybody else. We should meditate on our bliss-giving God (alone)."(1-pause)

Now cautioning us against forsaking God and seeking the help of anyone else, Guru Ji says: "(O' my friends), we should only seek the refuge of that God in whose power are all comforts, celebrations, and salvation. If forsaking Him we serve (or worship any) human being, then (we feel so embarrassed that we have to) lower our eyes (in shame)."(1)

Guru Ji concludes the *shabad* by stating the benefits of acting on Guru's instruction. He says: "(O' my friends), meeting the Guru, who has enshrined (Guru's) instruction and intellect, has held on only to the one support of the Master, and O' Nanak, who has received the Treasure of virtues, all that person's dependence (on others) has ended."(2-26-49)

The message of this *shabad* is that if we want to obtain happiness, comfort, or salvation we should depend only on God and seek only His refuge. We should not pin our hope on any other lesser god or human being. For obtaining the support of God we should meet the Guru and sing God's praises in his company.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਓਟ ਸਤਾਣੀ ਪ੍ਰਭ ਜੀਉ ਮੇਰੇ ॥
ਦ੍ਰਿਸਟਿ ਨ ਲਿਆਵਉ ਅਵਰ ਕਾਹੂ ਕਉ ਮਾਣਿ ਮਹਤਿ
ਪ੍ਰਭ ਤੇਰੇ ॥੧॥ ਰਹਾਉ ॥

ਅੰਗੀਕਾਰੁ ਕੀਓ ਪ੍ਰਭਿ ਅਪੁਨੈ ਕਾਵਿ ਲੀਆ ਬਿਖੁ ਘੇਰੈ ॥

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਅਉਖਧੁ ਮੁਖਿ ਦੀਨੋ ਜਾਇ ਪਇਆ ਗੁਰ
ਪੈਰੇ ॥੧॥

ਕਵਨ ਉਪਮਾ ਕਹਉ ਏਕ ਮੁਖ ਨਿਰਗੁਣ ਕੇ ਦਾਤੇਰੇ ॥

ਕਾਟਿ ਸਿਲਕ ਜਉ ਅਪੁਨਾ ਕੀਨੋ ਨਾਨਕ ਸੂਖ ਘਨੇਰੇ
॥੨॥੨੭॥੫੦॥

saarag mehlā 5.

ot sataanee parabh jee-o mayrai.
draisat na li-aava-o avar kaahoo ka-o maan mahat
parabh tayrai. ||1|| rahaa-o.

angeekaar kee-o parabh apunai kaadh lee-aa bikh
ghayrai.

amrit naam a-ukhaDh mukh deeno jaa-ay pa-i-aa
gur pairai. ||1||

kavan upmaa kaha-o ayk mukh nirgun kay
daatayrai.

kaat silak ja-o apunaa keeno naanak sookh
ghanayrai. ||2||27||50||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to obtain happiness, comfort, or salvation we should depend only on God and seek only His refuge. In this *shabad*, he shows us how much he himself leans upon God, and also tells what kinds of blessings that person has received whom God has accepted as His own.

Addressing God, Guru Ji says: “O’ my God, (in my heart is only) Your most firm and powerful support. On the basis of Your glory and powerful support, I do not even look towards anybody else (for anything).”(1-pause)

Stating what kinds of blessings a person has obtained, whom God has accepted as His own, Guru Ji says: “(O’ my friends, whom) God has accepted as His own He has pulled that person out of the whirlpool of the poison (of worldly attachments. Such a person) has gone and fallen at the feet of the Guru (and sought his protection. The Guru has rejuvenated that person, by making him (or her) meditate on God, as if he has) put the immortalizing nectar of God’s Name in (that person’s) mouth.”(1)

In closing, he says: “Which of the merits of the Benefactor of the meritless, may I utter with my one tongue? O’ Nanak, cutting who’s noose of death (God) has made His own, that person has obtained immense peace.”(2-27-50)

The message of this *shabad* is that we should depend only on God’s support and none else. Once God accepts anyone as His own, He pulls that person out of the vicious worldly affairs, blesses that person with the guidance of the Guru, and then by meditating on God’s Name, such a person enjoys immense peace and bliss.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਸਿਮਰਤ ਦੂਖ ਬਿਨਾਸੀ ॥

ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਜੀਅ ਸੁਖਦਾਤਾ ਹੋਈ ਸਗਲ ਖਲਾਸੀ ॥੧॥

ਰਹਾਉ ॥

ਅਵਰੁ ਨ ਕੋਊ ਸੂਝੈ ਪ੍ਰਭ ਬਿਨੁ ਕਹੁ ਕੋ ਕਿਸੁ ਪਹਿ ਜਾਸੀ ॥

ਜਿਉ ਜਾਣਹੁ ਤਿਉ ਰਾਖਹੁ ਠਾਕੁਰ ਸਭੁ ਕਿਛੁ ਤੁਮ ਹੀ ਪਾਸੀ ॥੧॥

ਰਾਭ ਦੇਇ ਰਾਖੇ ਪ੍ਰਭਿ ਅਪੁਨੇ ਸਦ ਜੀਵਨ ਅਬਿਨਾਸੀ ॥

ਕਹੁ ਨਾਨਕ ਮਨਿ ਅਨਦੁ ਭਇਆ ਹੈ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸੀ ॥੨॥੨੮॥੫੧॥

saarag mehlāa 5.

parabh simrat̃ dūkh binaasee.

bhā-i-o kirpaal jee-a sukh-ḍaṭa ho-ee sagal
khalaasee. ||1|| rahaa-o.

avar na ko-oo soojhai parabh bin kaho ko kis
peh jaasee.

ji-o jaanhū tī-o raakhō thaakur sabh kichh tum
hee paasee. ||1||

haath ḍay-ay raakhay parabh apunay sad
jeevan abhinaasee.

kaho naanak man anad bhā-i-aa hai kaatee
jam kee faasee. ||2||28||51||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that we should depend only on God’s support and none else. Because once He accepts anyone as His own He pulls that person out of the vicious worldly affairs, blesses them with the guidance of the Guru and by meditating on God’s Name such a person enjoys immense peace and bliss.

In this *shabad*, Guru Ji lists the kinds of merits and comforts he himself has obtained by meditating on God. He says: “By meditating on God, our pains are destroyed. On whom, the Giver of peace to the soul becomes merciful, (that person) is delivered from (evil and suffering).” (1-pause)

Sharing with us how much he depends on God for everything, Guru Ji says: “(O’ my friends), except for God, I cannot think of anybody else, (tell me) except for God, where could anyone go? (Therefore, I pray to God and say): “Save me, O’ Master as You will, (because) everything is in Your (power).”(1)

In conclusion, Guru Ji says: “(O’ my friends), extending His own hand, whom God has saved they have obtained eternal and imperishable life. Nanak says that his mind is in bliss, because (God) has cut off his noose of death.”(2-28-51)

The message of this *shabad* is that we should always meditate on God’s Name so that showing His mercy; the all-powerful God may destroy all our pains, cut off our noose of death and bless us with eternal life.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮੇਰੇ ਮਨੁ ਜਤ ਕਤ ਤੁਝਹਿ ਸਮ੍ਹਾਰੈ ॥
ਹਮ ਬਾਰਿਕ ਦੀਨ ਪਿਤਾ ਪ੍ਰਭ ਮੇਰੇ ਜਿਉ ਜਾਨਹਿ ਤਿਉ
ਪਾਰੈ ॥੧॥ ਰਹਾਉ ॥

ਜਬ ਭੁਧੋ ਤਬ ਭੋਜਨੁ ਮਾਂਗੈ ਅਘਾਏ ਸੁਖ ਸਘਾਰੈ ॥
ਤਬ ਅਰੋਗ ਜਬ ਤੁਮ ਸੰਗਿ ਬਸਤੋ ਛੁਟਕਤ ਹੋਇ ਰਵਾਰੈ
॥੧॥

ਕਵਨ ਬਸੇਰੇ ਦਾਸ ਦਾਸਨ ਕੋ ਬਾਪਿਉ ਬਾਪਨਹਾਰੈ ॥
ਨਾਮੁ ਨ ਬਿਸਰੈ ਤਬ ਜੀਵਨੁ ਪਾਈਐ ਬਿਨਤੀ ਨਾਨਕ ਇਹ
ਸਾਰੈ ॥ ੨॥੨੯॥੫੨॥

saarag mehlā 5.

mayro man jat kat tujheh samhaarai.
ham baarik deen pitaa parabh mayray ji-o jaaneh
ti-o paarai. ||1|| rahaa-o.

jab bhukhou tab bhojan maa'gai aghaa-ay
sookh saghaarai.
tab arog jab tum sang bastou chhutkat ho-ay
ravaarai. ||1||

kavan basayro daas daasan ko thaapi-o
thaapanhaarai.
naam na bisrai tab jeevan paa-ee-ai bintee
naanak ih saarai. ||2||29||52||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that we should always meditate on God’s Name so that showing His mercy; the all-powerful God may destroy all our pains, cut off our noose of death and bless us with eternal life. In this *shabad*, he shows us how to approach and pray to that God.

Therefore addressing God in a most humble way, Guru Ji says: “(O’ God) whenever and where ever possible, my mind remembers You. O’ my God and Father, we are Your humble children, (please) take care of us as You wish.”(1-pause)

Citing the example of a child, Guru Ji says: “(Just as) when (a child) is hungry, it cries for food but when satiated it feels as if it has obtained all comforts. (Similarly), when (one remembers You and) resides in Your company, one feels (spiritually) healthy, but becomes (helpless like) dust on getting separated (from You).”(1)

In conclusion, Guru Ji says: “O’ God, who has established and disestablished this universe, what other place or support, has the slave of Your slave? We obtain life only when Your Name is not forsaken (from our mind), and this in essence is the prayer of Nanak (that he should never forget to remember You).”(2-29-52)

The message of this *shabad* is that if we want to enjoy a true spiritual life and state of bliss then we should pray to God to bless us that we never forsake His Name.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਨ ਤੇ ਭੈ ਭਉ ਦੂਰਿ ਪਰਾਇਓ ॥

ਲਾਲ ਦਇਆਲ ਗੁਲਾਲ ਲਾਡਿਲੇ ਸਹਜਿ ਸਹਜਿ ਗੁਨ
ਗਾਇਓ ॥੧॥ ਰਹਾਉ ॥

ਗੁਰ ਬਚਨਾਤਿ ਕਮਾਤ ਕ੍ਰਿਪਾ ਤੇ ਬਹੁਰਿ ਨ ਕਤਹੂ ਧਾਇਓ
॥

ਰਹਤ ਉਪਾਧਿ ਸਮਾਧਿ ਸੁਖ ਆਸਨ ਭਗਤਿ ਵਛਲੁ ਗ੍ਰਿਹਿ
ਪਾਇਓ ॥੧॥

ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਆਨੰਦਾ ਸਹਜੇ ਸਹਜਿ ਸਮਾਇਓ ॥

ਕਰਨਾ ਆਪਿ ਕਰਾਵਨ ਆਪੇ ਕਹੁ ਨਾਨਕ ਆਪਿ
ਆਪਾਇਓ ॥ ੨॥੩੦॥੫੩॥

saarag mehlāa 5.

man tay bhai bha-o door paraa-i-o.

laal dā-i-aal gulaal laadilay saḥj saḥj gun gaa-i-o.
||1|| rahaa-o.

gur bachnaat̃ kamaat̃ kirpaa tay bahur na kaṭhoo
Dhaa-i-o.

rahaṭ upaaDh samaaDh sukh aasan bhagat̃
vachhal garihi paa-i-o. ||1||

naad binod̃ kod aanandāa sehjay saḥj samaa-i-o.

karnaa aap karaavan aapay kaho naanak aap
aapaa-i-o. ||2||30||53||

Sarang Mehla-5

In the previous so many *shabads*, Guru Ji advised us to seek the shelter of the Guru, act upon his immaculate advice, and meditate on God’s Name. In this *shabad*, he describes his own experience when he followed this advice.

He says: “(O’ my friends, since the time), in a state of peace and poise, I have started singing praises of my beauteous, merciful and loving God, all dread and fear has vanished from my mind.”(1-pause)

Describing the effect of acting in accordance with (*Gurbani*), he says: “(O’ my friends), by God’s grace conducting myself in accordance with the Guru’s word, (my mind) doesn’t wander anywhere. Being without any afflictions, it remains absorbed in a state of peaceful meditation and I have realized (God) the lover of devotees in my heart.”(1)

Guru Ji concludes the *shabad* by describing the bliss, his mind is now enjoying. He says: “(O’ my friends, my mind now remains absorbed) in such a state of meditation, peace, and poise, (as if it is enjoying) the bliss of millions of melodies, and has imperceptibly merged in a state of equipoise. Nanak says, (my mind has now realized that God) Himself is the Cause and Himself the Doer, and He Himself is everywhere.”(2-30-53)

The message of this *shabad* is that if we want to get rid of all our fear and enjoy the true state of peace and bliss, then we should act upon the immaculate advice of the Guru as contained in Guru Granth Sahib Ji and sing praises of God in a state of peace and poise.

ਪੰਨਾ ੧੨੧੫

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ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮਨਹਿ ਆਧਾਰੋ ॥

ਜਿਨ ਦੀਆ ਤਿਸ ਕੈ ਕੁਰਬਾਨੈ ਗੁਰ ਪੂਰੇ ਨਮਸਕਾਰੋ ॥੧॥
ਰਹਾਉ ॥

ਬੂਝੀ ਤ੍ਰਿਸਨਾ ਸਹਜਿ ਸੁਹੇਲਾ ਕਾਮੁ ਕ੍ਰੋਧੁ ਬਿਖੁ ਜਾਰੋ ॥

ਆਇ ਨ ਜਾਇ ਬਸੈ ਇਹ ਠਾਹਰ ਜਹ ਆਸਨੁ ਨਿਰੰਕਾਰੋ
॥੧॥

ਏਕੈ ਪਰਗਟੁ ਏਕੈ ਗੁਪਤਾ ਏਕੈ ਹੂੰਧੁਕਾਰੋ ॥

ਆਇ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸੋਈ ਕਹੁ ਨਾਨਕ ਸਾਚੁ ਬੀਚਾਰੋ
॥੨॥੩੧॥੫੪॥

saarag mehlāa 5.

amrit naam maneh aaDhaaro.

jin dee-aa tis kai kurbaanai gur pooray
namaskaaro. ||1|| rahaa-o.boojhee tarisnaa sahj suhaylaa kaam kroDh bikh
jaaro.aa-ay na jaa-ay basai ih thaahar jah aasan
nirankaaro. ||1||

aykai pargat aykai guptaa aykai DhunDhookaaro.

aad maDh ant parabh so-ee kaho naanak saach
beechaaro. ||2||31||54||

Sarang Mehlā-5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our fear and enjoy the true state of peace and bliss, then we should act upon the immaculate advice of the Guru and sing praises of God in a state of peace and poise. In this *shabad*, he narrates to us what kinds of virtues and blessings he has obtained from his Guru.

Guru Ji says: “(O’ my friends), now the nectar Name of God has become the main stay of (my) mind. I am a sacrifice to that perfect Guru and salute him who has blessed me (with this gift of Name).”(1-pause)

Describing the present state of his mind and the kind of new understanding he has acquired by meeting the Guru, he says: “(O’ my friends, by virtue of the Name), my thirst (for worldly riches) has been quenched. I find myself in a state of peace and poise, and I have burnt down the poison of lust and anger. (Now my mind) doesn’t wander (anywhere) and stays steadily (attuned to that) place (in the body) where the seat of the formless (God) is.”(1)

In conclusion, Guru Ji says: “(O’ my friends, I have now realized) that it is the same one (God), who is both visible and invisible, and it was only that one, when there was complete darkness and chaos (in the universe). Nanak says, he has reached this true understanding, that it was the same (God), who was there in the beginning, is present now in the middle, and it will be that same (one God) after the end (of all ages).”(2-31-54)

The message of this *shabad* is that if we want that all our thirst for worldly riches is quenched, and the poison of lust and anger within us is burnt down, then we should seek the guidance and grace of the Guru who may bless us with the nectar Name of God and help our mind recognize the seat of eternal God within us.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਬਿਨੁ ਪ੍ਰਭ ਰਹਨੁ ਨ ਜਾਇ ਘਰੀ ॥

ਸਰਬ ਸੂਖ ਤਾਹੂ ਕੈ ਪੂਰਨ ਜਾ ਕੈ ਸੁਖੁ ਹੈ ਹਰੀ ॥੧॥
ਰਹਾਉ ॥

saarag mehlāa 5.

bin parabh rahan na jaa-ay gharee.

sarab sookh taahoo kai pooran jaa kai sukh hai
haree. ||1|| rahaa-o.

ਮੰਗਲ ਰੂਪ ਪ੍ਰਾਨ ਜੀਵਨ ਧਨ ਸਿਮਰਤ ਅਨਦ ਘਨਾ ॥

ਵਡ ਸਮਰਥੁ ਸਦਾ ਸਦ ਸੰਗੇ ਗੁਨ ਰਸਨਾ ਕਵਨ ਭਨਾ
॥੧॥

ਥਾਨ ਪਵਿਤ੍ਰਾ ਮਾਨ ਪਵਿਤ੍ਰਾ ਪਵਿਤ੍ਰ ਸੁਨਨ ਕਹਨਹਾਰੇ ॥

ਕਹੁ ਨਾਨਕ ਤੇ ਭਵਨ ਪਵਿਤ੍ਰਾ ਜਾ ਮਹਿ ਸੰਤ ਤੁਮਾਰੇ
॥੨॥੩੨॥੫੫॥

mangal roop paraan jeevan Dhan simrat anad ghanaa.

vad samrath sadā sad sangay gun rasnaa kavan bhanaa. ||1||

thaan pavitarāa maan pavitarāa pavitar sunan kehanhaaray.

kaho naanak tay bhavan pavitarāa jaa meh sant tum^aaray. ||2||32||55||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want that all our thirst for worldly riches is quenched, and the poison of lust and anger within us is burnt down, then we should seek the guidance and grace of the Guru so that he may bless us with the nectar Name of God, and help our mind recognize the seat of eternal God within us. In this *shabad*, he tells us about the joys and comforts those people enjoy, in whose heart God comes to abide.

He says: “(O’ my friends), in whose heart God the source of all comforts comes to reside, all (that person’s) desires for comforts are fulfilled. (Then, that person) cannot live even for a moment without (remembering) God.”(1-pause)

Describing some of God’s unique qualities, Guru Ji says: “(O’ my friends, that God is) the embodiment of joys. He is the mainstay of our life breaths, contemplating whom one enjoys immense bliss. That very powerful God is always with us, which of His merits may I utter with my tongue?”(1)

In conclusion, Guru Ji says: “(O’ God), sanctified are those places (where Your Name is recited). Blessed are those who believe in (Your Name) and immaculate are those who listen or utter it.”

Nanak says, (O’ God), sacred are those houses in which reside Your saints.”(2-32-55)

The message of this *shabad* is that we should go to those immaculate places, where reside the saints (Guru Granth Sahib Ji) and joining the holy congregation we should sing and listen to the praises of God, so that He may come to reside in our heart and we may enjoy all kinds of comforts and pleasures.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਰਸਨਾ ਜਪਤੀ ਤੂਹੀ ਤੂਹੀ ॥

ਮਾਤ ਗਰਭ ਤੁਮ ਹੀ ਪ੍ਰਤਿਪਾਲਕ ਮ੍ਰਿਤ ਮੰਡਲ ਇਕ ਤੁਹੀ
॥੧॥ ਰਹਾਉ ॥

ਤੁਮਹਿ ਪਿਤਾ ਤੁਮ ਹੀ ਫੁਨਿ ਮਾਤਾ ਤੁਮਹਿ ਮੀਤ ਹਿਤ
ਭ੍ਰਾਤਾ ॥

ਤੁਮ ਪਰਵਾਰ ਤੁਮਹਿ ਆਧਾਰਾ ਤੁਮਹਿ ਜੀਅ ਪ੍ਰਾਨਦਾਤਾ
॥੧॥

saarag mehlāa 5.

rasnaa japtee toohee toohee.

maat garabh tum hee paripaalak mitar mandal ik tuhee. ||1|| rahaa-o.

tumeh pitaa tum hee fun maataa tumeh meet hit bharaataa.

tum parvaar tumeh aaDhaaraa tumeh jee-a paraan-daataa. ||1||

ਤੁਮਹਿ ਖਜੀਨਾ ਤੁਮਹਿ ਜਰੀਨਾ ਤੁਮ ਹੀ ਮਾਣਿਕ ਲਾਲਾ ॥
ਤੁਮਹਿ ਪਾਰਜਾਤ ਗੁਰ ਤੇ ਪਾਏ ਤਉ ਨਾਨਕ ਭਏ ਨਿਹਾਲਾ
॥੨॥੩੩॥੫੬॥

tumeh khajeenaa tumeh jareenaa tum hee
maanik laalaa.
tumeh paarjaat gur tay paa-ay ta-o naanak
bha-ay nihaalaa. ||2||33||56||

Sarang Mehla-5

In the concluding lines of previous *shabad*, addressing God Guru Ji said: “(O’ God), sanctified are those places (where Your Name is recited). Blessed are those who believe in (Your Name) and immaculate are those who listen or utter it. Nanak says, (O’ God), sacred are those houses in which reside Your saints.” Therefore in this *shabad*, he describes how his tongue is always repeating God’s Name, how much he depends upon God, and how God is everything for him.

Guru Ji says: “(O’ God), my tongue keeps uttering only Your Name again and again. It is You who sustains the creatures in the womb of their mother and You alone (are their sustainer) in this mortal world.”(1-pause)

Stating how God is everything for him, Guru Ji says: “O’ God, You are (our) father and You are also (our) mother, You are our beloved friend and brother. You are our family and main stay and You alone are the Giver of life breath.”(1)

In conclusion, he says: “(O’ God), You are my treasure, You are my riches, and You are my pearls and rubies. Nanak was delighted, when through the Guru he obtained You the (the legendary all wish fulfilling) Elysian tree.”(2-33-56)

The message of this *shabad* is that we should seek Guru’s refuge, listen to his instruction, act upon it and keep uttering God’s Name again and again. By doing so we will obtain such peace and bliss, as if we have obtained all the riches, treasures and comforts of the world.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਜਾਹੂ ਕਾਹੂ ਅਪੁਨੇ ਹੀ ਚਿਤਿ ਆਵੈ ॥
ਜੋ ਕਾਹੂ ਕੋ ਚੇਰੇ ਹੋਵਤ ਠਾਕੁਰ ਹੀ ਪਹਿ ਜਾਵੈ ॥੧॥ ਰਹਾਉ
॥

ਅਪਨੇ ਪਹਿ ਦੂਖ ਅਪੁਨੇ ਪਹਿ ਸੁਖਾ ਅਪਨੇ ਹੀ ਪਹਿ
ਬਿਰਥਾ ॥
ਅਪੁਨੇ ਪਹਿ ਮਾਨੁ ਅਪੁਨੇ ਪਹਿ ਤਾਨਾ ਅਪਨੇ ਹੀ ਪਹਿ
ਅਰਥਾ ॥੧॥

ਕਿਨ ਹੀ ਰਾਜ ਜੋਬਨੁ ਧਨ ਮਿਲਖਾ ਕਿਨ ਹੀ ਬਾਪ ਮਹਤਾਰੀ
॥
ਸਰਬ ਥੋਕ ਨਾਨਕ ਗੁਰ ਪਾਏ ਪੂਰਨ ਆਸ ਹਮਾਰੀ
॥੨॥੩੪॥੫੭॥

saarag mehlaa 5.

jaahoo kaahoo apuno hee chit aavai.
jo kaahoo ko chayro hovaṭ thaakur hee peh
jaavai. ||1|| rahaa-o.

apnay peh dookh apunay peh sookhaa apnay
hee peh birthaa.
apunay peh maan apunay peh taanaa apnay hee
peh arthaa. ||1||

kin hee raaj joban Dhan milkhaa kin hee baap
mehtaaree.
sarab thok naanak gur paa-ay pooran aas
hamaaree. ||2||34||57||

Sarang Mehla-5

In the previous *shabad* addressing God, Guru Ji stated: “O’ God, You are (our) father and You are also (our) mother, You are our beloved friend and brother. In this *shabad*, he explains why he depends on God for everything.

So in a matter of fact way, Guru Ji states: “(O’ my friends, in the time of need), everyone remembers one’s own (friend or relative). If anyone is a disciple of some person, that one goes to his or her Master (alone).”(1-pause)

Extending this analogy further, Guru Ji says: “(It is natural that one) relates one’s sorrows, shares one’s pleasures, or narrates the state of one’s mind to those (whom one considers) one’s own. One feels proud of one’s own, leans on, and goes to one’s own to accomplish all one’s objectives. (Similarly I lean on and pray to God for everything).”(1)

In conclusion, Guru Ji says: “(O’ my friends), some have (felt proud on account of their) kingdom, youth, wealth, or property, and some have depended upon their father and mother (for everything). But Nanak has obtained all the things (he needs) from the Guru, and all his desire has been fulfilled.”(2-34-57)

The message of this *shabad* is that instead of depending on our relatives, friends or possessions and riches, we should depend on God alone to meet our needs and share our thoughts. He would fulfill all our wishes and provide us with all we need.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਝੂਠੇ ਮਾਇਆ ਕੇ ਮਦ ਮਾਨੁ ॥

ਧੋਹ ਮੋਹ ਦੂਰਿ ਕਰਿ ਬਪੁਰੇ ਸੰਗਿ ਗੋਪਾਲਹਿ ਜਾਨੁ ॥੧॥
ਰਹਾਉ ॥

ਮਿਥਿਆ ਰਾਜ ਜੋਬਨ ਅਰੁ ਉਮਰੇ ਮੀਰ ਮਲਕ ਅਰੁ ਖਾਨ ॥

ਮਿਥਿਆ ਕਾਪਰ ਸੁਗੰਧ ਚਤੁਰਾਈ ਮਿਥਿਆ ਭੋਜਨ ਪਾਨ
॥੧॥

ਦੀਨ ਬੰਧਰੇ ਦਾਸ ਦਾਸਰੇ ਸੰਤਹ ਕੀ ਸਾਰਾਨ ॥
ਮਾਂਗਨਿ ਮਾਂਗਉ ਹੋਇ ਅਚਿੰਤਾ ਮਿਲੁ ਨਾਨਕ ਕੇ ਹਰਿ ਪ੍ਰਾਨ
॥੨॥੩੫॥੪੮॥

saarag mehlāa 5.

jhootho maa-i-aa ko mad maan.

Dharoh moh door kar bapuray sang gopaaleh
jaan. ||1|| rahaa-o.

mithi-aa raaj joban ar umray meer malak ar
khaan.

mithi-aa kaapar suganDh chaturaa-ee mithi-aa
bhojan paan. ||1||

deen baDhro daas daasro santēh kee saaraan.
maaⁿgan maaⁿga-o ho-ay achintā mil naanak
kay har paraan. ||2||35||58||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that instead of depending on our relatives, friends, or our possessions and riches, we should depend upon God alone to meet our needs and share our thoughts. He would fulfill all our wishes and provide us with all the comforts we need. In this *shabad*, he explains the reasons for this advice.

He says: “(O’ my friends), false (and short lived) is the intoxication and pride of worldly riches. Therefore O’ ignorant one, cast away your deceit and (worldly) attachment and always deem God of the universe in your company.”(1-pause)

Pointing to persons of riches and power, seemingly enjoying their power, rich clothes, and dainty dishes, Guru Ji says: “(O’ man), false (and short lived are) are the dominions, youth, nobles, kings, and chiefs, (because soon they would depart from this world). So also false and transitory are the precious clothes, perfumes, wit, food and drinks.”(1)

But reposing his faith in God alone, Guru Ji says: “O’, the Patron of the meek, I the slave of Your slaves have sought the shelter of Your saints. O’ the Life of Nanak, becoming care-free, I beg You to bless me with Your sight.”(2-35-58)

The message of this *shabad* is that instead of being proud of worldly riches and power, we should shed our falsehood and intoxication of *Maya* and deeming God near us we should pray to Him to bless us with His sight.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਪੁਨੀ ਇਤਨੀ ਕਛੂ ਨ ਸਾਰੀ ॥

ਅਨਿਕ ਕਾਜ ਅਨਿਕ ਧਾਵਰਤਾ ਉਰਝਿਓ ਆਨ ਜੰਜਾਰੀ
॥੧॥ ਰਹਾਉ ॥

saarag mehlāa 5.

apunee itnee kachhoo na saaree.

anik kaaj anik Dhaavratāa urjhī-o aan janjaaree.
||1|| rahaa-o.

ਦਿਉਸ ਚਾਰਿ ਕੇ ਦੀਸਹਿ ਸੰਗੀ ਊਹਾਂ ਨਾਹੀ ਜਹ ਭਾਰੀ ॥

ਪੰਨਾ ੧੨੧੬

ਤਿਨ ਸਿਉ ਰਾਚਿ ਮਾਚਿ ਹਿਤੁ ਲਾਇਓ ਜੋ ਕਾਮਿ ਨਹੀ
ਗਾਵਾਰੀ ॥੧॥

di-us chaar kay deeseh sangee oohaaⁿ naahee
jah bhaaree.

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tin si-o raach maach hit laa-i-o jo kaam nahee
gaavaaree. ||1||

ਹਉ ਨਾਹੀ ਨਾਹੀ ਕਿਛੁ ਮੇਰਾ ਨਾ ਹਮਰੇ ਬਸੁ ਚਾਰੀ ॥

ਕਰਨ ਕਰਾਵਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਸੰਤਨ ਸੰਗਿ ਉਧਾਰੀ
॥੨॥੩੬॥੫੯॥

ha-o naahee naahee kichh mayraa naa hamro
bas chaaree.

karan karaavan naanak kay parabh santan sang
uDhaaree. ||2||36||59||

Sarang Mehla-5

In stanza (1) of the previous *shabad*, Guru Ji said to us: “(O’ my friends), false (and short lived are) are the dominions, youth, nobles, kings, and chiefs (because soon they would depart from this world). So also false and transitory are the precious clothes, perfumes, wit, food and drinks.” But still we keep running after these things and do not focus on meditating God’s Name, which alone is of permanent use and accompanies us even after death. Therefore in this *shabad*, he urges us to pay attention to our ultimate welfare rather than running after false short-lived worldly pleasures.

Cautioning us against running after the worldly tasks and not taking care of our spiritual welfare, Guru Ji says: “(O’ my friend, so far you) haven’t taken even a little bit of care of your own (spiritual) welfare. You have been running after other tasks and have remained involved in the others’ entanglements.”(1-pause)

Now commenting on our relatives and friends, Guru Ji says: “(O’ my friend, these people who) seem to be your friends and relatives would be your) companions only for a few days. They won’t be present when you are in big (trouble). But O’ foolish one, you have involved and imbued yourself with those who won’t be of any use to you (in the end).”(1)

But still in his compassion Guru Ji shows us how to pray to God to save us. He says: “(O’ God), I am nothing, nothing belongs to me, and nothing is under my control or power. Therefore O’ the God of Nanak and cause and doer (of everything), please save me by blessing me with the company of saints.” (2-36-59)

The message of this *shabad* is that we shouldn’t run after false short-lived worldly pursuits and riches or remain involved in the affairs of our short-lived friends and relatives who won’t be of any use to us in the end. Instead we should pray to God to save us in the company of saints.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮੋਹਨੀ ਮੋਹਤ ਰਹੈ ਨ ਹੋਰੀ ॥

ਸਾਧਿਕ ਸਿਧ ਸਗਲ ਕੀ ਪਿਆਰੀ ਤੁਟੈ ਨ ਕਾਹੂ ਤੋਰੀ
॥੧॥ ਰਹਾਉ ॥

ਖਟੁ ਸਾਸਤ੍ਰ ਉਚਰਤ ਰਸਨਾਗਰ ਤੀਰਥ ਗਵਨ ਨ ਬੋਰੀ ॥

ਪੂਜਾ ਚਕ੍ਰ ਬਰਤ ਨੇਮ ਤਪੀਆ ਹੁੰਦਾ ਗੈਲਿ ਨ ਛੋਰੀ ॥੧॥

ਅੰਧ ਕੂਪ ਮਹਿ ਪਤਿਤ ਹੋਤ ਜਗੁ ਸੰਤਹੁ ਕਰਹੁ ਪਰਮ ਗਤਿ
ਮੋਰੀ ॥

ਸਾਧਸੰਗਤਿ ਨਾਨਕੁ ਭਇਓ ਮੁਕਤਾ ਦਰਸਨੁ ਪੇਖਤ ਭੋਰੀ
॥੨॥੩੭॥੬੦॥

saarag mehlā 5.

mohnee mohat̃ rahai na horee.

saaDhik siDh sagal kee pi-aaree t̃utai na kaahoo
toree. ||1|| rahaa-o.

khat saastar uchraṭ rasnaagar t̃irath gavan na
thoree.

poojaa chakar baraṭ naim tapēe-aa oohaa gail
na chhoree. ||1||

anDh koop meh patit hot̃ jag sant̃ahu karahu
param gat̃ moree.

saaDhsangat̃ naanak bha-i-o muktaa darsan
paykhat̃ bhoree. ||2||37||60||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that we shouldn’t run after false worldly pursuits and riches or remain involved in the affairs of our short-lived friends and relatives, who won’t be of any use to us in the end. Instead we should pray to God to save us in the company of saints. In this *shabad*, he tells us how in spite of such repeated advice, not only the ordinary human beings, but also great sages and pundits are caught in the web of *Maya* (or the lust for worldly riches and power). He also shows us the way to get out of this trap and achieve a high spiritual state.

He says: “The enticer (*Maya*) is enticing everybody and it doesn’t stop even when one tries to stop it. (What to speak of others) it is even dear to all the adept yogis and ascetics. Even if someone tries, its bonds are not snapped.”(1-pause)

Commenting upon those who read and recite holy books, visit holy places, or do other ritual worships, Guru Ji says: “(O’ my friends, even) by reciting all the six *Shastras* (the Hindu holy books) from one’s tongue, or going around holy places, the effect of *Maya* does not lessen. By doing ritual worship, making special holy marks (on the body), observing fasts, or doing penances, it doesn’t discard one’s company.”(1)

Guru Ji concludes the *shabad* by showing us how to pray to saints (Guru) for help and what is the result of such a prayer. He says: “O’ saint (Guru), this world is (getting so trapped in the false worldly pursuits, as if it is) falling in the blind well, please save me and bless me with sublime (spiritual) status. Nanak says, (the person) who in the company of saints, sees (God’s) sight even for a moment, is liberated from worldly bonds.”(2-37-60)

The message of this *shabad* is that if we want to be liberated from the evil influences of *Maya* (or the attachment for worldly riches and power), then instead of doing ritual worships, we should seek the shelter of the saint (Guru Granth Sahib Ji) and pray to him to liberate us from the clutches of this great enticer.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਕਹਾ ਕਰਹਿ ਰੇ ਖਾਣਿ ਖਾਣੁਲੀ ॥

ਪਵਨਿ ਅਫਾਰ ਤੋਰ ਚਾਮਰੋ ਅਤਿ ਜਜਰੀ ਤੇਰੀ ਰੇ
ਮਾਣੁਲੀ ॥੧॥ ਰਹਾਉ ॥

ਉਹੀ ਤੇ ਹਰਿਓ ਉਹਾ ਲੇ ਧਰਿਓ ਜੈਸੇ ਬਾਸਾ ਮਾਸ ਦੇਤ
ਝਾਣੁਲੀ ॥

ਦੇਵਨਹਾਰੁ ਬਿਸਾਰਿਓ ਅੰਧੁਲੇ ਜਿਉ ਸਫਰੀ ਉਦਰੁ ਭਰੈ
ਬਹਿ ਹਾਣੁਲੀ ॥੧॥

ਸਾਦ ਬਿਕਾਰ ਬਿਕਾਰ ਝੂਠ ਰਸ ਜਹ ਜਾਨੋ ਤਹ ਭੀਰ
ਬਾਣੁਲੀ ॥

ਕਹੁ ਨਾਨਕ ਸਮਝੁ ਰੇ ਇਆਨੇ ਆਜੁ ਕਾਲਿ ਖੁਲੈ ਤੇਰੀ
ਗਾਂਠੁਲੀ ॥੨॥੩੮॥੬੧॥

saarag mehlā 5.

kahaa karahi ray khaat khaatulee.

pavan afaar tor chaamro at jajree tayree ray
maatulee. ||1|| rahaa-o.

oohee tay hari-o oohaa lay Dhari-o jaisay baasaa
maas dayt jhaatulee.

dayvanhaar bisaari-o anDhulay ji-o safree udar
bharai bahi haatulee. ||1||

saad bikaar bikaar jhooth ras jah jaano tah bheer
baatulee.

kaho naanak samajh ray i-aanay aaj kaal khul"ai
tayree gaa"thulee. ||2||38||61||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to be liberated from the evil influences of *Maya* (or the attachment for worldly riches and power), then instead of doing ritual worships we should seek the shelter of the saint (Guru) and pray to him to liberate us from the clutches of this great enticer. In this *shabad*, he once again warns us against wasting our time in false worldly pursuits and losing this precious opportunity to reunite with our Maker.

Warning us against too much involvement in amassing worldly wealth, Guru Ji says: "(O' man, just think), what would you do by amassing worldly wealth. (You don't realize that) your (body) skin is puffed with air, and your pitcher (like body) is extremely fragile."(1-pause)

Guru Ji now shows us the mirror of our life conduct by citing two beautiful metaphors. He says: (O' man, just as a hawk like bird, called) *Baasha* snatches away meat with its swoop (and places it at a convenient place to eat, similarly), usurping (one's wealth) you deposit it (in your bank). Or just as sitting at a restaurant a traveler starts eating his or her meal (and then forgets all about the remaining journey, similarly) O' the blind one, you have forsaken your Giver, (who has given you all this food and other necessities of life)."(1)

Guru Ji concludes the *shabad* by reminding us about our impending death, and where we have to ultimately go. He says: "(O' my friend), you are involved in the relish of false pleasures of sinful deeds. (The path), which you have to tread is very narrow, (difficult, and treacherous). Nanak says, O' the ignorant one, understand (this thing, that very soon) today or tomorrow the knot (of your life breaths) would get opened (and you would die)."(2-38-61)

The message of this *shabad* is that instead of wasting our time in the useless worldly pursuits or committing sins for worldly riches and power, we should realize that any

day we could die. Therefore, we should try to seek the guidance of the saint (Guru) and meditate on God's Name, which is our real destination and purpose of life.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਗੁਰ ਜੀਉ ਸੰਗਿ ਤੁਹਾਰੈ ਜਾਨਿਓ ॥
ਕੋਟਿ ਜੋਆ ਉਆ ਕੀ ਬਾਤ ਨ ਪੁਛੀਐ ਤਾਂ ਦਰਗਹ ਭੀ
ਮਾਨਿਓ ॥੧॥ ਰਹਾਉ॥

ਕਵਨ ਮੂਲ ਪ੍ਰਾਨੀ ਕਾ ਕਹੀਐ ਕਵਨ ਰੂਪ ਦ੍ਰਿਸਟਾਨਿਓ ॥
ਜੋਤਿ ਪ੍ਰਗਾਸ ਭਈ ਮਾਟੀ ਸੰਗਿ ਦੁਲਭ ਦੇਹ ਬਖਾਨਿਓ ॥੧॥

ਤੁਮ ਤੇ ਸੇਵ ਤੁਮ ਤੇ ਜਪ ਤਾਪਾ ਤੁਮ ਤੇ ਤਤੁ ਪਛਾਨਿਓ ॥
ਕਰੁ ਮਸਤਕਿ ਧਰਿ ਕਟੀ ਜੇਵਰੀ ਨਾਨਕ ਦਾਸ ਦਸਾਨਿਓ ॥੨॥੩੯॥੬੨॥

saarag mehlā 5.

gur jee-o sang tuhaarai jaani-o.
kot joDh u-aa kee baat na puchhee-ai taaⁿ dargeh
bhee maani-o. ||1|| rahaa-o.

kavan mool paraanee kaa kahee-ai kavan roop
daristaani-o.
jot pargaas bha-ee maatee sang dulabh dayh
bakhaani-o. ||1||

tum tay sayv tum tay jap taapaa tum tay tat
pachhaani-o.
kar mastak Dhar katee jayvree naanak daas
dasaani-o. ||2||39||62||

Sarang Mehla-5

In many previous *shabads*, Guru Ji advised us to seek the guidance of the Guru, who gives us divine knowledge, removes our evil tendencies, teaches us how to meditate on God's Name, and brings us closer to God. In this *shabad*, he expresses his gratitude to his Guru for helping him realize God, know the reality of a mortal, and obtain salvation.

Expressing gratitude to his Guru, he says: "O' respected Guru, it is in your company that I have realized (God). I have been recognized in that God's court, where millions of warriors roam around and nobody cares about them."(1-pause)

Sharing with us how his Guru has made him appreciate the power and significance of God's light, Guru Ji says: "(Just think), what is the reality of the beginning of life of a human being, (which starts from the dirty looking semen of father and egg of his mother)? But when the divine light shines in the earthen body, it is known as priceless human body."(1)

In conclusion, Guru Ji says: "(O' my true Guru), it is from you that I have learnt the (way) to serve (God), from you I have learnt the way of worship or penance, and it is through you that I have realized the essence (of the way of life). In short, placing your hand on my forehead (and showing your grace, you have) cut off my noose (of death). Therefore, Nanak is (so much thankful to you that he feels himself to be) the slave of your slaves."(2-39-62)

The message of this *shabad* that we should attentively listen to (*Gurbani*) the divine words of our Gurus (as contained in *Guru Granth Sahib*), then we would know the reality of everything. We would be recognized in God's court and our rounds of births and deaths will come to an end.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਰਿ ਹਰਿ ਦੀਓ ਸੇਵਕ ਕਉ ਨਾਮ ॥

saarag mehlā 5.

har har dee-o sayvak ka-o naam.

ਮਾਨਸੁ ਕਾ ਕੋ ਬਪੁਰੇ ਭਾਈ ਜਾ ਕੋ ਰਾਖਾ ਰਾਮ ॥੧॥
ਰਹਾਉ ॥

maanās kaa ko bapuro bhaa-ee jaa ko raakhhaa
raam. ||1|| rahaa-o.

ਆਪਿ ਮਹਾ ਜਨੁ ਆਪੇ ਪੰਚਾ ਆਪਿ ਸੇਵਕ ਕੈ ਕਾਮ ॥

aap mahaa jan aapay panchaa aap sayvak kai
kaam.

ਆਪੇ ਸਗਲੇ ਦੂਤ ਬਿਦਾਰੇ ਠਾਕੁਰ ਅੰਤਰਜਾਮ ॥੧॥

aapay saglay doot bidaaray thaakur antarjaam.
||1||

ਆਪੇ ਪਤਿ ਰਾਖੀ ਸੇਵਕ ਕੀ ਆਪਿ ਕੀਓ ਬੰਧਾਨ ॥

aapay paṭ raakhee sayvak kee aap kee-o
banDhaan.

ਆਦਿ ਜੁਗਾਦਿ ਸੇਵਕ ਕੀ ਰਾਖੈ ਨਾਨਕ ਕੋ ਪ੍ਰਭੁ ਜਾਨ
॥੨॥੪੦॥੬੩॥

aad jugaad sayvak kee raakhai naanak ko parabh
jaan. ||2||40||63||

Sarang Mehlā-5

In the previous *shabad* Guru Ji described some of the virtues and merits of his Guru, and how he blessed him with divine knowledge, and gain recognition in God's court. In this *shabad*, he lists some of the excellences of God Himself, and tells how God has been protecting and preserving the honor of His devotees from the very beginning.

Expressing his gratitude to God, Guru Ji says: “(O’ my friends, God) has blessed His servant with the (gift of His) Name. O’ brother, what (harm can) any poor human beings do to the one whose savior is God Himself?”(1-pause)

Describing how God is everything to His servant, he says: “(O’ my friends, God) Himself is the banker, Himself the leader, and Himself does all the tasks of the devotee. The Master and inner knower Himself slays all the demons.”(1)

In conclusion, Guru Ji says: “(O’ my friends, God) has Himself saved the honor of His servant, and He Himself has made this permanent arrangement. In short, the all-wise God of Nanak has been saving the honor of His servants since the beginning of ages and even before that.”(2-40-63)

The message of this *shabad* is that instead of having faith in any one else, we should have full faith in God for our protection and for any of our needs because from the very beginning it is God's tradition to protect the honor of His devotees and bless them with the gift of His Name.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਤੂ ਮੇਰੇ ਮੀਤ ਸਖਾ ਹਰਿ ਪ੍ਰਾਨ ॥

ਮਨੁ ਧਨੁ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੁਮਰਾ ਇਹੁ ਤਨੁ ਸੀਤੇ ਤੁਮਰੈ
ਧਾਨ॥੧॥ਰਹਾਉ ॥

saarag mehlā 5.

too mayray meet sakhhaa har paraan.

man Dhan jee-o pind sabh tumraa ih tan seeto
tumrai Dhaan. ||1|| rahaa-o.

ਤੁਮ ਹੀ ਦੀਏ ਅਨਿਕ ਪ੍ਰਕਾਰਾ ਤੁਮ ਹੀ ਦੀਏ ਮਾਨ ॥

tum hee dee-ay anik parkaaraa tum hee dee-ay
maan.

ਸਦਾ ਸਦਾ ਤੁਮ ਹੀ ਪਤਿ ਰਾਖਹੁ ਅੰਤਰਜਾਮੀ ਜਾਨ ॥੧॥

sadaa sadaa tum hee paṭ raakho antarjaamee
jaan. ||1||

ਪੰਨਾ ੧੨੧੭

ਜਿਨ ਸੰਤਨ ਜਾਨਿਆ ਤੂ ਠਾਕੁਰ ਤੇ ਆਏ ਪਰਵਾਨ ॥

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jin santan jaani-aa too thaakur tay aa-ay
parvaan.

ਜਨ ਕਾ ਸੰਗੁ ਪਾਈਐ ਵਡਭਾਗੀ ਨਾਨਕ ਕੈ ਕੁਰਬਾਨ
॥੨॥੪੧॥੬੪॥

jan kaa sang paa-ee-ai vadbhaagee naanak
santān kai kurbaan. ||2||41||64||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that instead of having faith in any one else we should have full faith in God for our protection and for any of our needs because from the very beginning it is God's tradition to protect the honor of His devotees and bless them with the gift of His Name. In this *shabad*, he shows us how to repose our complete faith in God and expresses our gratitude for His so many gifts and blessings. He also indicates how much he respects the saints who have realized God and are close to Him.

Guru Ji says: "(O' God), You are my friend, mate, and the breath of my life. O' God, (my) mind, wealth, soul, and body are Yours, and this body of mine has been nourished by the provisions bestowed by You."(1-pause)

Expressing his gratitude to God, Guru Ji says: "(O' God), it is You who has blessed me with innumerable kinds (of gifts), and it is You who has blessed me with honors. O' the Inner Knower of all hearts, You always save my honor."(1)

Guru Ji concludes the *shabad* by describing how much he respects those saints who have realized God. He says: "O' Master, approved is the advent of those saints in the world, who have realized You. It is by great good fortune that we obtain the company of (God's) devotees and Nanak is a sacrifice to (such) saints."(2-41-64)

The message of this *shabad* is that fortunate are those who have been blessed with the company of the saint (Guru). In our case the saint (Guru Granth Sahib) is always with us, so all we have to do is to listen, understand, and act upon the *Gurbani*, sing God's praises with love and dedication and meditate on God's Name.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਕਰਹੁ ਗਤਿ ਦਇਆਲ ਸੰਤਹੁ ਮੋਰੀ ॥
ਤੁਮ ਸਮਰਥ ਕਾਰਨ ਕਰਨਾ ਤੁਟੀ ਤੁਮ ਹੀ ਜੋਰੀ ॥੧॥
ਰਹਾਉ ॥

ਜਨਮ ਜਨਮ ਕੇ ਬਿਖਈ ਤੁਮ ਤਾਰੇ ਸੁਮਤਿ ਸੰਗਿ ਤੁਮਾਰੈ
ਪਾਈ ॥
ਅਨਿਕ ਜੋਨਿ ਭ੍ਰਮਤੇ ਪ੍ਰਭ ਬਿਸਰਤ ਸਾਸਿ ਸਾਸਿ ਹਰਿ ਗਾਈ
॥੧॥

ਜੋ ਜੋ ਸੰਗਿ ਮਿਲੇ ਸਾਧੂ ਕੈ ਤੇ ਤੇ ਪਤਿਤ ਪੁਨੀਤਾ ॥
ਕਹੁ ਨਾਨਕ ਜਾ ਕੇ ਵਡਭਾਗਾ ਤਿਨਿ ਜਨਮੁ ਪਦਾਰਥੁ ਜੀਤਾ
॥੨॥੪੨॥੬੫॥

saarag mehlāa 5.

karahu gaṭ dā-i-aal santāhu moree.
tūm samrath kaaran karnāa tōotee tūm hee
joree. ||1|| rahaa-o.

janam janam kay bikh-ee tūm taaray sumat sang
tumaarai paa-ee.
anik jon bharamtay parabh bisrat saas saas har
gaa-ee. ||1||

jo jo sang milay saaDhoo kai tay tay patit
puneetaa.
kaho naanak jaa kay vadbhaagaa tin janam
padaarath jeetaa. ||2||42||65||

Sarang Mehla-5

In the concluding lines of previous *shabad*, Guru Ji stated that approved is the advent of those saints in the world who have realized God. It is by great good fortune that we obtain

the company of (God's) devotees; therefore he is a sacrifice to (such) saints. In this *shabad*, he indirectly tells us why he has such great regard for the saints (Guru).

Addressing his Guru, he says: "O' merciful saint (Guru), bless me with a high (spiritual) state. You are all-powerful (embodiment of God), the cause of all causes. It is you, who has reunited the separated ones (with God)."(1-pause)

Restating his belief, Guru Ji says: "(O' saint Guru), you have emancipated those who have been committing sins birth after births, because in your company they obtained sublime wisdom. Even those, who, being separated (from God), had been wandering around for many births, started singing God's praises with every breath of theirs."(1)

In conclusion, Guru Ji says: "Whosoever obtained the company of saints, from sinners they became virtuous. Therefore Nanak says, they who are fortunate, (by remaining in the company of saints) have won the object of life (the reunion with God)."(2-42-65)

The message of this *shabad* is that even if we have been sinning for many births, we should still most humbly and sincerely serve the saint (Guru Granth Sahib Ji) and following Guru's advice sing praises of God, day and night so that God may show mercy on us and save us also.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਠਾਕੁਰ ਬਿਨਤੀ ਕਰਨ ਜਨੁ ਆਇਓ ॥

ਸਰਬ ਸੁਖ ਆਨੰਦ ਸਹਜ ਰਸ ਸੁਨਤ ਤੁਹਾਰੋ ਨਾਇਓ ॥੧॥
ਰਹਾਉ ॥

ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਸੁਖ ਕੇ ਸਾਗਰ ਜਸੁ ਸਭ ਮਹਿ ਜਾ ਕੇ
ਛਾਇਓ ॥

ਸੰਤਸੰਗਿ ਰੰਗ ਤੁਮ ਕੀਏ ਅਪਨਾ ਆਪੁ ਦ੍ਰਿਸਟਾਇਓ ॥੧॥

ਨੈਨਹੁ ਸੰਗਿ ਸੰਤਨ ਕੀ ਸੇਵਾ ਚਰਨ ਝਾਰੀ ਕੇਸਾਇਓ ॥

ਆਠ ਪਹਰ ਦਰਸਨੁ ਸੰਤਨ ਕਾ ਸੁਖੁ ਨਾਨਕ ਇਹੁ ਪਾਇਓ
॥੨॥੪੩॥੬੬॥

saarag mehlā 5.

ṭhaakur bintē karan jan aa-i-o.

sarab sookh aanand sahj ras sunat tuhaaro
naa-i-o. ||1|| rahaa-o.

kirpaa niDhaan sookh kay saagar jas sabh meh
jaa ko chhaa-i-o.

satsang rang tum kee-ay apnaa aap daristaa-i-o.
||1||

nainhu sang santan kee sayvaa charan jhaaree
kaysaa-i-o.

aath pahar darsan santan kaa sukh naanak ih
paa-i-o. ||2||43||66||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that even if we have been sinning for many births, we should still seek the humble and sincere service of the saint (Guru) and following the Guru's advice, sing praises of God day and night so that God may show mercy on us and save us. But as stated before, the service or company of saint (Guru) is obtained by the grace of God. Therefore, in this *shabad* Guru Ji shows us how to pray to Him for that gift.

So addressing God, Guru Ji says: "O' Master, Your servant has come before You to make a prayer. (O' God, just) by listening to Your Name one obtains all comforts, bliss, and relish of equipoise."(1-pause)

Continuing his praise, Guru Ji says: “O’ the Treasure of mercy, the Ocean of peace, Your glory is spread over in the entire (world). In the company of saints You have played many interesting games and have made Yourself manifest.”(1)

Now stating what he really wants from God, Guru Ji says: “(O’ God, all I want is that) with my eyes I may see the company of the saints, and dust their feet with my hair. (In short), Nanak may obtain this comfort that at all times he may keep seeing the sight of the saints (Guru).”(2-43-66)

The message of this *shabad* is that when we pray to God, instead of asking Him for worldly riches or fixing our worldly affairs, we should pray to Him to bless us with the company and the opportunity to most humbly serve the saint (Guru Granth Sahib Ji). Then we would obtain all kinds of peace, poise, and bliss.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਜਾ ਕੀ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਗੀ ॥

ਸਜਨੁ ਸੁਰਿਦਾ ਸੁਹੇਲਾ ਸਹਜੇ ਸੋ ਕਹੀਐ ਬਡਭਾਗੀ ॥੧॥
ਰਹਾਉ ॥

ਰਹਿਤ ਬਿਕਾਰ ਅਲਪ ਮਾਇਆ ਤੇ ਅਹੰਬੁਧਿ ਬਿਖੁ ਤਿਆਗੀ
॥

ਦਰਸ ਪਿਆਸ ਆਸ ਏਕਹਿ ਕੀ ਟੇਕ ਹੀਐ ਪ੍ਰਿਅ ਪਾਗੀ
॥੧॥

ਅਚਿੰਤ ਸੋਇ ਜਾਗਨੁ ਉਠਿ ਬੈਸਨੁ ਅਚਿੰਤ ਹਸਤ ਬੈਰਾਗੀ ॥

ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਜਗਤੁ ਠਗਾਨਾ ਸੁ ਮਾਇਆ ਹਰਿ ਜਨ
ਠਾਗੀ ॥ ੨॥੪੪॥੬੭॥

saarag mehlāa 5.

jaa kee raam naam liv laagee.

sajan suridāa suhaylāa sehjay so kahee-ai
badbhaagee. ||1|| rahaa-o.

rahit bikaar alap maa-i-aa tay ahaⁿ-bu^{Dh} bikh
ti-aagee.

daras pi-aas aas aykeh kee tayk hee-aiⁿ pari-a
paagee. ||1||

achint so-ay jaagan uth baisan achint hasat
bairaagee.

kaho naanak jin jagat thagaanaa so maa-i-aa
har jan thaagee. ||2||44||67||

Sarang Mehla-5

In many previous *shabads* Guru Ji advised us to seek the company of saints, and meditate on God’s Name in their company. In this *shabad*, he lists the blessings obtained by a person who is imbued with the love of God’s Name.

He says: “(O’ my friends), the one whose mind is attuned to God’s Name, imperceptibly he or she becomes a good hearted virtuous person, and should be considered very fortunate.”(1-pause)

Elaborating on the qualities of such a person, Guru Ji says: “(O’ my friends, such a person) sheds away all vices, remains detached from *Maya* (the worldly riches and power), and abandons the poison of self-conceit. (Within that person) is the thirst and desire only for the sight of the one (God), and in (such a person’s) heart is only the support of his or her Beloved’s feet.”(1)

In conclusion, Guru Ji says: “Such a detached person, whether asleep or awake, sitting or standing is always carefree and smiling. O’ Nanak, God’s devotees have beguiled that *Maya*, which has cheated the entire world.”(2-44-67)

The message of this *shabad* is that if we want to be emancipated from the entrapment of *Maya*, and want to remain always in peace, poise, and pleasure, then we should imbue ourselves with the love of God's Name.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਬ ਜਨ ਊਪਰਿ ਕੋ ਨ ਪੁਕਾਰੈ ॥
ਪੂਕਾਰਨ ਕਉ ਜੋ ਉਦਮੁ ਕਰਤਾ ਗੁਰੁ ਪਰਮੇਸਰੁ ਤਾ
ਕਉ ਮਾਰੈ ॥੧॥ ਰਹਾਉ ॥

ਨਿਰਵੈਰੈ ਸੰਗਿ ਵੈਰੁ ਰਚਾਵੈ ਹਰਿ ਦਰਗਹ ਓਹੁ ਹਾਰੈ ॥
ਆਦਿ ਜੁਗਾਦਿ ਪ੍ਰਭ ਕੀ ਵਡਿਆਈ ਜਨ ਕੀ ਪੈਜ
ਸਵਾਰੈ ॥੧॥

ਨਿਰਭਉ ਭਏ ਸਗਲ ਭਉ ਮਿਟਿਆ ਚਰਨ ਕਮਲ
ਆਧਾਰੈ ॥
ਗੁਰ ਕੈ ਬਚਨਿ ਜਪਿਓ ਨਾਉ ਨਾਨਕ ਪ੍ਰਗਟ ਭਇਓ
ਸੰਸਾਰੈ ॥੨॥੪੫॥੬੮॥

saarag mehlāa 5.

ab jan oopar ko na pukaarai.
pookaaran ka-o jo udam kartaa gur parmaysar taa
ka-o maarai. ||1|| rahaa-o.

nirvairai sang vair rachaavai har dargeh oh haarai.
aad jugaad parabh kee vadi-aa-ee jan kee paj
savaarai. ||1||

nirbha-o bha-ay sagal bha-o miti-aa charan kamal
aadhaaraai.
gur kai bachan japi-o naa-o naanak pargat bha-i-o
sansaarai. ||2||45||68||

Sarang Mehla-5

It is a known fact that many people including his own elder brother Prithi Chand tried to harm fifth Guru Arjan Dev Ji in every possible way. When they themselves couldn't do anything, they went in a deputation to king Akbar and made all kinds of false accusations against Guru Ji. But being a wise king, Akbar properly investigated the matter before taking any action. His investigation revealed that all these allegations were baseless and in fact those who had complained were themselves mischief mongers. So the king severely admonished and warned them against any such deeds in future and they returned home in disgrace. It appears that Guru Ji uttered this *shabad*, in this or similar context to thank God and provide assurance to other devotees when they face a similar situation.

Guru Ji says: "Now no one makes a complaint against God's devotee, because whosoever makes an effort to complain (against the) devotee, the Guru God destroys him."(1-pause)

Stating a general principle, he says: "Whosoever harbors enmity with the one who has enmity towards none, that person loses in God's court. From the beginning of ages this is the glory of God that He saves the honor of His devotees."(1)

In conclusion, Guru Ji says: "On the support of God's immaculate feet (His Name), my fear is removed. Following Guru's advice, Nanak has meditated on God's Name, (and) has become known in the world."(2-45-68)

The message of this *shabad* is that even if we are surrounded by all kinds of enemies and slanderers who try to harm us in every possible way, we shouldn't loose faith in God and keep meditating on His Name. As per His great tradition, ultimately God would save our honor and our enemies would suffer defeat and disgrace.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਰਿ ਜਨ ਛੋਡਿਆ ਸਗਲਾ ਆਪੁ ॥

saarag mehlāa 5.

har jan chhodi-aa saglaa aap.

ਜਿਉ ਜਾਨਹੁ ਤਿਉ ਰਖਹੁ ਗੁਸਾਈ ਪੇਖਿ ਜੀਵਾਂ ਪਰਤਾਪੁ ॥੧॥
ਰਹਾਉ ॥

ji-o jaanhu tī-o rakhahu gusaa-ee paykh
jeevaaⁿ partaap. ||1|| rahaa-o.

ਗੁਰ ਉਪਦੇਸਿ ਸਾਧ ਕੀ ਸੰਗਤਿ ਬਿਨਸਿਓ ਸਗਲ ਸੰਤਾਪੁ ॥

gur updays saaDh kee sangat binsi-o sagal
santaap.

ਮਿਤ੍ਰ ਸਤ੍ਰ ਪੇਖਿ ਸਮਤੁ ਬੀਚਾਰਿਓ ਸਗਲ ਸੰਭਾਖਨ ਜਾਪੁ ॥੧॥

mitar satar paykh samat beechaari-o sagal
sambhaakhan jaap. ||1||

ਤਪਤਿ ਬੁਝੀ ਸੀਤਲ ਆਘਾਨੇ ਸੁਨਿ ਅਨਹਦ ਬਿਸਮ ਭਏ
ਬਿਸਮਾਦ ॥

tapat bujhee seetal aaghaanay sun anhad
bisam bha-ay bismaad.

ਅਨਦੁ ਭਇਆ ਨਾਨਕ ਮਨਿ ਸਾਚਾ ਪੂਰਨ ਪੂਰੇ ਨਾਦ
॥੨॥੪੬॥੬੯॥

anad bha-i-aa naanak man saachaa pooran
pooray naad. ||2||46||69||

Sarang Mehla-5

In the opening lines of previous *shabad*, Guru Ji stated that people had stopped making any complaints against him, because whosoever tried, suffered defeat and disgrace. In this *shabad*, he explains how this change came about and what the blessings are, which he is still enjoying as a result of that change.

Guru Ji says: “(O’ God, Your) devotees have renounced all their self (conceit). O’ the Master of the universe, please save me as You will, I survive seeing Your glory.”(1-pause)

Stating what kinds of blessings he has obtained in the company of saints and by acting on Guru’s advice, he says: “O’ God), by joining the company of saints and following Guru’s advice, all my distress has been removed. Now seeing friends or foes, I view them alike and all my utterance is (Your) meditation.”(1)

Guru Ji concludes the *shabad* by describing his present state of mind. He says: “The fire of desire (in me) has been quenched and listening to the nonstop (divine) melody, my mind feels calm and contented and I am absorbed in God’s wonders. The eternal God has come to reside in Nanak’s mind, (and as a result) a state of bliss has welled up in him, as if within him are fully playing the divine melodious tunes.”(2-46-69)

The message of this *shabad* is that if we want to quench the fire of worldly desires and get rid of all our worries and fears, we should act upon the immaculate advice of the saint (Guru). Then God would so bless us that we would view friends and foes alike and our mind would enjoy the wonderful non-stop melody of divine music.

ਪੰਨਾ ੧੨੧੮

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮੇਰੈ ਗੁਰਿ ਮੋਰੇ ਸਹਸਾ ਉਤਾਰਿਆ ॥

ਤਿਸੁ ਗੁਰ ਕੈ ਜਾਈਐ ਬਲਿਹਾਰੀ ਸਦਾ ਸਦਾ ਹਉ ਵਾਰਿਆ
॥੧॥ ਰਹਾਉ ॥

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saarag mehlāa 5.

mayrai gur moro sahsaa utaari-aa.

tis gur kai jaa-ee-ai balihaaree sadaa sadaa ha-o
vaari-aa. ||1|| rahaa-o.

ਗੁਰ ਕਾ ਨਾਮੁ ਜਪਿਓ ਦਿਨੁ ਰਾਤੀ ਗੁਰ ਕੇ ਚਰਨ ਮਨਿ
ਧਾਰਿਆ ॥

gur kaa naam japi-o din raatee gur kay charan
man Dhaari-aa.

ਗੁਰ ਕੀ ਧੂਰਿ ਕਰਉ ਨਿਤ ਮਜਨੁ ਕਿਲਵਿਖ ਮੈਲੁ
ਉਤਾਰਿਆ ॥੧॥

gur ke Dhoor kara-o nit majan kilvikh mail
utaari-aa. ||1||

ਗੁਰ ਪੂਰੇ ਕੀ ਕਰਉ ਨਿਤ ਸੇਵਾ ਗੁਰੁ ਅਪਨਾ ਨਮਸਕਾਰਿਆ ॥
ਸਰਬ ਫਲਾ ਦੀਨੈ ਗੁਰਿ ਪੂਰੈ ਨਾਨਕ ਗੁਰਿ ਨਿਸਤਾਰਿਆ ॥੨॥੪੭॥੨੦॥

gur pooray kee kara-o nit sayvaa gur apnaa
namaskaari-aa.
sarab falaa deen^hay gur poorai naanak gur
nist^haari-aa. ||2||47||70||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to quench the fire of worldly desires and get rid of all our worries and fears then we should act upon the immaculate advice of the saint (Guru). In this *shabad*, he describes how his Guru has removed all his fears and fulfilled all his wishes and how thankful he is for that.

He says: “(O’ my friends), my Guru has removed all my dread. Therefore, I feel that we should be a sacrifice to that Guru, so I am always a sacrifice to him.”(1-pause)

Describing how he always remembers his Guru and keeps his advice in mind, he says: “(O’ my friends), day and night I meditate on the Name of the Guru and (respectfully remember him, as if) I have enshrined Guru’s feet in my mind. Every day I (so reverently listen to Guru’s sermon, as if) I bathe in the dust of the Guru’s feet which has (so dispelled all the sinful thoughts from my mind, as if it has) removed the dirt of all my sins and vices.”(1)

In conclusion, Guru Ji says: “(O’ my friends), I daily serve the perfect Guru and pay homage to my Guru. (For his part), the perfect Guru has given me all the fruits (of my heart’s desire) and has emancipated Nanak.”(2-47-70)

The message of this *shabad* is that if we want to get rid of all our dread and the dirt of evils and sins from our soul, then we should perform the most humble service of the Guru; enshrine his immaculate advice into our heart and act upon it with sincerity and commitment. Fortunately now we have the advice of all the Gurus, and other true saints included in *Guru Granth Sahib*. So we don’t need to go out and search for any new physical Guru. All we need to do is to listen to the advice contained therein and meditate on God’s Name.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਸਿਮਰਤ ਨਾਮੁ ਪ੍ਰਾਨ ਗਤਿ ਪਾਵੈ ॥
ਮਿਟਹਿ ਕਲੇਸ ਤ੍ਰਾਸ ਸਭ ਨਾਸੈ ਸਾਧਸੰਗਿ ਹਿਤੁ ਲਾਵੈ ॥੧॥
ਰਹਾਉ ॥

ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਮਨਿ ਆਰਾਧੇ ਰਸਨਾ ਹਰਿ ਜਸੁ
ਗਾਵੈ ॥
ਤਜਿ ਅਭਿਮਾਨੁ ਕਾਮ ਕ੍ਰੋਧੁ ਨਿੰਦਾ ਬਾਸੁਦੇਵ ਰੰਗੁ ਲਾਵੈ
॥੧॥

ਦਾਮੋਦਰ ਦਇਆਲ ਆਰਾਧਹੁ ਗੋਬਿੰਦ ਕਰਤ ਸੁਹਾਵੈ ॥
ਕਹੁ ਨਾਨਕ ਸਭ ਕੀ ਹੋਇ ਰੇਨਾ ਹਰਿ ਹਰਿ ਦਰਸਿ ਸਮਾਵੈ
॥੨॥੪੮॥੨੧॥

saarag mehlāa 5.

simrat naam paraan gat paavai.
miteh kalays taraas sabh^h naasai saaDhsang hit
laavai. ||1|| rahaa-o.

har har har har man aaraaDhay rasnaa har jas
gaavai.
taj abhimaan kaam kroDh^h nindaa baasudayv
rang laavai. ||1||

daamodar da-i-aal aaraaDhahu gobind karat
sohaavai.
kaho naanak sabh^h kee ho-ay raynaa har har
d^haras samaavai. ||2||48||71||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our dread and the dust of evils and sins from our soul, then we should perform the most humble service of the Guru; enshrine his immaculate advice into our heart and act upon it with sincerity and commitment. Fortunately now we have the advice of all the Gurus, and other true saints included in Guru Granth Sahib, so we don't need to go out and search for any new physical Guru. All we need to do is to listen to the advice contained therein and meditate on God's Name. In this *shabad*, he describes the blessings, and virtues, which one obtains by meditating on God's Name and loving the company of saints.

He says: "(O' my friends), by meditating on God's Name, one obtains that (high spiritual) state, which sanctifies one's life breaths. The one who imbues oneself with the love of the congregation of saintly persons, all that one's woes are removed and all dreads vanish."(1-pause)

Continuing to describe the benefits of meditating on God's Name, Guru Ji says: "(O' my friends), in one's mind, who repeatedly meditates on God's Name and sings God's praise from the tongue, renouncing arrogance, lust, anger, and slander, imbues oneself with love of God."(1)

Therefore, Guru Ji advises: "(O' my friends, you too should) meditate on the merciful God because one looks beauteous while uttering God's Name. Nanak says, one who becomes (so humble, as if he or she is) the dust of the feet of all, by repeating God's Name that one merges in the vision of God."(2-48-71)

The message of this *shabad* is that if we want to get rid of all our anxieties and passions for lust, anger, greed, attachment, and ego, we should seek and love the company of the saints and meditate on God's Name at all times. But we should remain most humble and keep meditating on God so that ultimately we merge in that God.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅਪੁਨੇ ਗੁਰ ਪੂਰੇ ਬਲਿਹਾਰੈ ॥

ਪ੍ਰਗਟ ਪ੍ਰਤਾਪੁ ਕੀਓ ਨਾਮ ਕੇ ਰਾਖੇ ਰਾਖਨਹਾਰੈ ॥੧॥
ਰਹਾਉ ॥

ਨਿਰਭਉ ਕੀਏ ਸੇਵਕ ਦਾਸ ਅਪਨੇ ਸਗਲੇ ਦੂਖ ਬਿਦਾਰੈ ॥

ਆਨ ਉਪਾਵ ਤਿਆਗਿ ਜਨ ਸਗਲੇ ਚਰਨ ਕਮਲ ਰਿਦ
ਧਾਰੈ ॥੧॥

ਪ੍ਰਾਨ ਅਧਾਰ ਮੀਤ ਸਾਜਨ ਪ੍ਰਭ ਏਕੈ ਏਕੰਕਾਰੈ ॥

ਸਭ ਤੇ ਉਚ ਨਾਕੁ ਨਾਨਕ ਕਾ ਬਾਰ ਬਾਰ ਨਮਸਕਾਰੈ
॥੨॥੪੯॥੨੨॥

saarag mehlāa 5.

apunay gur pooray balihaarai.

pargat partaap kee-o naam ko raakhay
raakhnhaarai. ||1|| rahaa-o.

nirbhā-o kee-ay sayvak dāas apnay saglay dōokh
bigaarai.

aan upaav tī-aag jan saglay charan kamal rid
Dhaarai. ||1||

paraan aDhaar meet saajan parabh aykai
aykankaarai.

sabh tay ooch thaakur naanak kaa baar baar
namaskaarai. ||2||49||72||

Sarang Mehla-5

In the previous *shabad* (2-40-70), Guru Ji listed some of the virtues his Guru bestowed on him. In this *shabad*, he describes what other blessings he has received from his Guru and how thankful he is for them.

He says: “(O’ my friends), I am sacrifice to my perfect Guru. (Because he has) made manifest the glory of (God’s) Name and the Savior (God) has saved (His devotees).”(1-pause)

Continuing to describe the blessings the perfect Guru bestows on his devotees and what the duty of the devotees is, Guru Ji says: “(O’ my friends), the Guru makes his servants fearless, and destroys all their pains. Therefore, abandoning all other efforts (a devotee) enshrines the lotus feet (of the Guru’s immaculate advice) in the heart.”(1)

In conclusion, Guru Ji says: “(O’ my friends), that one and only Creator is the support of our life breaths, friend, and mate (of us all. In short), highest of the high is the Master of Nanak (to whom, he) bows again and again.”(2-49-72)

The message of this *shabad* is that if we want to get rid of all our fears and pains, then we need to seek the shelter of perfect Guru God (Guru Granth Sahib Ji), and following the advice contained therein, meditate on God’s Name and sing His praises again and again.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਬਿਨੁ ਹਰਿ ਹੈ ਕੇ ਕਹਾ ਬਤਾਵਹੁ ॥

ਸੁਖ ਸਮੂਹ ਕਰੁਣਾ ਮੈ ਕਰਤਾ ਤਿਸੁ ਪ੍ਰਭ ਸਦਾ ਧਿਆਵਹੁ
॥੧॥ ਰਹਾਉ ॥

ਜਾ ਕੈ ਸੂਤਿ ਪਰੋਏ ਜੰਤਾ ਤਿਸੁ ਪ੍ਰਭ ਕਾ ਜਸੁ ਗਾਵਹੁ ॥

ਸਿਮਰਿ ਠਾਕੁਰੁ ਜਿਨਿ ਸਭੁ ਕਿਛੁ ਦੀਨਾ ਆਨ ਕਹਾ ਪਹਿ
ਜਾਵਹੁ ॥੧॥

ਸਫਲ ਸੇਵਾ ਸੁਆਮੀ ਮੇਰੇ ਕੀ ਮਨ ਬਾਂਛਤ ਫਲ ਪਾਵਹੁ ॥

ਕਹੁ ਨਾਨਕ ਲਾਭੁ ਲਾਹਾ ਲੈ ਚਾਲਹੁ ਸੁਖ ਸੇਤੀ ਘਰਿ ਜਾਵਹੁ
॥੨॥੫੦॥੭੩॥

saarag mehlāa 5.

bin har hai ko kahaa baṭaavhu.

sukh samooḥ karuṇaa mai kartaa tis parabh
sadāa Dhi-aavahu. ||1|| rahaa-o.

jaa kai soot̃ paro-ay jantaa tis parabh kaa jas
gaavhu.

simar thaakur jin sabh kichh deenaa aan kahaa
peh jaavhu. ||1||

safal sayvaa su-aamee mayray kee man
baaⁿchhaṭ̃ fal paavhu.

kaho naanak laabh laahaa lai chaalahu sukḥ
saytee ghar jaavhu. ||2||50||73||

Sarang Mehla-5

In previous many *shabads*, Guru Ji advised us to meditate only on the one God, who is the Creator of the entire universe. But in spite of this repeated advice, many people keep worshipping lesser gods and goddesses, human beings, and even lifeless objects. In this *shabad*, Guru Ji challenges us to show him any other entity who is more powerful than God and once again urges us to meditate only on that one God’s Name and no one else.

He says: “(O’ my friends), tell me, except for God, who else (is more powerful) and where is he or she? That compassionate Creator is the source of all comforts and you should always meditate on that God.”(1-pause)

Continuing his advice, Guru Ji says: “(O’ my friends), sing praise of that God under whose law are governed all creatures. Worship that Master who has given (you) everything; why do you go to anyone else?”(1)

Guru Ji concludes the *shabad* by assuring us that God’s service or worship never goes waste. He says: “(O’ my friends), fruitful is the service (and worship) of my Master. (By doing this), you would obtain the fruits of your heart’s desire. Therefore Nanak says, (O’ my friends), depart from here with the profit (of God’s Name), so that you may reach your (real divine) home in comfort and (without any problems on the way).”(2-50-73)

The message of this *shabad* is that if we want all our desires fulfilled and we are blessed with peace and comforts, then we should sing the praises of God. Only then would we earn the profit of God’s Name and reach our home (the mansion of God) peacefully without facing any problems on the way.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਨਾਕੁਰ ਤੁਮ੍ਹ ਸਰਣਾਈ ਆਇਆ ॥
ਉਤਰਿ ਗਇਓ ਮੇਰੇ ਮਨ ਕਾ ਸੰਸਾ ਜਬ ਤੇ ਦਰਸਨੁ
ਪਾਇਆ ॥੧॥ ਰਹਾਉ ॥

ਅਨਬੋਲਤ ਮੇਰੀ ਬਿਰਥਾ ਜਾਨੀ ਅਪਨਾ ਨਾਮੁ ਜਪਾਇਆ ॥
ਦੁਖ ਨਾਠੇ ਸੁਖ ਸਹਜਿ ਸਮਾਏ ਅਨਦ ਅਨਦ ਗੁਣ
ਗਾਇਆ ॥੧॥

ਬਾਹ ਪਕਰਿ ਕਢਿ ਲੀਨੇ ਅਪੁਨੇ ਗ੍ਰਿਹ ਅੰਧ ਕੂਪ ਤੇ
ਮਾਇਆ ॥
ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਬੰਧਨ ਕਾਟੇ ਬਿਛੁਰਤ ਆਨਿ
ਮਿਲਾਇਆ ॥੨॥੫੧॥੭੪॥

saarag mehlā 5.

ṭhaakur tum^h sarnāa-ee aa-i-aa.
utar ga-i-o mayray man kaa sansaa jab tay ḍarsan
paa-i-aa. ||1|| rahaa-o.

anbolat mayree birthaa jaanee apnaa naam
japaa-i-aa.
dukh naathay sukh sahj samaa-ay anad anad guṇ
gaa-i-aa. ||1||

baah pakar kadh leenay apunay garih anDh koop
tay maa-i-aa.
kaho naanak gur banDhan kaatay bichhurat aan
milaa-i-aa. ||2||51||74||

Sarang Mehla-5

In the previous, *shabad* Guru Ji told us that if we want our desires fulfilled and we are blessed with peace and comforts then we should sing praises of God. Only then we would earn the profit of God’s Name and reach our home (the mansion of God) peacefully without facing any problems on the way. In this *shabad*, he shows us how to seek the shelter of that merciful God and how without his uttering even a single word, God has known his problems and blessed him with all kinds of peace and bliss.

So expressing his gratitude to God, Guru Ji says: “O’ Master, I have come to Your shelter. Since the time I obtained Your sight, all the doubt of my mind has been removed.”(1-pause)

Now describing what happened when he sought the shelter of God, he said: “(O’ my friends), without (even) my uttering, (God) understood the pain of my heart and made me meditate on His Name. (As a result, all my) sorrows have disappeared and by singing (His) praises in a state of bliss, I remain merged in peace and poise.”(1)

In closing, Guru Ji says: “(O’ my friends), holding them by their arms, (God) has pulled His (devotees) out of the blind well and home of *Maya* (the worldly riches and power).

Nanak says, that the Guru has snapped his (worldly) bonds and has united the separated one (with God once again).”(2-51-74)

The message of this *shabad* is that if ever we are in trouble we should go before *Guru (Granth Sahib)* and pray to him: “O’ Guru we have come to your shelter. Please extend your hand and pull us out of this deep well of trouble.” Then God Himself would remove our worries and pains and would grant us peace, poise and bliss.

Personal Note: - *This reminds the author, about his personal experience in this regard. When I was relatively young, my father’s health took a turn for the worse. Being the only male member present in the house, I called the best doctor in town. After examining my father, he told me that he was not in immediate danger, but I should prepare myself to the fact, that he is not going to live more than a few months. He also asked me to later come to his house to pick up the prescription. This news that my father was not going to live more than a few months, struck me so seriously, that I went to Guru Granth Sahib room, and prayed to Guru Ji, saying: “O’ Guru Ji, I know that everybody has to die including my father, but so far, I have not had the sense or opportunity to serve my father. So please give me just three years in which I could serve him. If necessary, take these three years from my life.” At this point, I felt a sudden cool and calm wave running through my body, as if indicating that my prayer had been accepted. But still, I resolved that I would go to the doctor’s home three times, if all the three times, he didn’t meet me, I would assume that my father didn’t need any medicine, and he would be alright. That is exactly what happened; every time I went to the doctor, I missed him by a few minutes, because he had gone to attend another emergency. Anyhow, after that my father lived for six years.*

ਪੰਨਾ ੧੨੧੯

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਗਤਿ ਨਾਂਦੀ ॥

ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਸਾਧੂ ਜਨ ਖੋਜਤ ਖੋਜਤ ਕਾਢੀ ॥੧॥
ਰਹਾਉ ॥

ਸਿਵ ਬਿਰੰਚ ਅਰੁ ਇੰਦ੍ਰ ਲੋਕ ਤਾ ਮਹਿ ਜਲਤੋ ਫਿਰਿਆ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਆਮੀ ਭਏ ਸੀਤਲ ਦੂਖ ਦਰਦ ਭ੍ਰਮੁ
ਹਿਰਿਆ ॥੧॥

ਜੋ ਜੋ ਤਰਿਓ ਪੁਰਾਤਨੁ ਨਵਤਨੁ ਭਗਤਿ ਭਾਇ ਹਰਿ ਦੇਵਾ ॥

ਨਾਨਕ ਕੀ ਬੇਨੰਤੀ ਪ੍ਰਭ ਜੀਉ ਮਿਲੈ ਸੰਤ ਜਨ ਸੇਵਾ
॥੨॥੫੨॥੨੫॥

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saarag mehlāa 5.

har kay naam kee gat̃ thaaⁿdhee.

bayḍ puraan simrit̃ saaḍhoo jañ khojat̃ khojat̃
kaadhee. ||1|| rahaa-o.

siv biranch ar indar lok taa meh jal̃tou firi-aa.

simar simar su-aamee bha-ay seetaḷ dookh
ḍaraḍ bharam hiri-aa. ||1||

jo jo tari-o puraatañ navtañ bhagat̃ bhaa-ay
har dayvaa.

naanak kee baynant̃ee parab̃h jee-o milai sant̃
jan sayvaa. ||2||52||75||

Sarang Mehla-5

In previous many *shabads*, Guru Ji has advised us to seek the shelter of saints (Guru) and meditate on God’s Name under their guidance. The question arises, why does he stress this point again and again? What special effect or bliss do we obtain by meditating on God’s Name, which we cannot obtain any other way? In this *shabad*, he answers all such questions.

He says: “(O’ my friends), cool (and soothing) is the effect of God’s Name. After researching again and again, this is what (the Hindu scriptures) *Vedas*, *Puranas*, *Simritis*, and the saintly people have found.”(1-pause)

Contrary to some people's belief regarding the happiness, one may enjoy in any of the three heavens, named after gods, Guru Ji says: "Even in the cities of *Shiva*, *Brahma*, and *Indira*, one roams around burning in the fire of jealousy. But by meditating on the Master again and again (the devotees) become calm and their sorrow, pain, and doubt is dispelled."(1)

In conclusion, Guru Ji says: "(O' my friends), whether belonging to the past or recent time, whatever devotee was emancipated, it was due to his or her loving devotion for God the embodiment of divine light. Therefore, O' my respected God, the humble request of Nanak is that he may be blessed with the service of the saintly people (so that under their guidance he too may meditate on God's Name)."(2-52-75)

The message of this *shabad* is that if we want to obtain such a peace and bliss which cannot be obtained even in the so called heavens of Hindu belief, then we have to seek the shelter of the Guru and under his guidance meditate on God's Name with true love and devotion.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਜਿਹਵੇ ਅੰਮ੍ਰਿਤ ਗੁਣ ਹਰਿ ਗਾਉ ॥

ਹਰਿ ਹਰਿ ਬੋਲਿ ਕਥਾ ਸੁਨਿ ਹਰਿ ਕੀ ਉਚਰਹੁ ਪ੍ਰਭ ਕੇ ਨਾਉ
॥੧॥ ਰਹਾਉ ॥

ਰਾਮ ਨਾਮੁ ਰਤਨ ਧਨੁ ਸੰਚਹੁ ਮਨਿ ਤਨਿ ਲਾਵਹੁ ਭਾਉ ॥

ਆਨ ਬਿਭੂਤ ਮਿਥਿਆ ਕਰਿ ਮਾਨਹੁ ਸਾਚਾ ਇਹੈ ਸੁਆਉ
॥੧॥

ਜੀਅ ਪ੍ਰਾਨ ਮੁਕਤਿ ਕੇ ਦਾਤਾ ਏਕਸ ਸਿਉ ਲਿਵ ਲਾਉ ॥

ਕਹੁ ਨਾਨਕ ਤਾ ਕੀ ਸਰਣਾਈ ਦੇਤ ਸਗਲ ਅਪਿਆਉ
॥੨॥੫੩॥੭੬॥

saarag mehlā 5.

jihvay amrit̃ guṇ har gaa-o.

har har bol kathaa sun har kee uchrahu parabh̃
ko naa-o. ||1|| rahaa-o.

raam naam raṭan Ḍhaṇ sanchahu man ṭan
laavhu bh̃aa-o.

aan biḅhoṭ̃ mithi-aa kar maanhu saachaa ihai
su-aa-o. ||1||

jee-a paraan mukat̃ ko daat̃aa aykas si-o liv
laa-o.

kaho naanak ṭaa kee sarṇaa-ee dayṭ sagal
api-aa-o. ||2||53||76||

Sarang Mehla-5

In the previous *shabad* Guru Ji advised us that if we want to obtain such a peace and bliss, which cannot be obtained even in the so called heavens of Hindu belief, then we have to seek the shelter of the Guru and under his guidance meditate on God's Name with true love and devotion. Therefore in this *shabad*, he tells himself (actually us) to sing praises of God and meditate on His Name with full concentration and devotion of all physical and mental faculties.

First addressing his tongue (and indirectly us), Guru Ji says: "O' my tongue, sing the life rejuvenating praises of God. Again and again utter God's Name, listen to the gospel of God, and recite God's Name."(1-pause)

Instead of running after worldly wealth or pleasures, Guru Ji advises: "(O' my friends), amass the wealth of the jewel like (precious) God's Name and imbue your mind and body with (God's) love. Deem all other kinds of wealth as illusory, only this (wealth of God's) Name is everlasting."(1)

In conclusion, Guru Ji says: “(O’ my friends, God) is the Giver of life breath and salvation, attune your mind to that one (God) alone. Nanak says, seek only the shelter of that (God), who gives (us) all necessities (of life).”(2-53-76)

The message of this *shabad* is that all kinds of worldly wealth are illusory. Therefore we should try to amass only the wealth of God’s Name. This alone is the true object of life.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹੋਤੀ ਨਹੀ ਕਵਨ ਕਛੁ ਕਰਣੀ ॥

ਇਹੈ ਓਟ ਪਾਈ ਮਿਲਿ ਸੰਤਹ ਗੋਪਾਲ ਏਕ ਕੀ ਸਰਣੀ
॥੧॥ ਰਹਾਉ ॥

ਪੰਚ ਦੇਖ ਛਿਟੁ ਇਆ ਤਨ ਮਹਿ ਬਿਖੈ ਬਿਆਧਿ ਕੀ ਕਰਣੀ
॥

ਅਸ ਅਪਾਰ ਦਿਨਸ ਗਣਿ ਰਾਖੇ ਗ੍ਰਸਤ ਜਾਤ ਬਲੁ ਜਰਣੀ
॥੧॥

ਅਨਾਥਹ ਨਾਥ ਦਇਆਲ ਸੁਖ ਸਾਗਰ ਸਰਬ ਦੇਖ
ਭੈ ਹਰਣੀ ॥

ਮਨਿ ਬਾਂਛਤ ਚਿਤਵਤ ਨਾਨਕ ਦਾਸ ਪੇਖਿ ਜੀਵਾ ਪ੍ਰਭ
ਚਰਣੀ ॥ ੨॥੫੪॥੨੭॥

saarag mehlāa 5.

hoṭee nahee kavan kachh karṇee.

ihai ot paa-ee mil santēh gopaal ayk kee sarṇee.
||1|| rahaa-o.

panch dokh chhidar i-aa tan meh bikhai bi-aaDh
kee karṇee.

aas apaar dinas gan raakhay garsat jaat bal
jarṇee. ||1||

anaathah naath da-i-aal sukh saagar sarab dokh
bhai harṇee.

man baa^{chhat} chitvat naanak daas paykh jeevaa
parabh charṇee. ||2||54||77||

Sarang Mehla-5

Many times, we think of doing good deeds and meditating on God’s Name, but in spite of our best intentions, we are so overpowered by our laziness and evil impulses that we neglect God’s meditation and remain involved in worldly affairs and evil pursuits. In this *shabad*, putting him in our situation Guru Ji shows us what we should do.

He says: “(O’ my friends, I have concluded that) no good (deed) can be done by me. Therefore, meeting with the saints (Guru), I have found only this support that it is best to seek only the shelter of one God.”(1-pause)

Commenting upon the general situation of human beings, Guru Ji says: “(O’ my friends), within this body (of ours) are five evils (of lust, anger, greed, ego and attachment) and other vices, so our conduct is full of sinful and vicious deeds. Our hopes and desires are unlimited, but our days are numbered, and old age keeps eroding our vitality.”(1)

Therefore Guru Ji concludes the *shabad* by praying to God and saying: “O’ the Support of the supportless, merciful Ocean of peace and Destroyer of all maladies and fears, slave Nanak keeps wishing in his mind that he may live (so humbly serving You and meditating on You Name, as if he is living under the shelter of) God’s feet.”(2-54-77)

The message of this *shabad* is that we should realize that our days are numbered, but our hopes and desires are limitless, and being over powered by our enemies of lust, anger, greed, attachment, and ego, we are spending our lives in sinful deeds. The only way to get out of this mess is to seek the shelter of God and meditate on His Name.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਫੀਕੇ ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਸਾਦ ॥
ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਕੀਰਤਨੁ ਹਰਿ ਗਾਈਐ ਅਹਿਨਿਸਿ ਪੂਰਨ ਨਾਦ
॥੧॥ ਰਹਾਉ ॥

ਸਿਮਰਤੁ ਸਾਂਤਿ ਮਹਾ ਸੁਖੁ ਪਾਈਐ ਮਿਟਿ ਜਾਹਿ ਸਗਲ ਬਿਖਾਦ
॥

ਹਰਿ ਹਰਿ ਲਾਭੁ ਸਾਧਸੰਗਿ ਪਾਈਐ ਘਰਿ ਲੈ ਆਵਹੁ ਲਾਦਿ
॥੧॥

ਸਭ ਤੇ ਊਚ ਊਚ ਤੇ ਊਚੇ ਅੰਤੁ ਨਹੀ ਮਰਜਾਦ ॥

ਬਰਨਿ ਨ ਸਾਕਉ ਨਾਨਕ ਮਹਿਮਾ ਪੇਖਿ ਰਹੇ ਬਿਸਮਾਦ
॥੨॥੫੫॥੨੮॥

saarag mehlā 5.

feekay har kay naam bin saad.
amrit ras keertan har gaa-ee-ai ahinis pooran
naad. ||1|| rahaa-o.

simratṯ saaṁṯ mahaa sukh paa-ee-ai mit jaahi
sagal bikhāad.

har har laabh saaDhsang paa-ee-ai ghar lai
aavhu laad. ||1||

sabhṯ tay ooch ooch tay oocho anṯ nahee
marjaad.

baran na saaka-o naanak mahimaa paykh
rahay bismaad. ||2||55||78||

Sarang Mehla-5

Most of us keep spending our time and financial resources enjoying the relish of big bank balances, magnificent houses, the latest cars, elaborate dinners in fancy restaurants, or other places of erotic entertainment. But still we don't feel satiated, and keep looking for something else.

In this *shabad*, Guru Ji tells us about a thing, which so satiates us that after enjoying its relish, all other relishes or forms of entertainment seem insipid to us.

He says: "(O' my friends), except for the (relish of) God's Name insipid are all other relishes. We should sing the nectar sweet praise of God, (by doing which) blissful (divine) melodies keep playing in our mind day and night."(1-pause)

Listing some other benefits of meditating on God's Name, he says: "(O' my friends), by meditating (on God's Name), we obtain peace, great calmness, and all our worldly conflicts are ended. But only in the company of saints, do we obtain the profit of God's Name and bring it safely home (and enshrine it in our heart)."(1)

In conclusion, Guru Ji says: "(O' my friends, God) is the highest of the high; there is no end or limit to His status. (I) Nanak cannot describe His glory, because I get wonder-struck (immediately upon) seeing it."(2-55-78)

The message of this *shabad* is that insipid are all the worldly relishes as compared to the relish of God's Name. Therefore instead of running after false worldly riches we should try to earn the profit of God's Name.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਆਇਓ ਸੁਨਨ ਪੜਨ ਕਉ ਬਾਣੀ ॥
ਨਾਮੁ ਵਿਸਾਰਿ ਲਗਹਿ ਅਨ ਲਾਲਚਿ ਬਿਰਥਾ ਜਨਮੁ ਪਰਾਣੀ
॥੧॥ ਰਹਾਉ ॥

ਸਮਝੁ ਅਚੇਤ ਚੇਤਿ ਮਨ ਮੇਰੇ ਕਈ ਸੰਤਨ ਅਕਥ ਕਹਾਣੀ ॥

ਲਾਭੁ ਲੈਹੁ ਹਰਿ ਰਿਦੈ ਅਰਾਧਹੁ ਛੁਟਕੈ ਆਵਣ ਜਾਣੀ ॥੧॥

saarag mehlā 5.

aa-i-o sunan parṯan ka-o banee.
naam visaar lageh an laalach birthaa janam
paraanee. ||1|| rahaa-o.

samajhṯ achayṯ chayṯ man mayray kathee
santān akath kahaanee.

laabhṯ laiuh har ridai aaraaDhahu chhutkai
aavanṯ jaanee. ||1||

ਉਦਮੁ ਸਕਤਿ ਸਿਆਣਪ ਤੁਮ੍ਹਰੀ ਦੇਹਿ ਤ ਨਾਮੁ ਵਖਾਣੀ ॥

udam sakat si-aanap tum^hree deh ta naam vakhaanee.

ਸੇਈ ਭਗਤ ਭਗਤਿ ਸੇ ਲਾਗੇ ਨਾਨਕ ਜੋ ਪ੍ਰਭ ਭਾਣੀ
॥੨॥੫੬॥੭੯॥

say-ee bhagat bhagat say laagay naanak jo parabh bhaanee. ||2||56||79||

Sarang Mehla-5

In the previous *shabad* (2-53-76), Guru Ji told us that all kinds of worldly wealth are illusory. Therefore we should try to amass only the wealth of God's Name. This alone is the true object of life. But still forsaking God's Name, we are lured by worldly riches and keep wasting our lives in vain. In this *shabad*, Guru Ji reminds us about the real objective of human birth and once again asks us to realize our mistake and engage in meditating on God's Name.

Guru Ji says: "(O' my friends), mortal has come (to this world) to listen and recite the (Guru's) word (in praise of God). Fruitless is the birth of those mortals, who forsaking God's Name are lured by other (worldly) greed."(1-pause)

Therefore, addressing his own mind (and indirectly us), Guru Ji says: "O' my unconscious mind, wake up (even now), and remember His indescribable discourse, which the saints have described. (O' my friends), earn the profit of remembering Him in your heart, so that your coming and going (or rounds of birth and death) may cease."(1)

However Guru Ji wants us to realize that on his own, a human being cannot do anything. It is by God's grace that one obtains the will power and wisdom to meditate on God's Name. Therefore, he humbly prays to God and says: "(O' God), all effort, (will) power, and wisdom are Yours, only if You give me these that I can utter (Your) Name. O' Nanak, they alone are (true devotees) and they alone engage in His meditation, who are pleasing to God."(2-56-79)

The message of this *shabad* is that our real purpose in this life is to listen and sing *Gurbani* and meditate on God's Name. But we are wasting away our life in all kinds of worldly greed. We should also realize that only as a result of God's grace, we could meditate on God's Name. Therefore we should pray to God to bless us with inspiration, energy, and wisdom to meditate on His Name.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਧਨਵੰਤ ਨਾਮ ਕੇ ਵਣਜਾਰੇ ॥

ਸਾਂਝੀ ਕਰਹੁ ਨਾਮ ਧਨੁ ਖਾਟਹੁ ਗੁਰ ਕਾ ਸਬਦੁ ਵੀਚਾਰੇ ॥੧॥
ਰਹਾਉ ॥

saarag mehlaa 5.

Dhanvant^h naam kay vanjaaray.

saa^hjhee karahu naam Dhan khaatahu gur kaa sabad veechaaray. ||1|| rahaa-o.

ਪੰਨਾ ੧੨੨੦

ਛੋਡਹੁ ਕਪਟੁ ਹੋਇ ਨਿਰਵੈਰਾ ਸੇ ਪ੍ਰਭੁ
ਸੰਗਿ ਨਿਹਾਰੇ ॥

ਸਚੁ ਧਨੁ ਵਣਜਹੁ ਸਚੁ ਧਨੁ ਸੰਚਹੁ
ਕਬਹੁ ਨ ਆਵਹੁ ਹਾਰੇ ॥੧॥

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chhodahu kapat ho-ay nirvairaa so parabh sang nihaaray.

sach Dhan vanjahu sach Dhan sanchahu kabhoo na aavhu haaray. ||1||

ਖਾਤ ਖਰਚਤ ਕਿਛੁ ਨਿਖੁਟਤ ਨਾਹੀ
ਅਗਨਤ ਭਰੇ ਭੰਡਾਰੇ ॥

khaat kharchat kichh nikhutat naahee agnat bharay bhandaaray.

ਕਹੁ ਨਾਨਕ ਸੋਭਾ ਸੰਗਿ kaho naanak sob^haa sang jaavhu paarbarahm kai du-aaray.
ਜਾਵਹੁ ਪਾਰਬਰਹਮ ਕੈ ਦੁਆਰੇ ||2||57||80||
॥੨॥੫੭॥੮੦॥

Sarang Mehla-5

In this world most of us try our utmost to be wealthy, rich, and prestigious. Some, who themselves cannot become rich, try to become partners of the rich or at least their acquaintances so that under the protection or possible help from the latter they might also get some worldly favor or advantage. But it is often seen that the kind of riches, which the human beings gather, such as big mansions, cars, gold and silver ornaments, or big bank balances, often do not last long and do not bring true or lasting happiness, but many times bring sorrow. In this *shabad*, Guru Ji tells us who are truly rich persons and what the true wealth is, which would not only bring us lasting happiness in this world, but would also bring honor in God's court, and what we should do to acquire that kind of riches.

He says: "(O' my friends), truly rich are the dealers in God's Name, (who meditate themselves and inspire others to meditate on God's Name. Therefore) enter into partnership (with such people, and) earn the wealth of God's Name by reflecting on (*Gurbani*) the Guru's word."(1-pause)

Another thing that Guru Ji wants us to do is to abandon all our falsehood and deceit in which we often engage while conducting our business. He says: "(O' my friends), becoming enmity free, renounce deceit, because that God is always abiding with you and (closely) watching (all your deeds). Trade in and amass the true wealth (of God's Name; in this way) you would never come home as losers (and would reach God's mansion as winners)."(1)

Guru Ji concludes the *shabad* by mentioning another unique quality of the wealth of God's Name. He says: "(O' my friends, unlike the worldly riches, this wealth of God's Name) never falls short in spite of enjoying and spending it (lavishly, because there are) innumerable storehouses which are brimful (with this wealth in God's mansion). Nanak says (by dealing in and amassing this wealth, you would) go with honor to God's mansion."(2-57-80)

The message of this *shabad* is that instead of trying to amass worldly riches, we should associate with those who meditate on God's Name and reflect on the Guru's word (*Gurbani* as contained in Guru Granth Sahib), and try to amass the wealth of God's Name. This wealth would never get exhausted and would bring us lasting happiness in this world and ensure us honor and recognition in God's court.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਜੀ ਮੋਹਿ ਕਵਨੁ ਅਨਾਥੁ ਬਿਚਾਰਾ ॥
ਕਵਨ ਮੂਲ ਤੇ ਮਾਨੁਖੁ ਕਰਿਆ ਇਹੁ ਪਰਤਾਪੁ ਤੁਹਾਰਾ
॥੧॥ ਰਹਾਉ ॥

ਜੀਅ ਪ੍ਰਾਣ ਸਰਬ ਕੇ ਦਾਤੇ ਗੁਣ ਕਹੇ ਨ ਜਾਹਿ ਅਪਾਰਾ ॥

ਸਭ ਕੇ ਪ੍ਰੀਤਮ ਸ੍ਰਬ ਪ੍ਰਤਿਪਾਲਕ ਸਰਬ ਘਟਾਂ ਆਧਾਰਾ
॥੧॥

saarag mehlāa 5.

parab^h jee mohi kavan anaath bichaaraa.
kavan mool tay maanuk^h kari-aa ih partaap
tuhaaraa. ||1|| rahaa-o.

jee-a paraaⁿ sarab kay daatay gun kahay na
jaahi apaaraa.

sab^h kay pareetam sarab partipaalak sarab
ghataaⁿ aaDhaaraa. ||1||

ਕੋਏ ਨ ਜਾਣੈ ਤੁਮਰੀ ਗਤਿ ਮਿਤਿ ਆਪਹਿ ਏਕ ਪਸਾਰਾ ॥
ਸਾਧ ਨਾਵ ਬੈਠਾਵਹੁ ਨਾਨਕ ਭਵ ਸਾਗਰੁ ਪਾਰਿ ਉਤਾਰਾ
॥੨॥੫੮॥੮੧॥

ko-ay na jaanai tumree gat mit aapeh ayk
pasaaraa.
saaDh naav baithaavahu naanak bhav saagar
paar utaaraa. ||2||58||81||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that instead of trying to amass worldly riches, we should associate with those who meditate on God's Name and reflect on Guru's word (the *Gurbani* as contained in Guru Granth Sahib), and try to amass the wealth of God's Name. This wealth would never get exhausted and would bring us lasting happiness in this world and ensure us honor and recognition in God's court. However, one thing, which Guru Ji strongly warns us against, is indulging in any kind of ego or arrogance, even if we are doing all the right things as per *Gurbani*, and meditating on God's Name day and night. In this *shabad*, he shows us how to approach God with utmost humility and ask for His grace and mercy so that we are saved from falling into the trap of ego or arrogance.

He says: "O' God, (without Your grace, what is the significance of a) poor patron less creature like me. It is Your glory that from such a (lowly) origin (of father's semen, You) turned me into a human being." (1-pause)

Continuing to express his admiration of God, Guru Ji says: "O' the Giver of life and breath to all, Your merits cannot be described. You are the Beloved (Master) and Sustainer of all, and support of all hearts." (1)

Guru Ji concludes the *shabad* by making a humble prayer. He says: "(O' God), nobody knows Your state or extent, because it is You alone who has made the entire expanse (of the world. Please bless me with the company of saints and) seat Nanak in the boat of saints, which may ferry him across the dreadful (worldly) ocean." (2-58-81)

The message of this *shabad* is that we should most humbly pray to God to bless us with the company of saints (Guru), so that in their company we may meditate on God's Name and thus be ferried across this worldly ocean.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਆਵੈ ਰਾਮ ਸਰਣਿ ਵਡਭਾਗੀ ॥
ਏਕਸ ਬਿਨੁ ਕਿਛੁ ਹੋਰੁ ਨ ਜਾਣੈ ਅਵਰਿ ਉਪਾਵ ਤਿਆਗੀ
॥੧॥ ਰਹਾਉ ॥

ਮਨ ਬਚ ਕ੍ਰਮ ਆਰਾਧੈ ਹਰਿ ਹਰਿ ਸਾਧਸੰਗਿ ਸੁਖੁ ਪਾਇਆ
॥
ਅਨਦ ਬਿਨੋਦ ਅਕਥ ਕਥਾ ਰਸੁ ਸਾਚੈ ਸਹਜਿ ਸਮਾਇਆ
॥੧॥

ਕਰਿ ਕਿਰਪਾ ਜੋ ਅਪੁਨਾ ਕੀਨੋ ਤਾ ਕੀ ਉਤਮ ਬਾਣੀ ॥
ਸਾਧਸੰਗਿ ਨਾਨਕ ਨਿਸਤਰੀਐ ਜੋ ਰਾਤੋ ਪ੍ਰਭ ਨਿਰਬਾਣੀ
॥੨॥੫੯॥੮੨॥

saarag mehlā 5.

aavai raam saran vadbhaagee.
aykas bin kichh hor na jaanai avar upaav
ti-aagee. ||1|| rahaa-o.

man bach karam aaraaDhai har har saaDhsang
sukh paa-i-aa.
anaD binod akath kathaa ras saachai sahj
samaa-i-aa. ||1||

kar kirpaa jo apunaa keeno taa kee ootam baanee.
saaDhsang naanak nistaree-ai jo raatay parabh
nirbaanee. ||2||59||82||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that we should most humbly pray to God to bless us with the company of saints (Guru), so that in their company we may meditate on God's Name and thus be ferried across this worldly ocean. In other words, Guru Ji is asking us to seek the shelter of God for our salvation. In this *shabad*, he tells how fortunate are those who seek God's shelter, and what kinds of blessings they obtain.

He says: "(O' my friends, it is only a) very fortunate person who comes to the shelter of God. Except for one (God), such a person doesn't care for anything else and abandons all other efforts."(1-pause)

Commenting further on the state and conduct of such a person, Guru Ji says: "By meditating (on God with full concentration of the) mind, word, and deed, in the company of saints (that person) obtains peace, and by enjoying the bliss and joy of the relish of the indescribable discourse (of God); gets absorbed in the eternal (God Himself)."(1)

In conclusion, Guru Ji says: "Showing His mercy, whom (God) makes His own, that person's speech becomes sublime. (In short), O' Nanak, we are ferried across this worldly ocean in the company of those saintly persons who are imbued with the love of desire free God."(2-59-82)

The message of this *shabad* is that if we want to be ferried across this worldly ocean and get out of the rounds of births and deaths, then we should seek the shelter of God and join the company of His saints who are imbued with His love and meditate on God's Name with full dedication of our mind, body, and deeds.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਜਾ ਤੇ ਸਾਧੂ ਸਰਣਿ ਗਹੀ ॥
ਸਾਂਤਿ ਸਹਜੁ ਮਨਿ ਭਇਓ ਪ੍ਰਗਾਸਾ ਬਿਰਥਾ ਕਛੁ ਨ ਰਹੀ
॥੧॥ ਰਹਾਉ ॥

ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਨਾਮੁ ਦੇਹੁ ਅਪੁਨਾ ਬਿਨਤੀ ਏਹ ਕਹੀ ॥
ਆਨ ਬਿਉਹਾਰ ਬਿਸਰੇ ਪ੍ਰਭ ਸਿਮਰਤ ਪਾਇਓ ਲਾਭੁ
ਸਹੀ ॥੧॥

ਜਹ ਤੇ ਉਪਜਿਓ ਤਹੀ ਸਮਾਨੋ ਸਾਈ ਬਸਤੁ ਅਹੀ ॥
ਕਹੁ ਨਾਨਕ ਭਰਮੁ ਗੁਰਿ ਖੋਇਓ ਜੋਤੀ ਜੋਤਿ ਸਮਹੀ
॥੨॥੬੦॥੮੩॥

saarag mehlāa 5.

jaa tay saaDhoo saran gahee.
saa't sah man bha-i-o pargaasaa birthaa kachh na
rahee. ||1|| rahaa-o.

hohu kirpaal naam dayh apunaa bintee ayh kahee.
aan bi-uhaar bisray parabh simrat paa-i-o laabh
sahee. ||1||

jah tay upji-o tahee samaano saa-ee basat ahee.
kaho naanak bharam gur kho-i-o jotee jot samhee.
||2||60||83||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to be ferried across this worldly ocean and get out of the rounds of births and deaths, then we should seek the shelter of God and join the company of His saints who are imbued with His love and meditate on God's Name with full dedication of our mind, body, and deeds. In this *shabad*, he shares with us his own experience and describes the blessings he has received since he obtained the shelter of the saint (Guru).

Guru Ji says: “Since the time I have grasped on to the refuge of the saint (Guru), I have obtained peace and poise, my mind has been illuminated (with divine knowledge), and there is nothing which pains me now.”(1-pause)

Describing what exactly he prayed for and what was the result, Guru Ji says: “(O’ my friends, when I sought the shelter of God), I made this supplication, “O’ God, be kind and bless me with Your Name”. (Then I) forgot about (all) other affairs and by meditating on God I obtained the true profit (of His Name).”(1)

Stating the end result of the above blessings, Guru Ji says: “(O’ my friends, now my soul) craves for that very thing (of God’s Name, by virtue of which) it has merged in that (source) from where it was created. Nanak says, the Guru has dispelled my doubt and my light has merged in (God’s supreme) light.”(2-60-83)

The message of this *shabad* is that we should seek the shelter of saint (Guru) and following his advice, meditate on God’s Name, then all our sufferings would end and our soul would merge in His prime soul.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਰਸਨਾ ਰਾਮ ਕੋ ਜਸੁ ਗਾਉ ॥

ਆਨ ਸੁਆਦ ਬਿਸਾਰਿ ਸਗਲੇ ਭਲੇ ਨਾਮ ਸੁਆਉ ॥੧॥
ਰਹਾਉ ॥

ਚਰਨ ਕਮਲ ਬਸਾਇ ਹਿਰਦੈ ਏਕ ਸਿਉ ਲਿਵ ਲਾਉ ॥
ਸਾਧਸੰਗਤਿ ਹੋਹਿ ਨਿਰਮਲੁ ਬਹੁੜਿ ਜੋਨਿ ਨ ਆਉ ॥੧॥

ਜੀਉ ਪ੍ਰਾਨ ਅਧਾਰੁ ਤੇਰਾ ਤੂ ਨਿਬਾਵੈ ਥਾਉ ॥
ਸਾਸਿ ਸਾਸਿ ਸਮਾਲਿ ਹਰਿ ਹਰਿ ਨਾਨਕ ਸਦ ਬਲਿ ਜਾਉ ॥੨॥੬੧॥੮੩॥

saarag mehlāa 5.

rasnaa raam ko jas gaa-o.

aan su-aaḁ bisaar saglay bhalo naam su-aa-o.
||1|| rahaa-o.

charan kamal basaa-ay hirdai ayk si-o liv laa-o.
saaDhsangat hohi nirmal bahurh jon na aa-o.
||1||

jee-o paraan aDhaar ṭayraa ṭoo nithaavay thaa-o.
saas saas sam^haal har har naanak saḁ bal jaa-o.
||2||61||84||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that we should seek the shelter of saint (Guru) and following his advice, meditate on God’s Name, then all our sufferings would end and our soul would merge in His prime soul. In this *shabad*, he tells us how to meditate on God’s Name.

He says: “(O’ my friends), sing praises of God with your tongue. (Except for the relish of Name), forsake all other relishes, because the relish of God’s Name is the most sublime.”(1-pause)

Continuing his advice, he says: “Enshrining God’s lotus feet (His merits) in your heart, attune your mind to the one (God). By joining the company of saints, you would become immaculate and wouldn’t fall into existences again.”(1)

Guru Ji concludes the *shabad* by lovingly and devotedly saying: “(O’ God), my body and mind depend only on Your support, You are the support of the support less. With each and every breath (I) Nanak contemplate on God and am always a sacrifice to Him.”(2-61-84)

The message of this *shabad* is that abandoning all worldly relishes we should sing praises of God in the company of saints. By doing so we would forget all other relishes and would not fall into existences again.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਬੈਕੁੰਠ ਗੋਬਿੰਦ ਚਰਨ ਨਿਤ ਧਿਆਉ ॥

ਮੁਕਤਿ ਪਦਾਰਥੁ ਸਾਧੂ ਸੰਗਤਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਉ
॥੧॥ ਰਹਾਉ ॥

ਉਤਮ ਕਥਾ ਸੁਣੀਜੈ ਸ੍ਵਣੀ ਮਇਆ ਕਰਹੁ ਭਗਵਾਨ ॥

ਆਵਤ ਜਾਤ ਦੇਉ ਪਖ ਪੂਰਨ ਪਾਈਐ ਸੁਖ ਬਿਸਾਮ
॥੧॥

ਪੰਨਾ ੧੨੨੧

ਸੋਧਤ ਸੋਧਤ ਤਤੁ ਬੀਚਾਰਿਓ ਭਗਤਿ ਸਰੋਸਟ ਪੂਰੀ ॥

ਕਹੁ ਨਾਨਕ ਇਕ ਰਾਮ ਨਾਮ ਬਿਨੁ ਅਵਰ ਸਗਲ ਬਿਧਿ
ਉਚੀ ॥ ੨॥੬੨॥੮੫॥

saarag mehlā 5.

baikunth gobind charan nit Dhi-aa-o.

mukāṭ padāraṭh sādhoo sangat amrit har kaa
naa-o. ||1|| rahaa-o.

ootam kathaa sunēejai sarvanee ma-i-aa karahu
bhagvaan.

aavat jaat dō-oo pakh pooran paa-ee-ai sukh
bisraam. ||1||

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soDhat soDhat tat beechaari-o bhagat saraysat
pooree.

kaho naanak ik raam naam bin avar sagal biD
ooree. ||2||62||85||

Sarang Mehla-5

In many previous *shabads* Guru Ji advised us to join the company of saints and sing God's praises in their company while focusing the mind on God's lotus feet (His merits). One might wonder, what is so special about all these things, why Guru Ji stresses these things again and again. In this *shabad*, he provides answers to all such questions.

He says: "(O' my friends), every day I meditate on God's lotus feet (His merits). For me this is heaven. (Because to meditate) on God's Name in the company of saints (is the best way) to obtain the objective of salvation."(1-pause)

Now Guru Ji shows us how to pray to God for this boon and what is the benefit of doing that. Addressing God, he says: "O' God, show Your mercy that with our ears we may listen to Your sublime gospel, (because by doing so) both the objectives of coming and going are fulfilled (and instead of wandering in existences, we) obtain rest and peace."(1)

In conclusion, Guru Ji says: "After deliberating on it again and again, I have reached this conclusion: only God's devotion is perfect and sublime. Nanak says that except for God's Name, any other way of life is incomplete."(2-62-85)

The message of this *shabad* is that if we want to obtain salvation and a stable place in God's heaven, then we should pray to Him to bless us that we always listen to His immaculate gospel, meditate on His Name and sing His praises in the company of saints.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਸਾਚੇ ਸਤਿਗੁਰੂ ਦਾਤਾਰਾ ॥

ਦਰਸਨੁ ਦੇਖਿ ਸਗਲ ਦੁਖ ਨਾਸਹਿ ਚਰਨ ਕਮਲ ਬਲਿਹਾਰਾ
॥੧॥ ਰਹਾਉ ॥

saarag mehlā 5.

saachay satguroo dāṭāraa.

ḍarsan dāykh sagal dukh naaseh charan kamal
balihaaraa. ||1|| rahaa-o.

ਸਤਿ ਪਰਮੇਸਰੁ ਸਤਿ ਸਾਧ ਜਨ ਨਿਹਚਲੁ ਹਰਿ ਕਾ ਨਾਉ ॥

ਭਗਤਿ ਭਾਵਨੀ ਪਾਰਬ੍ਰਹਮ ਕੀ ਅਬਿਨਾਸੀ ਗੁਣ ਗਾਉ
॥੧॥

ਅਗਮੁ ਅਗੋਚਰੁ ਮਿਤਿ ਨਹੀ ਪਾਈਐ ਸਗਲ ਘਟਾ ਆਪਾਰੁ
॥

ਨਾਨਕ ਵਾਹੁ ਵਾਹੁ ਕਹੁ ਤਾ ਕਉ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰੁ
॥੨॥੬੩॥੮੬॥

sat parmaysar sat saaDh jan nihchal har kaa
naa-o.

bhagat bhaavnee paarbarahm kee abhinaasee
gun gaa-o. ||1||

agam agochar mit nahee paa-ee-ai sagal ghataa
aaDhaar.

naanak vaahu vaahu kaho taa ka-o jaa kaa ant
na paar. ||2||63||86||

Sarang Mehlā-5

In previous many *shabads*, Guru Ji advised us to sing praises of God and meditate on His Name in the company of saints. In this *shabad*, he summarizes the reasons for this advice.

He says: “(O’ my friends, God) my true Guru is the eternal Giver. Seeing Him, all one’s pains vanish. I am a sacrifice to His immaculate feet (His Name).”(1-pause)

Therefore Guru Ji advises: “(O’ my friends), God is eternal, eternal are His saintly devotees, and imperishable is the Name of God. Therefore sing praises of the imperishable (God) with (true) love and devotion.”(1)

In conclusion, Guru Ji says: “(O’ my friends), that God is unperceivable and incomprehensible, we cannot find His limit. He is the main stay of all hearts. Nanak says, hail glory (of that God), who has no end or limit.”(2-63-86)

The message of this *shabad* is that only God, His Name, and His saints are immortal. Seeing God, all our pains vanish. Therefore joining the company of saint (Guru) we should meditate on His Name.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਗੁਰ ਕੇ ਚਰਨ ਬਸੈ ਮਨ ਮੇਰੈ ॥

ਪੂਰਿ ਰਹਿਓ ਠਾਕੁਰੁ ਸਭ ਥਾਈ ਨਿਕਟਿ ਬਸੈ ਸਭ ਨੇਰੈ
॥੧॥ ਰਹਾਉ ॥

ਬੰਧਨ ਤੋਰਿ ਰਾਮ ਲਿਵ ਲਾਈ ਸੰਤਸੰਗਿ ਬਨਿ ਆਈ ॥

ਜਨਮੁ ਪਦਾਰਥੁ ਭਇਓ ਪੁਨੀਤਾ ਇਛਾ ਸਗਲ ਪੁਜਾਈ
॥੧॥

ਜਾ ਕਉ ਕ੍ਰਿਪਾ ਕਰਹੁ ਪ੍ਰਭ ਮੇਰੇ ਸੇ ਹਰਿ ਕਾ ਜਸੁ ਗਾਵੈ ॥

ਆਠ ਪਹਰ ਗੋਬਿੰਦ ਗੁਨ ਗਾਵੈ ਜਨੁ ਨਾਨਕੁ ਸਦ ਬਲਿ ਜਾਵੈ
॥੨॥੬੪॥੮੭॥

saarag mehlā 5.

gur kay charan basay man mayrai.

poor rahi-o thaakur sabh thaa-ee nikat basai
sabh nayrai. ||1|| rahaa-o.

bandhan tor raam liv laa-ee satsang ban aa-ee.

janam padaarath bha-i-o puneetaa ichhaa sagal
pujaa-ee. ||1||

jaa ka-o kirpaa karahu parabh mayray so har kaa
jas gaavai.

aath pahar gobind gun gaavai jan naanak sad
bal jaavai. ||2||64||87||

Sarang Mehlā-5

In the previous *shabad*, Guru Ji advised us that only God, His Name, and His saints are immortal. Seeing God all our pains vanish. Therefore joining the company of saint

(Guru), we should meditate on His Name. In this *shabad*, Guru Ji shares with us his own experience of doing so and the blessings he received.

He says: “(O’ my friends, since the time, *Gurbani*) the Guru’s immaculate feet have been enshrined in my heart, (I have realized that God) the Master is pervading everywhere and is near to us all.”(1-pause)

Now stating what the blessings are which he has received since the time he developed friendship with his saint (Guru), he says: “(O’ my friends), breaking my (worldly) bonds the Guru has attuned my mind to God, and now I feel happy in the company of saints. (My human) birth has become immaculate and all my desire has been fulfilled.”(1)

Therefore Guru Ji concludes the *shabad* with the remark: “O’ my God, on whosoever You show Your mercy, that person sings God’s praises at all times and Nanak is always a sacrifice to (such a person).”(2-64-87)

The message of this *shabad* is that when we truly enshrine Guru’s immaculate advice in our heart and following his advice we sing God’s praises, we realize that God is pervading everywhere and is near to us all. Then our life becomes immaculate and all our heart’s desires are fulfilled.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਜੀਵਨੁ ਤਉ ਗਨੀਐ ਹਰਿ ਪੇਖਾ ॥

ਕਰਹੁ ਕ੍ਰਿਪਾ ਪ੍ਰੀਤਮ ਮਨਮੋਹਨ ਫੋਰਿ ਭਰਮ ਕੀ ਰੇਖਾ ॥੧॥
ਰਹਾਉ ॥

ਕਹਤ ਸੁਨਤ ਕਿਛੁ ਸਾਂਤਿ ਨ ਉਪਜਤ ਬਿਨੁ ਬਿਸਾਸ ਕਿਆ
ਸੇਖਾ ॥

ਪ੍ਰਭੂ ਤਿਆਗਿ ਆਨ ਜੋ ਚਾਹਤ ਤਾ ਕੈ ਮੁਖਿ ਲਾਗੈ ਕਾਲੇਖਾ
॥੧॥

ਜਾ ਕੈ ਰਾਸਿ ਸਰਬ ਸੁਖ ਸੁਆਮੀ ਆਨ ਨ ਮਾਨਤ ਭੇਖਾ ॥

ਨਾਨਕ ਦਰਸ ਮਗਨ ਮਨੁ ਮੋਹਿਓ ਪੂਰਨ ਅਰਥ ਬਿਸੇਖਾ
॥੨॥੬੫॥੮੮॥

saarag mehlā 5.

jeevan ta-o ganee-ai har paykhaa.

karahu kirpaa preetam manmohan for bharam
kee raykhaa. ||1|| rahaa-o.

kahat sunat kichh saa^{nt} na upjat bin bisaas ki-aa
saykhaaⁿ.

parabhoo ti-aag aan jo chaahat taa kai mukh
laagai kaalaykhaa. ||1||

jaa kai raas sarab sukh su-aamee aan na maanat
bhaykhaa.

naanak daras magan man mohio pooran arath
bisaykhaa. ||2||65||88||

Sarang Mehla-5

Different people define success differently. Most of us deem that person to have a successful life, who has earned billions of dollars. Others define success as reaching the height of their particular profession or attaining the seat of highest authority, such as becoming a king or president of a country. In this *shabad*, Guru Ji tells us what his definition of a successful life is and what the traits of those are whom he considers successful.

He says: “(O’ my friends), we should count our life (as successful only) if we have seen God. Therefore, O’ my enticing Beloved, please show mercy and destroy the wall of doubt (between You and me).”(1-pause)

Cautioning us against mere lip service and ritual worship, he says: “(O’ man, just by) doing or listening (to religious sermons), no peace arises (in one’s mind). There is no special merit (in doing ritual worship) without faith (in God). Forsaking God, one who desires anything else is (so disgraced, as if) that one’s face has been smeared with ashes.”(1)

Guru Ji concludes the *shabad* by stating the traits of those for whom the wealth of God’s Name is the true wealth.

He says: “(O’ my friends), one who has the wealth of the Name of the Master of all comforts, doesn’t care for any other (false holy) garbs. O’ Nanak, such a person’s mind remains absorbed in God’s captivating sight. (Because by God’s grace, all that person’s) objectives (of life) are fulfilled.”(2-65-88)

The message of this *shabad* is that if we want to really make this precious life of ours successful and approved in the eyes of God, then we should abandon all other desires for worldly riches and fame and instead, pray to God to show His mercy and bless us with His sight.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਸਿਮਰਨ ਰਾਮ ਕੋ ਇਕੁ ਨਾਮ ॥

ਕਲਮਲ ਦਗਧ ਹੋਹਿ ਖਿਨ ਅੰਤਰਿ ਕੋਟਿ ਦਾਨ ਇਸਨਾਨ
॥੧॥ ਰਹਾਉ ॥

ਆਨ ਜੰਜਾਰ ਬਿਥਾ ਸੁਮੁ ਘਾਲਤ ਬਿਨੁ ਹਰਿ ਫੋਕਟ ਗਿਆਨ
॥

ਜਨਮ ਮਰਨ ਸੰਕਟ ਤੇ ਛੁਟੈ ਜਗਦੀਸ ਭਜਨ ਸੁਖ ਧਿਆਨ
॥੧॥

ਤੇਰੀ ਸਰਨਿ ਪੂਰਨ ਸੁਖ ਸਾਗਰ ਕਰਿ ਕਿਰਪਾ ਦੇਵਹੁ ਦਾਨ
॥

ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਪ੍ਰਭ ਜੀਵੈ ਬਿਨਸਿ ਜਾਇ
ਅਭਿਮਾਨ ॥ ੨॥੬੬॥੮੯॥

saarag mehlāa 5.

simran raam ko ik naam.

kalmal dagaḍh hohi khin antar kot ḍaan isnaan.
||1|| rahaa-o.

aan janjaar baritha saram ghaalat bin har fokat
gi-aan.

janam maran sankat tay chhootai jagdees bhajan
sukh Dhi-aan. ||1||

tayree saran pooran sukḥ saagar kar kirpaa
ḍayvhu ḍaan.

simar simar naanak parabḥ jeevai binas jaa-ay
abhimaan. ||2||66||89||

Sarang Mehla-5

Different people worship different gods, do different rituals, and adopt different holy garbs to wash off their sins and obtain salvation. In this *shabad*, Guru Ji tells us what the most effective way is to obtain all these objectives.

He says: “(O’ my friends), by meditating on the Name (of God) alone, all one’s sins are burnt off in an instant (as if one has earned the merit of) doing millions of charities and ablutions (at holy places).”(1-pause)

Elaborating on the merits of God’s Name, Guru Ji says: “(O’ my friends), all other entanglements, in which one keeps putting in hard labor, without (meditation on) God are empty knowledge. The one who attunes one’s mind to the bliss of meditation on the Master of this world, is emancipated from the problem of birth and death.”(1)

Guru Ji concludes the *shabad* by showing us what kind of prayer we should make before God. He says: “O’ the perfect Ocean of bliss, I have come to Your shelter. Please show Your

mercy and bless Nanak with this bounty that he may live meditating upon You again and again and his ego may vanish.”(2-66-89)

The message of this *shabad* is that if we want that all our sins are burnt off and our painful rounds of birth and death are ended, then we should pray to God to show His mercy upon us and bless us that we keep meditating on Him again and again and become free of any self-conceit and arrogance.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਧੂਰਤੁ ਸੋਈ ਜਿ ਧੁਰ ਕਉ ਲਾਗੈ ॥
ਸੋਈ ਧੁਰੰਧਰੁ ਸੋਈ ਬਸੁੰਧਰੁ ਹਰਿ ਏਕ ਪ੍ਰੇਮ ਰਸ ਪਾਗੈ ॥੧॥ ਰਹਾਉ ॥

ਬਲਬੰਚ ਕਰੈ ਨ ਜਾਨੈ ਲਾਭੈ ਸੋ ਧੂਰਤੁ ਨਹੀ ਮੂੜਾ ॥

ਸੁਆਰਥੁ ਤਿਆਗਿ ਅਸਾਰਥਿ ਰਚਿਓ ਨਹ ਸਿਮਰੈ ਪ੍ਰਭੁ
ਰੂੜਾ ॥੧॥

ਸੋਈ ਚਤੁਰੁ ਸਿਆਣਾ ਪੰਡਿਤੁ ਸੋ ਸੂਰਾ ਸੋ ਦਾਨਾ ॥
ਸਾਧਸੰਗਿ ਜਿਨਿ ਹਰਿ ਹਰਿ ਜਪਿਓ ਨਾਨਕ ਸੋ ਪਰਵਾਨਾ ॥੨॥੬੭॥੯੦॥

saarag mehlā 5.

Dhooṛaṭ so-ee je Dhur ka-o laagai.
so-ee DhuranDhar so-ee basunDhar har ayk
paraym ras paagai. ||1|| rahaa-o.

balbanch karai na jaanai laabh^hai so Dhooṛaṭ nahee
moor^haa.

su-aarath ṭi-aag asaarith rachi-o nah simrai
parabh^h roor^haa. ||1||

so-ee chaṭur si-aanaa pandiṭ so sooraa so ḍaanaaⁿ.
saaDhsang jin har har japi-o naanak so parvaanaa.
||2||67||90||

Sarang Mehla-5

People take pride in different qualities. Some feel that they are very clever. Others feel proud of their wealth, knowledge, or bravery. In this *shabad*, Guru Ji tells us, who in reality is truly wise, brave, or knowledgeable.

First referring to those who used to pride themselves as *Dhooṛats* (the intelligent ones or connected to God), Guru Ji says: “In my view that person alone is *Dhooṛatt* (intelligent) who is truly attuned to the Primal Being. Similarly that person alone is *Dharundar* (brave warrior), and that person alone is *Basundhar* (wealthy person), who remains absorbed in the relish of one God’s love.”(1-pause)

Commenting further on the conduct of those who call themselves as *Dhooṛatts*, Guru Ji says: “(O’ my friends), one who practices deceit, doesn’t know what is to one’s real advantage, that one is not a *Dhooṛatt* (intelligent person), but is a fool. One who doesn’t meditate on the beautiful God, forsaking the real objective, is involved in a useless pursuit.”(1)

In conclusion, he says: “(O’ my friends), that one alone is intelligent, wise, a learned (person), a brave warrior and a sagacious person, who in the company of saints has meditated on God’s Name. O’ Nanak, “Such a person is approved (in God’s court).”(2-67-90)

The message of this *shabad* is that instead of calling ourselves very wise, learned, or brave, and trying to deceive others, we should really attune our mind with the true source or God, and for that we should meditate on God’s Name in the company of saints, only then we will be accepted in God’s court.

ਪੰਨਾ ੧੨੨੨

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਰਿ ਹਰਿ ਸੰਤ ਜਨਾ ਕੀ ਜੀਵਨਿ ॥
ਬਿਖੈ ਰਸ ਭੋਗ ਅੰਮ੍ਰਿਤ ਸੁਖ ਸਾਗਰ ਰਾਮ ਨਾਮ ਰਸੁ ਪੀਵਨਿ
॥੧॥ ਰਹਾਉ ॥

ਸੰਚਨਿ ਰਾਮ ਨਾਮ ਧਨੁ ਰਤਨਾ ਮਨ ਤਨ ਭੀਤਰਿ ਸੀਵਨਿ
॥

ਹਰਿ ਰੰਗ ਰਾਂਗ ਭਏ ਮਨ ਲਾਲਾ ਰਾਮ ਨਾਮ ਰਸ ਖੀਵਨਿ
॥੧॥

ਜਿਉ ਮੀਨਾ ਜਲ ਸਿਉ ਉਰਝਾਨੋ ਰਾਮ ਨਾਮ ਸੰਗਿ ਲੀਵਨਿ
॥

ਨਾਨਕ ਸੰਤ ਚਾੜ੍ਹਕ ਕੀ ਨਿਆਈ ਹਰਿ ਬੁੰਦ ਪਾਨ ਸੁਖ
ਬੀਵਨਿ ॥ ੨॥੬੮॥੯੧॥

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saarag mehlāa 5.

har har sant̃ janaa kee jeevan.
bikhai ras bhog amrit̃ sukh saagar raam naam
ras peevan. ||1|| rahaa-o.

sanchan raam naam Dhan ratnaa man tan
bheetar seevan.

har rang raa᳚g bha-ay man laalaa raam naam ras
kheevan. ||1||

ji-o meenaa jal si-o urjhaano raam naam sang
leevan.

naanak sant̃ chaatrik kee ni-aa-ee har boond̃
paan sukh theevan. ||2||68||91||

Sarang Mehla-5

In previous so many *shabads* Guru Ji has been advising us that the only way to obtain peace and bliss both in this and the next world is to meditate on God's Name under the guidance and shelter of saintly people. The question arises why is this guidance and company of the saintly people so beneficial? What is so special about the saint's way of life that makes others who are in their company also pure and immaculate? In this *shabad*, Guru Ji answers this question and tells us what kind of life the saintly people lead and what are the things, which truly please them and satiate them?

Guru Ji says: "(O' my friends), the way of life of the saints is to remember God again and again. (Instead of enjoying) the sinful worldly relishes, they drink the relish of the Name of God, the ocean of bliss giving nectar."(1-pause)

Now describing what kind of wealth or possessions the saints love and try to acquire, Guru Ji says: "(O' my friends, unlike the worldly people, God's devotees) amass the wealth and jewels of God's Name (and so enshrine it in their hearts, as if they) sew it in their minds and bodies. They are so imbued with the love of God, (as if they have been dyed) deep red (in God's love), and they remain intoxicated with the relish of God's Name."(1)

In closing, he says: "Just as a fish remains involved in water, (the saints) remain attuned to God's Name. O' Nanak, the saints are like *chaatriks* (sparrow hawks) who are only at peace after drinking the drop of God's (Name)."(2-68-91)

The message of this *shabad* is that the life of God's saints is such that instead of false worldly pleasures and wealth, they relish and acquire the wealth of God's Name. Just as a fish loves water, or a sparrow hawk loves the special drop of rain, similarly the saints love God's Name. That is why Guru Ji repeatedly urges us to seek the company of saints (Guru) and meditate on God's Name in their company.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਰਿ ਕੇ ਨਾਮਹੀਨ ਬੋਤਾਲ ॥

saarag mehlāa 5.

har kay naamheen baytaal.

ਜੇਤਾ ਕਰਨ ਕਰਾਵਨ ਤੇਤਾ ਸਭਿ ਬੰਧਨ ਜੰਜਾਲ ॥੧॥
ਰਹਾਉ ॥

jaytaa karan karaavan taytaa sabh banDhan
janjaal. ||1|| rahaa-o.

ਬਿਨੁ ਪ੍ਰਭ ਸੇਵ ਕਰਤ ਅਨ ਸੇਵਾ ਬਿਰਥਾ ਕਾਟੈ ਕਾਲ ॥

bin parabh sayv karat an sayvaa birthaa kaatai
kaal.

ਜਬ ਜਮੁ ਆਇ ਸੰਘਾਰੈ ਪ੍ਰਾਨੀ ਤਬ ਤੁਮਰੋ ਕਉਨੁ ਹਵਾਲ
॥੧॥

jab jam aa-ay sanghaaraai paraanee tab tumro
ka-un havaal. ||1||

ਰਾਖਿ ਲੇਹੁ ਦਾਸ ਅਪੁਨੇ ਕਉ ਸਦਾ ਸਦਾ ਕਿਰਪਾਲ ॥

raakh layho daas apunay ka-o sadaa sadaa
kirpaal.

ਸੁਖ ਨਿਧਾਨ ਨਾਨਕ ਪ੍ਰਭੁ ਮੇਰਾ ਸਾਧਸੰਗਿ ਧਨ ਮਾਲ
॥੨॥੬੯॥੯੨॥

sukh niDhaan naanak parabh mayraa saaDhsang
Dhan maal. ||2||69||92||

Sarang Mehla-5

In the previous *shabad*, Guru Ji told us that the life of God's saints is such that instead of false worldly pleasures and wealth, they relish and acquire the wealth of God's Name. Just as a fish loves water or a sparrow hawk loves the special drop of rain, similarly the saints love God's Name. That is why Guru Ji repeatedly urges us to seek the company of saints (Guru) and meditate on God's Name in their company. In this *shabad*, he shows us the opposite side of the picture and tells us about the state and fate of those who live their lives without meditating on God's Name.

Guru Ji says: "(O' my friends, they) who are bereft of God's Name are (like) ghosts. Whatever they do or get done, gets them caught in more and more (worldly) bonds and entanglements."(1-pause)

Therefore addressing us directly Guru Ji says: "(O' my friends, whatever) time you spend in serving others except for serving (worshipping) God, you are wasting your time. Therefore O' mortals, (just think) what your condition would be when the demon (of death) comes and hits you?"(1)

However Guru Ji concludes the *shabad* by telling us from where we can acquire the wealth of God's Name and how to pray to God to save us and bless us with this gift.

Addressing God on our behalf, he says: "O' ever merciful God, please save Your servant. Nanak says, my God is the treasure of bliss and it is in the company of saint (Guru) that the wealth and possession (of His Name) is obtained."(2-69-92)

The message of this *shabad* is that to spend life without meditating on God's Name is like living a life of ghosts and a complete waste of time. Therefore we should pray to God to bless us with the company of saint (Guru). So that we may also meditate on God's Name and save ourselves from the tortures of the demon of death.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਨਿ ਤਨਿ ਰਾਮ ਕੋ ਬਿਉਰਾਹੁ ॥

ਪ੍ਰੇਮ ਭਗਤਿ ਗੁਨ ਗਾਵਨ ਗੀਧੇ ਪੋਹਤ ਨਹ ਸੰਸਾਰੁ ॥੧॥
ਰਹਾਉ ॥

saarag mehlaa 5.

man tan raam ko bi-uhaar.

paraym bhagat gun gaavan geeDhay pohat nah
sansaar. ||1|| rahaa-o.

ਸ੍ਰਣੀ ਕੀਰਤਨੁ ਸਿਮਰਨੁ ਸੁਆਮੀ ਇਹੁ ਸਾਧ ਕੋ ਆਚਾਰੁ
॥
ਚਰਨ ਕਮਲ ਅਸਥਿਤਿ ਰਿਦ ਅੰਤਰਿ ਪੂਜਾ ਪ੍ਰਾਨ ਕੋ
ਆਧਾਰੁ ॥੧॥

sarvan^{ee} keertan simran su-aamee ih saaD^h ko
aachaar.
charan kamal asthitⁱ ridⁱ antar poojaa paraan ko
aaD^hhaar. ||1||

ਪ੍ਰਭ ਦੀਨ ਦਇਆਲ ਸੁਨਹੁ ਬੇਨੰਤੀ ਕਿਰਪਾ ਅਪਨੀ ਧਾਰੁ
॥
ਨਾਮੁ ਨਿਧਾਨੁ ਉਚਰਉ ਨਿਤ ਰਸਨਾ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੁ
॥੨॥੨੦॥੯੩॥

parab^h deen da-i-aal sunhu baynant^{ee} kirpaa
apnee D^hhaar.
naam niD^haan uchara-o nit rasnaa naanak sad
balihaar. ||2||70||93||

Sarang Mehla-5

In the previous *shabad* (2-68-91), Guru Ji described the way of life of God's saints. In this *shabad*, he sheds some more light on their conduct and lists the blessings they enjoy. He also shows us how we should pray to God for His Name.

He says: "(O' my friends, the saints) remain engaged in the business of God's (Name). They are so accustomed to singing praises of God with a loving relish that the worldly allurements don't touch (or afflict them at all)."(1-pause)

Commenting on the conduct of God's saints, Guru Ji says: "(O' my friends), to listen to praises of God with their ears, and to recite (with tongue) their Master's Name; this is the life conduct of the saints. God's lotus feet (His immaculate Name) always remains enshrined in their hearts (and God's) worship is the main stay of their life breaths."(1)

Therefore, Guru Ji concludes the *shabad* by praying to God and saying: "O' the merciful God of the meek, please listen to my prayer and bestow Your grace upon me. (Please bless me that) with my tongue, I may daily utter the treasure of Your Name. Nanak is always a sacrifice to You."(2-70-93)

The message of this *shabad* is that like the saintly people we should also pray to God to show His mercy upon us and bless us that day and night we may keep singing God's praise and meditating upon His Name.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਰਿ ਕੇ ਨਾਮਹੀਨ ਮਤਿ ਥੋਰੀ ॥
ਸਿਮਰਤ ਨਾਹਿ ਸਿਰੀਧਰ ਠਾਕੁਰ ਮਿਲਤ ਅੰਧ ਦੁਖ ਘੋਰੀ
॥੧॥ ਰਹਾਉ ॥

saarag mehl^{aa} 5.

har kay naamheen matⁱ thoree.
simratⁱ naahi sireeD^hhar thaakur milatⁱ anD^h dukh
ghoree. ||1|| rahaa-o.

ਹਰਿ ਕੇ ਨਾਮ ਸਿਉ ਪ੍ਰੀਤਿ ਨ ਲਾਗੀ ਅਨਿਕ ਭੋਖ ਬਹੁ
ਜੋਰੀ ॥
ਤੂਟਤ ਬਾਰ ਨ ਲਾਗੈ ਤਾ ਕਉ ਜਿਉ ਗਾਗਰਿ ਜਲ ਫੋਰੀ
॥੧॥

har kay naam si-o pareetⁱ na laagee anik bhaykh
baho joree.
tootatⁱ baar na laagaiⁱ taa ka-o ji-o gaagar jal
foree. ||1||

ਕਰਿ ਕਿਰਪਾ ਭਗਤਿ ਰਸੁ ਦੀਜੈ ਮਨੁ ਖਚਿਤ ਪ੍ਰੇਮ ਰਸ
ਖੋਰੀ ॥
ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਈ ਪ੍ਰਭ ਬਿਨੁ ਆਨ ਨ ਹੋਰੀ
॥੨॥੨੧॥੯੪॥

kar kirpaa bhagatⁱ ras deejai man khachitⁱ paraym
ras khoree.
naanak daas tayree sarnaa-ee parab^h bin aan na
horee. ||2||71||94||

Sarang Mehla-5

In the previous *shabad* (2-69-92), Guru Ji advised us that to spend life without meditating on God's Name is like living a life of ghosts and is a complete waste of time. Therefore we should pray to God to bless us with company of saint (Guru) so that in his company we may also meditate on God's Name and save ourselves from the tortures of the demon of death. In this *shabad*, he again stresses this point and also cautions us against adopting any other fake holy garbs that take us away from the love of God's Name.

He says: “(O’ my friends), the person without God's Name has only limited intellect. Those blind fools, who don't meditate on (God) the Master of *Lakshmi* (the goddess of wealth), are afflicted with severe pains.” (1-pause).

Guru Ji now cautions us also against attaching ourselves to formal rituals or holy garb instead of getting imbued with the love of God. He says: “(O’ my friends), they who are not imbued with the love of God's Name, but have attached themselves to innumerable (holy) garbs; it doesn't take much time to break (their love, just as it doesn't take much time) for the water to escape out of a broken pitcher.”(1)

Therefore praying to God on our behalf, Guru Ji says: “(O’ God), showing Your mercy bless me with the relish of Your devotion, so that my mind may remain absorbed in and intoxicated with the relish of Your love. Devotee Nanak has sought Your shelter, because for him there is no place except for God (where he could go and ask for help).”(2-71-94)

The message of this *shabad* is that the love of formal rituals or holy garbs is very short lived and of no use. Therefore, we should humbly pray to God to bless us with the love of His Name because without God's Name, our life would remain full of pains and sufferings.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਚਿਤਵਉ ਵਾ ਅਉਸਰ ਮਨ ਮਾਹਿ ॥

ਹੋਇ ਇਕਤੁ ਮਿਲਹੁ ਸੰਤ ਸਾਜਨ ਗੁਣ ਗੋਬਿੰਦ ਨਿਤ ਗਾਹਿ
॥੧॥ ਰਹਾਉ ॥

ਬਿਨੁ ਹਰਿ ਭਜਨ ਜੇਤੇ ਕਾਮ ਕਰੀਅਹਿ ਤੇਤੇ ਬਿਰਥੇ ਜਾਹਿ
॥

ਪੂਰਨ ਪਰਮਾਨੰਦ ਮਨਿ ਮੀਠੋ ਤਿਸੁ ਬਿਨੁ ਦੂਸਰ ਨਾਹਿ
॥੧॥

ਜਪ ਤਪ ਸੰਜਮ ਕਰਮ ਸੁਖ ਸਾਧਨ ਤੁਲਿ ਨ ਕਛੁਐ ਲਾਹਿ
॥

ਚਰਨ ਕਮਲ ਨਾਨਕ ਮਨੁ ਬੋਧਿਓ ਚਰਨਹ ਸੰਗਿ ਸਮਾਹਿ
॥੨॥੨੨॥੯੫॥

saarag mehlāa 5.

chitva-o vaa a-osar man maahi.

ho-ay ikatar milhu sant saajan gun gobind nit
gaahi. ||1|| rahaa-o.

bin har bhajan jaytay kaam karee-ah taytay
birthay jaa'hi.

pooran parmaanand man meetho tis bin doosar
naahi. ||1||

jap tap sanjam karam sukh saaDhan tul na
kachhoo-ai laahi.

charan kamal naanak man bayDhi-o charnah
sang samaahi. ||2||72||95||

Sarang Mehla-5

In many previous *shabads*, Guru Ji has advised us to sing God's praise and meditate on His Name in the company of saint (Guru). In this *shabad*, he shares with us what he himself wishes and keeps hoping for in his mind and why?

He says: “(O’ my friends), in my mind, I long for that opportunity when I may meet those saintly people who joining together, keep singing God’s praises daily.”(1-pause)

Now Guru Ji tells us why he has such a strong desire for God’s Name. He says: “(O’ my friends), without worshipping God, any (other) deeds which we do all go to waste. (Because), within whose mind God the perfect embodiment of bliss sounds sweet, (to that person) no other (person or power seems so pleasing).”(1)

Guru Ji concludes the *shabad* by categorically stating that all other ritualistic worships are no match to God’s Name. He says: “(O’ my friends), all worships, penances, austerities and other deeds for the sake of peace do not compare to the profit (of God’s Name). Therefore Nanak says that the mind (of God’s devotees) is pierced with the (love of God’s) lotus feet and they remain absorbed in His lotus feet (His loving adoration).”(7-72-95)

The message of this *shabad* is that if we want to enjoy true pleasure and relish of God’s company, then instead of performing ritualistic worships and austerities we should sing praises of God in the company of saints.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮੇਰਾ ਪ੍ਰਭੁ ਸੰਗੇ ਅੰਤਰਜਾਮੀ ॥

ਆਗੈ ਕੁਸਲ ਪਾਛੈ ਖੇਮ ਸੂਖਾ ਸਿਮਰਤ ਨਾਮੁ ਸੁਆਮੀ ॥੧॥
ਰਹਾਉ ॥

ਪੰਨਾ ੧੨੨੩

ਸਾਜਨ ਮੀਤ ਸਖਾ ਹਰਿ ਮੇਰੈ ਗੁਨ ਗੋਪਾਲ ਹਰਿ ਰਾਇਆ ॥

ਬਿਸਰਿ ਨ ਜਾਈ ਨਿਮਖ ਹਿਰਦੈ ਤੇ ਪੂਰੈ ਗੁਰੂ ਮਿਲਾਇਆ
॥੧॥

ਕਰਿ ਕਿਰਪਾ ਰਾਖੇ ਦਾਸ ਅਪਨੇ ਜੀਅ ਜੰਤ ਵਸਿ ਜਾ ਕੈ ॥

ਏਕਾ ਲਿਵ ਪੂਰਨ ਪਰਮੇਸੁਰ ਭਉ ਨਹੀ ਨਾਨਕ ਤਾ ਕੈ
॥੨॥੨੩॥੯੬॥

saarag mehlāa 5.

mayraa parabh sangay antarjaamee.

aagai kusai paachhai khaym sookhaa simrat
naam su-aamee. ||1|| rahaa-o.

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saajan meet sakhāa har mayrai gun gopaal har
raa-i-aa.

bisar na jaa-ee nimakh hirdai tay poorai guroo
milaa-i-aa. ||1||

kar kirpaa raakhay daas apnay jee-a jant vas jaa
kai.

aykaa liv pooran parmaysur bha-o nahee naanak
taa kai. ||2||73||96||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy true pleasure and relish of God’s company, then instead of performing ritualistic worships and austerities we should sing praises of God in the company of saints. In this *shabad*, he describes his own experience and tells what happened when he sang praises of God in the company of saints.

Stating his present state of mind, Guru Ji says: “(O’ my friends, I feel that) my God the inner knower of all hearts is always with me. Previously I have been enjoying peace and pleasure (and am confident that) by meditating on my Master’s Name I would keep enjoying health and happiness in the future (as well).”(1-pause)

Describing how intimately he is connected with his Beloved Master, Guru Ji says: “The meritorious God and King is now my friend. (Since the time) the perfect Guru united me with (Him) Even for an instant, He doesn’t go out of my mind.”(1)

On the basis of his personal experience and study, Guru Ji says: “(O’ my friends), under His control are all the beings and creatures, showing His mercy, He protects His servants. Therefore Nanak says, they who have attuned their minds to the one perfect God alone, don’t have any fear (in them).”(2-73-96)

The message of this *shabad* is that if we want to be free from any fear and always enjoy health and happiness, then we should seek the grace of the perfect Guru and meditate on God’s Name so that showing His mercy, He may accept us in His shelter and we may feel that He is always with us like our friend, mate, and helper.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਜਾ ਕੈ ਰਾਮ ਕੋ ਬਲੁ ਹੋਇ ॥

ਸਗਲ ਮਨੋਰਥ ਪੂਰਨ ਤਾਹੂ ਕੇ ਦੂਖੁ ਨ ਬਿਆਪੈ ਕੋਇ
॥੧॥ ਰਹਾਉ ॥

ਜੋ ਜਨੁ ਭਗਤੁ ਦਾਸੁ ਨਿਜੁ ਪ੍ਰਭ ਕਾ ਸੁਣਿ ਜੀਵਾਂ ਤਿਸੁ
ਸੋਇ ॥

ਉਦਮੁ ਕਰਉ ਦਰਸਨੁ ਪੇਖਨ ਕੋ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ
॥੧॥

ਗੁਰ ਪਰਸਾਦੀ ਦ੍ਰਿਸਟਿ ਨਿਹਾਰਉ ਦੂਸਰ ਨਾਹੀ ਕੋਇ ॥

ਦਾਨੁ ਦੇਹਿ ਨਾਨਕ ਅਪਨੇ ਕਉ ਚਰਨ ਜੀਵਾਂ ਸੰਤ ਧੋਇ
॥੨॥੭੪॥੯੭॥

saarag mehlā 5.

jā kai raam ko bal ho-ay.

sagal manorath pooran taahoo kay dōokh na
bi-aapai ko-ay. ||1|| rahaa-o.

jo jan bhagat daas nij parabh kaa sun jeevaaⁿ
tis so-ay.

udam kara-o darsan paykhan kou karam
paraapat ho-ay. ||1||

gur parsaadee darisat nihaara-o doosar naahee
ko-ay.

daan deh naanak apnay ka-o charan jeevaaⁿ
sant Dho-ay. ||2||74||97||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to be free from any fear and always enjoy health and happiness, then we should seek the grace of the perfect Guru and meditate on God’s Name so that showing His mercy, He may accept us in His shelter and we may feel that He is always with us like our friend, mate, and helper. In this *shabad*, he tells us about the blessings a person enjoys who has full faith in God’s protection and how beneficial it is to seek the company of such a devotee.

He says: “(O’ my friends), in whose heart is (the confidence) of God’s support, all that (person’s) objectives are accomplished and no sorrow afflicts him or her.”(1-pause)

Describing, how much he respects such devotees and how valuable their sight is, he says: “(O’ my friends), I feel rejuvenated upon hearing the glory of that person who becomes (like a) personal servant and devotee of God. I make efforts to see that person’s sight but it is only by God’s grace that one obtains (the chance to see such a person).”(1)

Therefore, Guru Ji concludes the *shabad* by humbly praying to God Himself. He says: “(O’ God), by Guru’s grace I see with my own eyes that except for You there is no other (true Power). Please bestow this charity on Your (devotee) Nanak, that I may live washing the feet of (humbly serving) the saint (Guru).”(2-74-97)

The message of this *shabad* is that we should pray to God to bless us with the most humble service of the saints (Guru) so that in their company, we may learn to

meditate on His Name and develop full faith in God's protection. Then all our desires would be fulfilled.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਜੀਵਤੁ ਰਾਮ ਕੇ ਗੁਣ ਗਾਇ ॥
ਕਰਹੁ ਕ੍ਰਿਪਾ ਗੋਪਾਲ ਬੀਠੁਲੇ ਬਿਸਰਿ ਨ ਕਬ ਹੀ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥

ਮਨੁ ਤਨੁ ਧਨੁ ਸਭੁ ਤੁਮਰਾ ਸੁਆਮੀ ਆਨ ਨ ਦੂਜੀ ਜਾਇ ॥
ਜਿਉ ਤੂ ਰਾਖਹਿ ਤਿਵ ਹੀ ਰਹਣਾ ਤੁਮਰਾ ਪੈਨੈ ਖਾਇ ॥੧॥

ਸਾਧਸੰਗਤਿ ਕੈ ਬਲਿ ਬਲਿ ਜਾਈ ਬਹੁਤਿ ਨ ਜਨਮਾ ਧਾਇ ॥
ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਈ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਇ ॥੨॥੨੫॥੯੮॥

saarag mehlā 5.

jeevaṭ raam kay guṇ gaa-ay.
karahu kirpaa gopaaḷ beethulay bisar na kab hee
jaa-ay. ||1|| rahaa-o.

man ṭan Ḍhan sabh tumraa su-aamee aan na
doojee jaa-ay.
ji-o too raakhahi tiv hee rahṇaa tumh'raa pain'ai
khaa-ay. ||1||

saaḌhsangataṭ kai bal bal jaa-ee bahurh na
janmaa Ḍhaa-ay.
naanak daas tayree sarnaa-ee Ji-o bhaavai tivai
chala-ay. ||2||75||98||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that we should pray to God to bless us with the most humble service of the saints (Guru) so that in their company we may learn to meditate on His Name and develop full faith in God's protection. Then all our desires would be fulfilled. In this *shabad*, Guru Ji shows us how to fully surrender ourselves to the protection of God and live as per God's will.

He says: "(O' my friends), a person lives a (true) life by singing praises of God. (Therefore I pray to God and say), O' my beloved Master of the universe, please show mercy (and bless me) that I may never forsake (Your Name)."(1-pause)

Next surrendering completely before God, he says: "O' Master, all this mind, body, and wealth are Yours, (Except for You) I don't have any other place (to go). I have to live as You keep me and eat and wear what You give (me)."(1)

In conclusion, Guru Ji says: "I am a sacrifice again and again to the company of saint (Guru, because by meditating on God's Name in his company, one) doesn't wander in existences again. Slave Nanak has sought Your shelter; make him live as You please."(2-75-98)

The message of this *shabad* is that if we want to get rid of the future pains of births and deaths, then we have to meditate on God's Name in the company of saint (Guru) and surrender ourselves completely to God's will and lead our life in the way He wants us to lead it, whether in poverty or riches, sickness or health, weal or woe.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਨ ਰੇ ਨਾਮ ਕੋ ਸੁਖ ਸਾਰ ॥
ਆਨ ਕਾਮ ਬਿਕਾਰ ਮਾਇਆ ਸਗਲ ਦੀਸਹਿ ਛਾਰ ॥੧॥
ਰਹਾਉ ॥

saarag mehlā 5.

man ray naam ko sukh saar.
aan kaam bikaar maa-i-aa sagal deeseh chhaar.
||1|| rahaa-o.

ਗ੍ਰਿਹਿ ਅੰਧ ਕੂਪ ਪਤਿਤ ਪ੍ਰਾਣੀ ਨਰਕ ਘੋਰ ਗੁਬਾਰ ॥
ਅਨਿਕ ਜੋਨੀ ਭ੍ਰਮਤ ਹਾਰਿਓ ਭ੍ਰਮਤ ਬਾਰੰ ਬਾਰ ॥੧॥

garihi anDh koop patit paraanee narak ghor
gubaar.
anik jonee bharmat haari-o bharmat baara^N baar.
||1||

ਪਤਿਤ ਪਾਵਨ ਭਗਤਿ ਬਛਲ ਦੀਨ ਕਿਰਪਾ ਧਾਰ ॥
ਕਰ ਜੋਤਿ ਨਾਨਕੁ ਦਾਨੁ ਮਾਂਗੈ ਸਾਧਸੰਗਿ ਉਧਾਰ
॥੨॥੭੬॥੯੯॥

patit paavan bhagat bachhal deen kirpaa Dhaar.
kar jorh naanak daan maa^Ngai saaDhsang uDhaar.
||2||76||99||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of the future pains of births and deaths, then we have to meditate on God's Name in the company of saint (Guru), surrender ourselves completely to God's will and lead our life the way, He wants us to lead it, whether in poverty or riches, sickness or health, weal or woe. In this *shabad*, Guru Ji shows us how the pursuits of worldly wealth are useless and only God's Name can bring us true peace of mind.

Addressing his own mind (and indirectly us), Guru Ji says: "O' my mind, the peace of God's Name is the most sublime. All other deeds for the sake of worldly riches and power are useless and all of these seem (useless like) ashes."(1-pause)

Commenting on the state and fate of a person who remains absorbed in worldly pursuits, Guru Ji says: "The person who (keeps running after worldly riches is like the one) who falls in the dark, blind well of the household where there is pitch darkness of hell. Such a person gets exhausted after wandering again and again in innumerable existences."(1)

Guru Ji concludes the *shabad* by showing us how to pray to God and what to ask from Him so that we could be saved. He says: "O' the Sanctifier of sinners, and Lover of Your devotees, please show mercy on this humble (being). With folded hands Nanak begs You to emancipate him (by uniting him with the) company of saints (Guru)."(2-76-99)

The message of this *shabad* is that if we want to enjoy true peace of mind and want to get rid of painful rounds of births and deaths then we should pray to God to bless us with the company of saints (Guru) so that in that company we may meditate on God's Name, which is the true means of obtaining happiness and salvation.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਬਿਰਾਜਿਤ ਰਾਮ ਕੋ ਪਰਤਾਪ ॥
ਆਇ ਬਿਆਇ ਉਪਾਇ ਸਭ ਨਾਸੀ ਬਿਨਸੇ ਤੀਨੈ ਤਾਪ
॥੧॥ ਰਹਾਉ ॥

saarag mehlā 5.

biraajit raam ko partaap.
aaDh bi-aaDh upaaDh sabh naasee binsay teenai
taap. ||1|| rahaa-o.

ਤ੍ਰਿਸਨਾ ਬੁਝੀ ਪੂਰਨ ਸਭ ਆਸਾ ਚੁਕੇ ਸੋਗ ਸੰਤਾਪ ॥

ਗੁਣ ਗਾਵਤ ਅਚੁਤ ਅਬਿਨਾਸੀ ਮਨ ਤਨ ਆਤਮ ਧ੍ਰਾਪ
॥੧॥

tarisnaa bujhee pooran sabh aasaa chookay sog
santaap.

gun gaavat achut abhinaasee man tan aatam
Dharaap. ||1||

ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮਦ ਮਤਸਰ ਸਾਧੂ ਕੈ ਸੰਗਿ ਖਾਪ ॥

kaam kroDh lobh mad matsar saaDhoo kai sang
khaap.

ਭਗਤਿ ਵਛਲ ਭੈ ਕਾਟਨਹਾਰੇ ਨਾਨਕ ਕੇ ਮਾਈ ਬਾਪ
॥੨॥੨੭॥੧੦੦॥

bhagat vachhal bhai kaatanhaaray naanak kay
maa-ee baap. ||2||77||100||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy true peace of mind and want to get rid of painful rounds of births and deaths, then we should pray to God to bless us with the company of saints (Guru) so that in that company we may meditate on God's Name, which is the true means of obtaining happiness and salvation. In this *shabad*, he describes what kind of health and happiness one enjoys by enshrining God's Name in one's heart.

He says: “(O’ my friends, within whom) is abiding the glory of God’s (Name, from within that person) all the three kinds of (psychological, physical, and social) afflictions flee away.”(1-pause)

Describing what other blessings, such a person enjoys, Guru Ji says: “(O’ my friends, within whom is enshrined the support of God’s Name, that person’s fire like desire) is quenched, all desire is fulfilled, and all sorrows and sufferings are ended. By singing praises of the eternal and imperishable God, one’s body, mind and soul are fully satiated.”(1)

In conclusion, Guru Ji prays: “O’ the Lover of devotees, the Destroyer of fear, (and cherisher of) Nanak like his mother and father, (by meditating on Your Name) in the company of saints all my lust, anger, greed, arrogance, and jealousy has been eradicated.”(2-77-100)

The message of this *shabad* is that if we want to be free of all kinds of physical, psychological or social ailments then we should seek the company of the saints (Guru) and meditate on God’s Name in his company.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਆਤੁਰੁ ਨਾਮ ਬਿਨੁ ਸੰਸਾਰ ॥

ਤ੍ਰਿਪਤਿ ਨ ਹੋਵਤ ਕੁਕਰੀ ਆਸਾ ਇਤੁ ਲਾਗੋ ਬਿਖਿਆ ਛਾਹ
॥੧॥ ਰਹਾਉ ॥

ਪਾਇ ਠਗਉਰੀ ਆਪਿ ਭੁਲਾਇਓ ਜਨਮਤ ਬਾਰੋ ਬਾਰ ॥

ਹਰਿ ਕਾ ਸਿਮਰਨੁ ਨਿਮਖ ਨ ਸਿਮਰਿਓ ਜਮਕੰਕਰ ਕਰਤ
ਖੁਆਰ ॥੧॥

ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਦੀਨ ਦੁਖ ਭੰਜਨ ਤੇਰਿਆ ਸੰਤਹ ਕੀ ਰਾਵਾਰ
॥

ਪੰਨਾ ੧੨੨੪

ਨਾਨਕ ਦਾਸੁ ਦਰਸੁ ਪ੍ਰਭ ਜਾਚੈ ਮਨ ਤਨ ਕੇ ਆਧਾਰ
॥੨॥੨੮॥੧੦੧॥

saarag mehlāa 5.

aat̥ur naam bin sansaar.

taripat̥ na hovāt̥ kookree aasaa it̥ laago bikhi-aa
chhaar. ||1|| rahaa-o.

paa-ay thag-uree aap bhulaa-i-o janmat̥ baaro
baar.

har kaa simran nimakh na simri-o jamkankar
karat̥ khu-aar. ||1||

hohu kirpaal deen dukh bhanjan tayri-aa sant̥eh
kee raavaar.

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naanak daas daras parabh jaachai man tan ko
aaDhaar. ||2||78||101||

Sarang Mehla-5

In the previous *shabad*, Guru Ji told us that if we want to be free of all kinds of physical, psychological or social afflictions, then we should seek the company of the saint (Guru) and meditate on God's Name in his company. In this *shabad* he comments on the state of the world, which is suffering so badly and suggests how it can find peace.

Guru Ji says: "(O' my friend), without meditating on God's Name, the world remains miserable. Its dog like greed never gets satiated and it remains attached to the love of ash like perishable *Maya* (the worldly riches and power)." (1-pause)

Pointing to the real source and cause of this trouble, Guru Ji says: "(O' my friends, actually man is helpless, because it is God Himself who) by administering this deceitful potion (of worldly riches and power) has strayed the world; therefore it keeps being born (and dying) again and again. (Being strayed, the human being) doesn't meditate on God's Name even for an instant, therefore the demon of death punishes him or her severely." (1)

Therefore showing us the way to get out of this misery, Guru Ji prays to God and says: "O' the Destroyer of pains of the meek, please be merciful and bless me with the dust of the feet (most humble service) of Your saints. Slave Nanak, begs for Your sight, which is the support and anchor of his body and mind." (2-78-101)

The message of this *shabad* is that if we want to be free from the sufferings and the misery through which the rest of the world is going, and want to get rid of the future pains of births and deaths, then we should beg God to bless us with the company of His saints so that in their company we may meditate on His Name.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮੈਲਾ ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਜੀਉ ॥

ਤਿਨਿ ਪੁਛਿ ਸਾਚੈ ਆਪਿ ਭੁਲਾਇਆ ਬਿਖੈ ਠਗਉਰੀ ਪੀਉ

॥੧॥ ਰਹਾਉ ॥

ਕੋਟਿ ਜਨਮ ਭ੍ਰਮਤੋ ਬਹੁ ਭਾਂਤੀ ਬਿਤਿ ਨਹੀ ਕਤਹੂ ਪਾਈ ॥

ਪੂਰਾ ਸਤਿਗੁਰੁ ਸਹਜਿ ਨ ਭੋਟਿਆ ਸਾਕਤੁ ਆਵੈ ਜਾਈ

॥੧॥

ਰਾਖਿ ਲੇਹੁ ਪ੍ਰਭ ਸੰਮਿਥ ਦਾਤੇ ਤੁਮ ਪ੍ਰਭ ਅਗਮ ਅਪਾਰ ॥

ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਈ ਭਵਜਲੁ ਉਤਰਿਓ ਪਾਰ

॥੨॥੨੯॥੧੦੨॥

saarag mehlāa 5.

mailāa har kay naam bin jee-o.

tin parabḥ saachai aap bhulāa-i-aa bikhai

thag-uree pee-o. ||1|| rahaa-o.

kot janam bharmatou baho bhaaⁿtee thiṭ nahee
kathoo paa-ee.

pooraa satgur sahj na bhayti-aa saakat aavai
jaa-ee. ||1||

raakh layho parabḥ sammrith daatay tum parabḥ
agam apaar.

naanak daas tayree sarnaa-ee bhavjal utri-o
paar. ||2||79||102||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to be free from the suffering and the misery through which the rest of the world is going, and want to get rid of the future pains of births and deaths, then we should beg God to bless us with the company of His saints so that in their company we may also meditate on His Name. In this *shabad*, he tells us why it is necessary for a human being to meditate on God's Name, what is the primary reason that a human being doesn't meditate on God's Name, what are the consequences

of not meditating on God's Name, and what we can do to save ourselves from these consequences.

He says: "(O' my friends), without meditating on God's Name a mortal remains soiled (with sinful tendencies. But the mortal is also helpless, because) the eternal God has Himself strayed the human being (and coerced him or her to) keep drinking the poisonous herb (of greed for worldly possessions)."(1-pause)

Describing the consequences of drinking this poison of greed for worldly riches and power, Guru Ji says: "Even after wandering through millions of existences (a power hungry person) finds no place of rest. Such a person doesn't get to meet the perfect Guru who could help him or her obtain a state of equipoise so the egoist keeps coming and going."(1)

But in his compassion Guru Ji shows us the way to end this otherwise unending circle of births and deaths, and on our behalf, he says: "O', the all-powerful God and benefactor, You are the unperceivable and limitless God, please save us. Slave Nanak says that one who seeks Your shelter crosses over (the dreadful worldly ocean)." (2-79-102)

The message of this *shabad* is that if we want to end our continuous rounds of births and deaths then we should seek the guidance of the true Guru, purify our soul with the soap of Name, and pray to God to show His mercy and ferry us also across this dreadful worldly ocean.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਰਮਣ ਕਉ ਰਾਮ ਕੇ ਗੁਣ ਬਾਦ ॥

ਸਾਧਸੰਗਿ ਧਿਆਈਐ ਪਰਮੇਸਰੁ ਅੰਮ੍ਰਿਤੁ ਜਾ ਕੇ ਸੁਆਦ
॥੧॥ ਰਹਾਉ ॥

ਸਿਮਰਣੁ ਏਕੁ ਅਚੁਤੁ ਅਬਿਨਾਸੀ ਬਿਨਸੇ ਮਾਇਆ ਮਾਦ ॥

ਸਹਜ ਅਨਦ ਅਨਹਦ ਧੁਨਿ ਬਾਣੀ ਬਹੁਰਿ ਨ ਭਏ ਬਿਖਾਦ
॥੧॥

ਸਨਕਾਦਿਕ ਬ੍ਰਹਮਾਦਿਕ ਗਾਵਤੁ ਗਾਵਤੁ ਸੁਕ ਪ੍ਰਹਿਲਾਦ ॥

ਪੀਵਤੁ ਅਮ੍ਰਿਤੁ ਮਨੋਹਰੁ ਹਰਿ ਰਸੁ ਜਪਿ ਨਾਨਕੁ ਹਰਿ
ਬਿਸਮਾਦ ॥ ੨॥੮੦॥੧੦੩॥

saarag mehlāa 5.

raman ka-o raam kay gun baad.

saaDhsang Dhi-aa-ee-ai parmayasr amrit jaa kay
su-aad. ||1|| rahaa-o.

simrat ayk achut abhinaasee binsay maa-i-aa
maad.

sahj anad anhad Dhun banee bahr na bha-ay
bikhaad. ||1||

sankaadik barahmaadik gaavat gaavat suk
par-hilaad.

peevat ami-o manohar har ras jap naanak har
bismaad. ||2||80||103||

Sarang Mehla-5

In eastern philosophy, great stress has been laid on meditation for peace of mind and spiritual advancement. For this reason, different faiths and their sects advocate the meditation upon different mantras, gods and goddesses, and other such powers. In this *shabad*, Guru Ji tells us what he recommends and why.

He says: "(O' my friends, in my view) to utter God's praises is the most sublime form of meditation. (I recommend, that) in the company of saints, we should meditate on (the merits of) God, nectar like (sweet) is whose relish."(1-pause)

Stating some of the benefits of singing praises of God, Guru Ji says: “(O’ my friends), by meditating on the one imperishable and eternal God all the intoxicating effects of *Maya* are destroyed. A divine nonstop melody starts ringing within us and we start enjoying a state of poise and bliss, and after that we don’t suffer from any more conflicts.”(1)

Guru Ji concludes the *shabad* by quoting examples of great Hindu devotees and gods who sing praises of God. He says: “(O’ my friends, even such known devotees as *Sanak, Sanatan, Sanandan and Sant Kumar*), the sons of (god) *Brahma* (and also sages like) *Sukk* and *Prehlad* sing praises (of God). Because O’ Nanak, (by singing praises of the wondrous God and thus) drinking the heart enticing nectar of God’s relish, one goes into ecstasy.”(2-80-103)

The message of this *shabad* is that if we want to enjoy a relish which is most pleasing to our mind and our tongue and which can bring us peace, poise, and bliss, then we should sing praises of God in the company of His saints.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਕੀਨੇ ਪਾਪ ਕੇ ਬਹੁ ਕੋਟ ॥

ਦਿਨਸੁ ਰੈਨੀ ਬਕਤ ਨਾਹੀ ਕਤਹਿ ਨਾਹੀ ਛੋਟ ॥੧॥
ਰਹਾਉ ॥

ਮਹਾ ਬਜਰ ਬਿਖ ਬਿਆਪੀ ਸਿਰਿ ਉਠਾਈ ਪੋਟ ॥

ਉਘਰਿ ਗਈਆਂ ਖਿਨਹਿ ਭੀਤਰਿ ਜਮਹਿ ਗ੍ਰਾਸੇ ਝੋਟ
॥੧॥

ਪਸੁ ਪਰੇਤ ਉਸਟ ਗਰਧਭ ਅਨਿਕ ਜੋਨੀ ਲੇਟ ॥

ਭਜੁ ਸਾਧਸੰਗਿ ਗੋਬਿੰਦ ਨਾਨਕ ਕਛੁ ਨ ਲਾਗੈ ਫੇਟ
॥੨॥੮੧॥੧੦੪॥

saarag mehlā 5.

keen^hay paap kay baho kot.

dīnas rainee thakāṭ nāhee kaṭeh nāhee chhot.
||1|| rahaa-o.

mahaa bajar bikh bi-aaDhee sir uthaa-ee pot.

ughar ga-ee-aaⁿ khineh bheetar jameh garaasay
jhot. ||1||

pas parayṭ usat garDhabh anik jonee layt.

bhaj saaDhsang gobind naanak kachh na laagai
fayt. ||2||81||104||

Sarang Mehla-5

In the opening lines of previous *shabad* (2-79-102), Guru Ji stated that without meditating on God’s Name a mortal remains soiled with sinful tendencies, and greed for worldly possessions). In this *shabad*, he comments further on the state and fate of such a human being and tells how one can avoid the terrible punishment awaiting him or her.

He says: “(O’ my friends, a human being) has committed so many sins (during past lives), as if he or she has built forts (of sins. Even now, the human being) never gets tired committing (these sins) day and night; (therefore) cannot find release anywhere.”(1-pause)

Commenting on the state of an ordinary human being, he says: “(O’ my friends, one commits so many sins, as if) one is carrying a load of poisonous sins and sorrows on the head. (But when) the demon of death seizes one by the hair, then in an instant one’s eyes get opened wide (and one sees the account of one’s misdeeds in front of him or her).”(1)

Stating the kinds of punishments, which await one and how one can avoid these, Guru Ji says: “(O’ my friends, a sinner) suffers through innumerable existences of animals and ghosts. Therefore Nanak says, (O’ mortal), in the company of saints meditate on God and you would not be hit by the blows of (the demon of death).”(2-81-104)

The message of this *shabad* is that we should realize that we have committed so many evil deeds, as if we are carrying an unbearable load of sins on our heads. So before the demon of death catches us by our forelocks and shows the picture of our own misdeeds and starts severely punishing us, we should join the company of saints and sing praises of God in their company.

Note: Once the author happened to visit a police station. There he saw three normal looking teenagers being interrogated by the police inspector regarding some recent theft. They were all claiming their innocence, but when the inspector asked his soldiers to hit them with special wooden pedal and a roller they all started crying and confessing. Then they not only confessed their parts in the recent theft, but also their previous thefts and misdeeds. This incident made the author realize the fate awaiting us when our sins would be exposed sooner or later.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਅੰਧੇ ਖਾਵਹਿ ਬਿਸੁ ਕੇ ਗਟਾਕ ॥
ਨੈਨ ਸ੍ਵਨ ਸਰੀਰੁ ਸਭੁ ਹੁਟਿਓ ਸਾਸੁ ਗਇਓ ਤਤ
ਘਾਟ ॥੧॥ ਰਹਾਉ ॥

ਅਨਾਥ ਰਵਾਣਿ ਉਦਰੁ ਲੇ ਪੋਖਹਿ ਮਾਇਆ ਗਈਆ
ਹਾਟਿ ॥
ਕਿਲਬਿਖ ਕਰਤ ਕਰਤ ਪਛੁਤਾਵਹਿ ਕਬਹੁ ਨ ਸਾਕਹਿ
ਛਾਟਿ ॥੧॥

ਨਿੰਦਕੁ ਜਮਦੂਤੀ ਆਇ ਸੰਘਾਰਿਓ ਦੇਵਹਿ ਮੂੰਡੁ
ਉਪਰਿ ਮਟਾਕੁ ॥
ਨਾਨਕ ਆਪਨ ਕਟਾਰੀ ਆਪਸ ਕਉ ਲਾਈ ਮਨੁ
ਅਪਨਾ ਕੀਨੋ ਫਾਟੁ ॥੨॥੮੨॥੧੦੫॥

saarag mehlāa 5.

anDhay khaaveh bisoo kay gataak.
nain sarvan sareer sabh huti-o saas ga-i-o tat ghaat.
||1|| rahaa-o.

anaath ranjan udar lay pokheh maa-i-aa ga-ee-aa
haat.

kilbikh karat karat pachhutaavahi kabahu na saakeh
chhaat. ||1||

nindak jamdootē aa-ay sanghaari-o dayveh moond
upar mataak.

naanak aapan kataaree aapas ka-o laa-ee man
apnaa keeno faat. ||2||82||105||

Sarang Mehla-5

In the previous *shabad*, Guru Ji told us that we should realize that we have committed so many evil deeds, as if we are carrying an unbearable load of sins on our heads. In this *shabad*, he shows us further the mirror of our life conduct and tells us how we are harming and injuring ourselves.

He says: “O’ blind fool, (you commit so many sins, as if) you are eating poison in big gulps. Your eyes, ears, and body have all become weak, and the vitality in your breath has diminished, (but you still keep committing sins).”(1-pause)

Addressing such worshippers of power, Guru Ji says: “(O’ fool, blinded by the greed for worldly riches), by usurping the right of orphans (and poor helpless persons), you fill your (own) belly, (but remember that ultimately this sinful) wealth would also abandon you. (Even though after) committing sins again and again, (some time) you do repent, but still you are never able to weed this (bad habit) out of you.”(1)

Guru Ji concludes the *shabad* by describing the end fate of such a sinner, particularly a slanderer who always tries to speak ill of others and harm them. He says: “Ultimately the demons of death come and beat the slanderer by hitting the him or her on the head. O’ Nanak, (in a way, a slanderer) hurts him or herself with his or her own dagger and

inflicts wounds on his or her own mind (and thus brings pain and suffering on him or herself.”(2-82-105)

The message of this *shabad* is that if we continue committing sins and keep usurping the rights of humble and poor people in order to fulfill our own desires, then we would suffer a very dreadful fate at the hands of the demon of death and for that fate we ourselves would be responsible.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਟੂਟੀ ਨਿੰਦਕ ਕੀ ਅਧ ਬੀਚ ॥

ਜਨ ਕਾ ਰਾਖਾ ਆਪਿ ਸੁਆਮੀ ਬੇਮੁਖ ਕਉ ਆਇ
ਪਹੂਚੀ ਮੀਚ ॥੧॥ ਰਹਾਉ ॥

ਉਸ ਕਾ ਕਹਿਆ ਕੋਇ ਨ ਸੁਣਈ ਕਹੀ ਨ ਬੈਸਣੁ
ਪਾਵੈ ॥

ਈਹਾਂ ਦੁਖੁ ਆਗੈ ਨਰਕੁ ਭੁੰਚੈ ਬਹੁ ਜੋਨੀ ਭਰਮਾਵੈ
॥੧॥

ਪ੍ਰਗਟੁ ਭਇਆ ਖੰਡੀ ਬ੍ਰਹਮੰਡੀ ਕੀਤਾ ਅਪਣਾ
ਪਾਇਆ ॥

ਨਾਨਕ ਸਰਣਿ ਨਿਰਭਉ ਕਰਤੇ ਕੀ ਅਨਦ ਮੰਗਲ
ਗੁਣ ਗਾਇਆ ॥ ੨॥੮੩॥੧੦੬॥

saarag mehlā 5.

tootee nindak kee adh beech.

jan kaa raakhaa aap su-aamee baymukh ka-o aa-ay
pahoochee meech. ||1|| rahaa-o.

us kaa kahi-aa ko-ay na sun-ee kahee na baisan
paavai.

eehaa^N dukh aagai narak bhunchai baho jonee
bharmaavai. ||1||

pargat bha-i-aa khandee barahmandee keetaa apnaa
paa-i-aa.

naanak saran nirbha-o kartay kee anad mangal gun
gaa-i-aa. ||2||83||106||

Sarang Mehlā-5

Guru Ji concluded the previous *shabad* by stating that ultimately the demons of death come and beat the slanderer by hitting him or her on the head. (In a way a slanderer) hurts himself or herself with his or her own dagger and keeps inflicting wounds on his or her own mind and thus brings pain and suffering on himself or herself. In this *shabad*, Guru Ji might be referring to the fate of Sulhi Khan who came to kill Guru Ji but was himself killed on the way.

So Guru Ji says: “(O’ my friends), the life of the slanderer was cut short in the middle. God Himself became the savior of His devotee and death overcame the self-conceited one.”(1-pause)

Describing the disgrace and sorrow the slanderer has to suffer, Guru Ji says: “(O’ my friends), nobody listens to (or believes) what the slanderer says, and no one welcomes him or her anywhere. He suffers pain (in this world), and suffers in hell in the yond and wanders in many existences.”(1)

In conclusion, Guru Ji says: “(That slanderer) was defamed in all the continents and the worlds, and reaped what he had sown. But seeking the shelter of fearless Creator, Nanak kept singing songs of joy and (God’s) praise.”(2-83-106)

The message of this *shabad* is that we should remember that if we indulge in slander of any person particularly saints, we would spoil our own reputation, and nobody would believe us. We would suffer pain here in this world and pain of hell after death. So instead of indulging in slander or any other evil deeds, we should seek the company

of saints and sing the praises of God. Then we will enjoy a state of peace, poise and bliss.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਤ੍ਰਿਸਨਾ ਚਲਤ ਬਹੁ ਪਰਕਾਰਿ ॥

ਪੰਨਾ ੧੨੨੫

ਪੂਰਨ ਹੋਤ ਨ ਕਤਹੁ ਬਾਤਹਿ ਅੰਤਿ ਪਰਤੀ ਹਾਰਿ ॥੧॥
ਰਹਾਉ ॥

ਸਾਂਤਿ ਸੂਖ ਨ ਸਹਜੁ ਉਪਜੈ ਇਹੈ ਇਸੁ ਬਿਉਹਾਰਿ ॥

ਆਪੁ ਪਰ ਕਾ ਕਛੁ ਨ ਜਾਨੈ ਕਾਮ ਕ੍ਰੋਧਹਿ ਜਾਰਿ ॥੧॥

ਸੰਸਾਰ ਸਾਗਰੁ ਦੁਖਿ ਬਿਆਪਿਓ ਦਾਸ ਲੇਵਹੁ ਤਾਰਿ ॥

ਚਰਨ ਕਮਲ ਸਰਣਾਇ ਨਾਨਕ ਸਦ ਸਦਾ ਬਲਿਹਾਰਿ
॥੨॥੮੪॥੧੦੭॥

saarag mehlā 5.

tarisnaa chalaṭ baho parkaar.

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pooran hoṭ na kaṭahu baat̃eh anṭ part̃ee haar.
||1|| rahaa-o.

saaṁt̃ sookh na saḥj upjai iḥai is bi-uhaar.

aap par kaa kacch na jaanai kaam kroḍḍeh jaar.
||1||

sansaar saagar dukh bi-aapi-o ḡaas layvhu taar.

charan kamal sarṇaa-ay naanak sad̃ sad̃aa
balihaar. ||2||84||107||

Sarang Mehla-5

In the previous *shabad* Guru Ji told us about the fate one suffers if one indulges in slandering others, particularly the saints. In this *shabad*, he comments on another universal impulse of human beings, the burning desire for worldly riches and power and how it keeps degrading one's conduct till the end. This desire may sometimes appear to be subsiding in one way but shows its ugly head in another. For example, sometimes we may feel satisfied with worldly riches and possessions but then we start burning with the desire for worldly power, influence, or worldly praise and recognition.

Therefore Guru Ji says: “(O’ my friends, the worldly) desire keeps running (in a person) in many different ways. It doesn’t get quenched in any way and in the end (man’s life) falls down defeated.”(1-pause)

Commenting further on the ill effects of this impulse of the human being, Guru Ji says: “(O’ my friends), such is the normal effect of this (impulse for worldly desire) that no contentment, peace, or poise arises in one’s mind. (This habit) so burns one in lust and anger that one doesn’t know what belongs to him or her and what belongs to others.”(1)

Guru Ji concludes the *shabad* by showing us how to pray to God to save us from this and other serious worldly problems. He says: “(O’ God), Nanak has sought the shelter of Your lotus feet (Your immaculate Name), he is always a sacrifice to You. Please ferry Your servant across the worldly ocean, which is afflicted with sorrows.” (2-84-107)

The message of this *shabad* is that we should realize that human desire for worldly riches and power never gets quenched. Because of this fire like desire the entire world keeps suffering in pain. The only way out is to humbly pray to God to show mercy on us and save us.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਰੇ ਪਾਪੀ ਤੇ ਕਵਨ ਕੀ ਮਤਿ ਲੀਨ ॥

saarag mehlā 5.

ray paapee t̃ai kavan kee mat̃ leen.

ਨਿਮਖ ਘਰੀ ਨ ਸਿਮਰਿ ਸੁਆਮੀ ਜੀਉ ਪਿੰਡੁ ਜਿਨਿ
ਦੀਨ ॥੧॥ ਰਹਾਉ ॥

nimakh gharee na simar su-aamee jee-o pind jin
deen. ||1|| rahaa-o.

ਖਾਤ ਪੀਵਤ ਸਵੰਤ ਸੁਖੀਆ ਨਾਮੁ ਸਿਮਰਤ ਖੀਨ ॥
ਗਰਭ ਉਦਰ ਬਿਲਲਾਟ ਕਰਤਾ ਤਹਾ ਹੋਵਤ ਦੀਨ
॥੧॥

khaat peevat savant sukhee-aa naam simrat kheen.
garabh udar billaat kartaa tahaaⁿ hovat deen. ||1||

ਮਹਾ ਮਾਦ ਬਿਕਾਰ ਬਾਧਾ ਅਨਿਕ ਜੋਨਿ ਭ੍ਰਮੀਨ ॥
ਗੋਬਿੰਦ ਬਿਸਰੇ ਕਵਨ ਦੁਖ ਗਨੀਅਹਿ ਸੁਖੁ ਨਾਨਕ
ਹਰਿ ਪਦ ਚੀਨੁ ॥ ੨॥੮੫॥੧੦੮॥

mahaa maad bikaar baaDhaa anik jon bharmeen.
gobind bisray kavan dukh ganee-ah sukh naanak har
pad cheenⁿ. ||2||85||108||

Sarang Mehla-5

In many previous *shabads*, Guru Ji advised us that if we want to enjoy peace in this world and honor in God's court then we should seek the company of saints and meditate on God's Name under their guidance. But we human beings keep busy spending our lives eating, drinking, and enjoying other worldly pleasures. When anybody, or our own inner conscience reminds us about the necessity of remembering that God who has blessed us with our life, and so many other pleasures, we come up with one excuse or another. In this *shabad*, Guru Ji harshly admonishes the mortal for this serious lapse, and once again urges us to meditate on God's Name.

He says: “O’ sinner, from whom have you acquired such (a bad) intellect that even for a moment you do not remember that Master, who blessed you with your body and soul.”(1-pause)

Commenting further on man's ungrateful nature, Guru Ji says: “(O’ man), you are in comfort while eating, drinking or sleeping, but when it comes to remembering God's Name, you feel too weak. When you were in the (mother's) womb you used to cry and becoming very humble, you (used to pray to God to save you).”(1)

Guru Ji concludes the *shabad* by once again reminding us that it is because of our own evil habits that we are suffering through so many existences and the only way we can find peace is by meditating on God's Name. He says: “(O’ my friend), being bound in the intoxication of great sins, you are wandering around in innumerable existences. (O’ my friend), which of the sufferings may I count with which one would be afflicted if one forsakes God? Nanak says, peace is only obtained by reflecting on God's status (and meditating on His Name).”(2-85-108)

The message of this *shabad* is that we should not waste our life in enjoying false worldly pleasures or committing sins to satisfy our worldly desires. We should realize that it is because of our previous sinful lives that we have been wandering in innumerable existences. The only way we can find peace is by meditating on God's Name.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਾਈ ਰੀ ਚਰਨਹ ਓਟ ਗਹੀ ॥

ਦਰਸਨੁ ਪੇਖਿ ਮੇਰਾ ਮਨੁ ਮੋਹਿਓ ਦੁਰਮਤਿ ਜਾਤ ਬਹੀ ॥੧॥
ਰਹਾਉ ॥

saarag mehlaa 5.

maa-ee ree charnah ot gahee.

darsan paykh mayraa man mohi-o durmat jaat
bahee. ||1|| rahaa-o.

ਅਗਹ ਅਗਾਧਿ ਊਚ ਅਬਿਨਾਸੀ ਕੀਮਤਿ ਜਾਤ ਨ ਕਹੀ ॥

agah agaaDh ooch abhinaasee keemat̃ jaat̃ na kahee.

ਜਲਿ ਬਲਿ ਪੇਖਿ ਪੇਖਿ ਮਨੁ ਬਿਗਸਿਓ ਪੂਰਿ ਰਹਿਓ ਸੁਖ ਮਹੀ ॥੧॥

jal thal paykh paykh man bigsi-o poor rahi-o sarab mahee. ||1||

ਦੀਨ ਦਇਆਲ ਪ੍ਰੀਤਮ ਮਨਮੋਹਨ ਮਿਲਿ ਸਾਧਹ ਕੀਨੋ ਸਹੀ ॥

deen da-i-aal pareet̃am manmohan mil saaDhah keeno sahee.

ਸਿਮਰਿ ਸਿਮਰਿ ਜੀਵਤ ਹਰਿ ਨਾਨਕ ਜਮ ਕੀ ਭੀਰ ਨ ਫਹੀ ॥ ੨॥੮੬॥੧੦੯॥

simar simar jeevat̃ har naanak jam kee bheer na fahee. ||2||86||109||

Sarang Mehlā-5

In the previous *shabad*, Guru Ji advised us that we should not waste our life in enjoying false worldly pleasures or committing sins to satisfy our worldly desires. We should realize that it is because of our previous sinful lives that we have been wandering in innumerable existences. The only way, we can find peace is by meditating on God's Name. In this *shabad*, he shares with us the peace and bliss he is enjoying by meditating on God's Name in the shelter of saints.

As if addressing his mother, Guru Ji says: "O' my mother, (since the time) I grasped the support of God's feet (His immaculate Name), seeing Him, my mind has been captivated and my bad intellect has been washed off."(1-pause)

Next listing some of God's excellences and describing his delight on seeing Him, Guru Ji says: "(O' my mother), ungraspable, unfathomable, and highest of the high is that imperishable (God) whose worth cannot be described. Seeing Him pervading in lands and waters, my mind has been delighted (and I see Him) pervading everywhere."(1)

Sharing with us how he succeeded in obtaining God and what kinds of blessings he is now enjoying by meditating on Him, Guru Ji says: "(O' my mother), it was upon meeting (the congregation of) saints that I succeeded in rightfully (seeing the) merciful Beloved of the meek and Enticer of hearts. Now Nanak lives meditating on God again and again, (by doing which) one is not caught in (the noose of) the mob of demons of death."(2-86-109)

The message of this *shabad* is that if we want to be free from any worldly problems or fear of death then we should join the congregation of saints and meditate on God's Name. Then we would see God pervading everywhere and upon seeing Him, we would enjoy a state of eternal bliss and freedom from bondage.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਾਈ ਰੀ ਮਨੁ ਮੇਰੇ ਮਤਵਾਰੇ ॥

ਪੇਖਿ ਦਇਆਲ ਅਨਦ ਸੁਖ ਪੂਰਨ ਹਰਿ ਰਸਿ ਰਪਿਓ ਖੁਮਾਰੇ ॥੧॥ਰਹਾਉ ॥

saarang mehlā 5.

maa-ee ree man mayro mat̃vaaro.

paykh da-i-aal anad̃ sukh pooran har ras rapi-o khumaaro. ||1|| rahaa-o.

ਨਿਰਮਲ ਭਏ ਉਜਲ ਜਸੁ ਗਾਵਤ ਬਹੁਰਿ ਨ ਹੋਵਤ ਕਾਰੇ ॥

nirmal bha-ay oojal jas gaavat̃ bahur na hovāt̃ kaaro.

ਚਰਨ ਕਮਲ ਸਿਉ ਡੋਰੀ ਰਾਚੀ ਭੇਟਿਓ ਪੁਰਖੁ ਅਪਾਰੇ ॥੧॥

charan kamal si-o doree raachee bhayti-o purakh apaaro. ||1||

ਕਰੁ ਗਹਿ ਲੀਨੇ ਸਰਬਸੁ ਦੀਨੇ ਦੀਪਕ ਭਇਓ ਉਜਾਰੇ ॥

kar geh leenay sarbas deenay deepak bha-i-o
ujaaro.

ਨਾਨਕ ਨਾਮਿ ਰਸਿਕ ਬੈਰਾਗੀ ਕੁਲਹ ਸਮੂਹਾਂ ਤਾਰੇ
॥੨॥੮੭॥੧੧੦॥

naanak naam rasik bairagee kulah
samoohaa^N taaro. ||2||87||110||

Sarang Mehla-5

In the previous *shabad*, Guru Ji told us that if we want to be free from any worldly problems or fear of death, we should join the congregation of saints and meditate on God's Name. Then we would see God pervading everywhere and upon seeing Him, we would enjoy a state of eternal bliss and freedom from bondage. In this *shabad*, he describes further this delight and state of intoxication on seeing the blissful sight of his Beloved.

He says: "(O' my mother, I feel as if) my mind has gone crazy. Yes, upon seeing (the sight of) that merciful Master, (my mind is enjoying a state) of bliss and complete peace and is intoxicated with the relish of God's love."(1-pause)

Describing further the blessings he is enjoying, Guru Ji says: "(O' my mother), by singing (God's) praises (my mind has) become immaculate and sparkling and wouldn't become black (or soiled) again (with evils. Since the time) I beheld the infinite Being, my mind has been attuned to His lotus feet (His immaculate Name)."(1)

In conclusion, Guru Ji says: "(O' my mother, accepting me as His own and) holding me by His hand, God has blessed me with everything, and in my mind has lighted the lamp (of divine wisdom). Nanak has become a detached lover of the relish of His Name, which has ferried across all his lineages."(2-87-110)

The message of this *shabad* is that if we want to enjoy the wonderful sight of God and save all our lineages then joining the company of saints we should meditate on God's Name and sing His praises with love and devotion.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਾਈ ਰੀ ਆਨ ਸਿਮਰਿ ਮਰਿ ਜਾਂਹਿ ॥

ਤਿਆਗਿ ਗੋਬਿੰਦੁ ਜੀਅਨ ਕੋ ਦਾਤਾ ਮਾਇਆ ਸੰਗਿ
ਲਪਟਾਇ ॥੧॥ਰਹਾਉ ॥

ਨਾਮੁ ਬਿਸਾਰਿ ਚਲਹਿ ਅਨ ਮਾਰਗਿ ਨਰਕ ਘੋਰ ਮਹਿ
ਪਾਹਿ ॥

ਅਨਿਕ ਸਜਾਈ ਗਣਤ ਨ ਆਵੈ ਗਰਭੈ ਗਰਭਿ ਭ੍ਰਮਾਹਿ
॥੧॥

ਸੇ ਧਨਵੰਤੋ ਸੇ ਪਤਿਵੰਤੋ ਹਰਿ ਕੀ ਸਰਤਿ ਸਮਾਹਿ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਜਗੁ ਜੀਤਿਓ ਬਹੁਰਿ ਨ ਆਵਹਿ
ਜਾਂਹਿ ॥ ੨॥੮੮॥੧੧੧॥

saarag mehlāa 5.

maa-ee ree aan simar mar jaa^Nhi.

ti-aag gobid jee-an ko daataa maa-i-aa sang
laptaahi. ||1|| rahaa-o.

naam bisaar chaleh an maarag narak gh^{or} meh
paahi.

anik sajaa^N-ee ganaṭ na aavai garbh^{ai} garabh
bh^{ar}maahi. ||1||

say Dhanvanṭay say pativanṭay har kee saran
samaahi.

gur parsaad naanak jag jeeti-o bahur na aavahi
jaa^Nhi. ||2||88||111||

Sarang Mehla-5

In so many previous *shabads*, Guru Ji advised us that if we want to enjoy peace and bliss in this life and get rid of the pains of repeated births and deaths, then we should meditate

on God's Name under the guidance of the Guru. But ignoring this repeated advice, many people keep worshipping statues or some lesser gods and goddesses. In this *shabad*, he tells us what kind of pains and sufferings those people go through who, forsaking God worship other lesser gods and goddesses and what kinds of blessings those people enjoy who following Guru's guidance, seek only the shelter of God.

He says: "O' my mother, forsaking the Master of the universe and Giver of gifts to all beings, they who cling to *Maya* (the worldly riches and power) and meditate on other (lesser gods and goddesses), die (a spiritual death)." (1-pause)

Describing the terrible consequences, they suffer who forsaking God's Name adopt other ways of life, Guru Ji says: "(O' my mother), forsaking God's Name, they who tread other paths (such as remaining involved in worldly affairs, worshipping lesser gods and goddesses, or practicing ritual worships), are thrown into the worst of hell. They suffer so many punishments which cannot be counted and they keep wandering from one existence to another." (1)

However describing the honor and bliss enjoyed by those who seek the shelter of God only, Guru Ji says: "(O' my mother, truly) rich and honorable are they who merge in the shelter of God. Nanak says, by Guru's grace they have won over the world and don't come and go (or suffer through rounds of birth and death) again." (2-88-111)

The message of this *shabad* is that if we want to enjoy true riches and honor and end our painful rounds of births and deaths forever, then instead of running after worldly riches or power and worshipping other lesser gods and goddesses, we should seek the shelter of the Guru and under his guidance meditate on God's Name alone.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਰਿ ਕਾਟੀ ਕੁਟਿਲਤਾ ਕੁਠਾਰਿ ॥

ਭ੍ਰਮ ਬਨ ਦਹਨ ਭਏ ਖਿਨ ਭੀਤਰਿ ਰਾਮ ਨਾਮ ਪਰਹਾਰਿ ॥੧॥
ਰਹਾਉ ॥

saarag mehlāa 5.

har kaatee kutiltaa kuthaar.

bharam ban dahan bha-ay khin bheetar raam
naam parhaar. ||1|| rahaa-o.

ਕਾਮ ਕ੍ਰੋਧ ਨਿੰਦਾ ਪਰਹਰੀਆ ਕਾਢੇ
ਸਾਧੂ ਕੈ ਸੰਗਿ ਮਾਰਿ ॥

ਪੰਨਾ ੧੨੨੬

ਜਨਮੁ ਪਦਾਰਥੁ ਗੁਰਮੁਖਿ ਜੀਤਿਆ
ਬਹੁਰਿ ਨ ਜੁਐ ਹਾਰਿ ॥੧॥

kaam kroDh ningdaa parharee-aa kaadhay saaDhoo kai sang
maar.

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janam padaarath gurmukh jeeti-aa bahur na joo-ai haar. ||1||

ਆਠ ਪਹਰ ਪ੍ਰਭ ਕੇ ਗੁਣ ਗਾਵਹ ਪੂਰਨ
ਸਬਦਿ ਬੀਚਾਰਿ ॥

ਨਾਨਕ ਦਾਸਨਿ ਦਾਸੁ ਜਨੁ ਤੇਰਾ
ਪੁਨਹ ਪੁਨਹ ਨਮਸਕਾਰਿ
॥੨॥੮੯॥੧੨੨॥

aath pahar parabh kay gun gaavah pooran sabad beechaar.

naanak daasan daas jan tayraa punah punah namaskaar.
||2||89||112||

Sarang Mehla-5

Guru Ji concluded the previous *shabad* (2-87-110) by saying: "(O' my mother, accepting me as His own and) holding me by His hand, God has blessed me with everything, and in my mind has lighted the lamp (of divine wisdom). In this *shabad* he tells us what kinds of other blessings one obtains on whom God shows His grace and removes one's doubts.

Talking in figurative terms, Guru Ji says: “(O’ my friends, from within whom) God has so completely driven out the deception, (as if He has) cut it down with an axe, (from within that person all the doubts are so fully driven out instantly, as if) with the single strike of God’s Name all the forests of doubts (within) have been burnt down.”(1-pause)

But that is not all. Guru Ji says: “(O’ my friends, on whom God shows His mercy), through the company of saints (Guru, that person) drives out lust, anger, and slander. In short, by Guru’s grace such a person attains the object of (human) birth, and doesn’t lose it in gamble. (That person doesn’t go through the rounds of birth and death) again.”(1)

Guru Ji concludes the *shabad* by inviting us to join him in singing God’s praise and paying respect to His devotees. He says: “(Come O’ my friends), let us sing praises of God at all times, while fully reflecting on (*Gurbani*), the (Guru’s) word. Nanak says, “O’ God, I am a slave of the slaves of Your devotee, and I salute him again and again.”(2-89-112)

The message of this *shabad* is that we should salute God’s devotees and while reflecting on (*Gurbani*) the word of the Guru, we should sing praises of God. Because if God becomes merciful on us, He would drive away all our evil impulses, burn down all our doubts and fears, and ultimately bless us with the supreme state of salvation.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥

ਸਾਧਸੰਗਿ ਗਾਵਹਿ ਗੁਣ ਗੋਬਿੰਦ ਪੂਰਨ ਬ੍ਰਹਮ ਗਿਆਨੁ
॥੧॥ ਰਹਾਉ ॥

saarag mehlā 5.

pothee parmayasr kaa thaana.

saaDhsang gaavahi gun gobind pooran barahm
gi-aan. ||1|| rahaa-o.

ਸਾਧਿਕ ਸਿਧ ਸਗਲ ਮੁਨਿ ਲੋਚਹਿ ਬਿਰਲੇ ਲਾਗੈ ਧਿਆਨੁ ॥

ਜਿਸਹਿ ਕ੍ਰਿਪਾਲੁ ਹੋਇ ਮੇਰਾ ਸੁਆਮੀ ਪੂਰਨ ਤਾ ਕੇ ਕਾਮੁ
॥੧॥

saaDhik siDh sagal mun lochahi birlay laagai
Dhi-aan.

jisahi kirpaal ho-ay mayraa su-aamee pooran taa
ko kaam. ||1||

ਜਾ ਕੈ ਰਿਦੈ ਵਸੈ ਭੈ ਭੰਜਨੁ ਤਿਸੁ ਜਾਨੈ ਸਗਲ ਜਹਾਨੁ ॥

ਖਿਨੁ ਪਲੁ ਬਿਸਰੁ ਨਹੀ ਮੇਰੇ ਕਰਤੇ ਇਹੁ ਨਾਨਕੁ ਮਾਗੈ ਦਾਨੁ
॥੨॥੯੦॥੧੧੩॥

jaa kai ridai vasai bhai bhanjan tis jaanai sagal
jahaan.

khin pal bisar nahee mayray kartay ih naanak
maaⁿgai daan. ||2||90||113||

Sarang Mehla-5

It appears that the Fifth Guru (Arjan Dev Ji) uttered this *shabad* while compiling the present holy book (*Guru Granth Sahib*). He so much respected this sacred book that when it was first read in (Golden temple) *Hari Mander Sahib* he came down from his seat and sat on the floor like other people. Even at night he seated the holy book on the couch and for himself he got spread a sheet on the floor. The reason was that he truly believed that the hymns included in this book are *Dhur Ki Baani* (words coming directly from God Himself). That is why he believed this book to be the abode of God in the form of divine word. At the time of his death, the tenth Guru (Gobind Singh) officially anointed this sacred book as the next Guru of the Sikhs for all time. Since then the Sikhs hold *Guru Granth Sahib* as their eternal Guru and they no longer believe or follow any Guru in physical form.

So telling us about the high status of the sacred book (*Guru Granth Sahib*), and the blessings those persons obtain who sing praises of God (as included in the hymns in this book).

Guru Ji says: “(O’ my friends, this sacred) book is the abode of God. In the company of saints, they who sing praises of God obtain perfect (divine) knowledge.”(1-pause)

However commenting on the ability to see God, he says: “(O’ my friends, many) seekers, adepts, and all the sages long for (God’s sight), but rare are those who get attuned to Him (in meditation and are able to experience God). But on whom my Master becomes merciful that person’s (every) task is accomplished.”(1)

In closing, he says: “(O’ my friends), the entire world knows the one in whose heart abides (God) the destroyer of fears. Nanak begs for this charity: “Don’t go out of my mind even for an instant or a moment, O’ my Creator.”(2-90-113)

The message of this *shabad* is that we should not have any doubt about the supremacy of Guru Granth Sahib before any person or a book. Because Guru Granth Sahib is the abode of God Himself. If in the company of saintly people we sing praises of God as included in this sacred book, and meditate on God’s Name with true love and devotion, then all our tasks would be accomplished.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਵੂਠਾ ਸਰਬ ਥਾਈ ਮੋਹੁ ॥

ਅਨਦ ਮੰਗਲ ਗਾਉ ਹਰਿ ਜਸੁ ਪੂਰਨ ਪ੍ਰਗਟਿਓ ਨੇਹੁ ॥੧॥
ਚਹਾਉ ॥

ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸਿ ਜਲ ਨਿਧਿ ਊਨ ਥਾਉ ਨ ਕੇਹੁ ॥
ਕ੍ਰਿਪਾ ਨਿਧਿ ਗੋਬਿੰਦ ਪੂਰਨ ਜੀਅ ਦਾਨੁ ਸਭ ਦੇਹੁ ॥੧॥

ਸਤਿ ਸਤਿ ਹਰਿ ਸਤਿ ਸੁਆਮੀ ਸਤਿ ਸਾਧਸੰਗੇਹੁ ॥
ਸਤਿ ਤੇ ਜਨ ਜਿਨ ਪਰਤੀਤਿ ਉਪਜੀ ਨਾਨਕ ਨਹ ਭਰਮੇਹੁ
॥ ੨॥੯੧॥੧੧੪॥

saarag mehlāa 5.

voothaa sarab thaa-ee mayhu.

anaḁ mangal gaa-o har jas pooran pargati-o
nayhu. ||1|| rahaa-o.

chaar kunt ḁah ḁis jal niḁh oon thaa-o na kayhu.
kirpaa niḁh gobindḁ pooran jee-a ḁaan sabh
ḁayh. ||1||

saṯ saṯ har saṯ su-aamee saṯ saaḁhsangayhu.
saṯ ṯay jan jin parṯeetḁ upjee naanak nah
bharmayhu. ||2||91||114||

Sarang Mehla-5

In the opening lines of previous *shabad*, Guru Ji stated that this sacred book (*Guru Granth Sahib Ji*) is the abode of God. In the company of saints they who sing praises of God, obtain perfect (divine) knowledge. In this *shabad*, he describes the bliss one experiences when one sings the *shabads*, (hymns) from this holy book in praise of God.

Describing his own experience Guru Ji says: “(O’ my friends, while singing hymns in praise of God I am experiencing such a great joy as if) a rain (of God’s bliss) has fallen on me. (Therefore I recommend that you too) should sing joyous songs in praise of God. By doing so your love for (Him) would become manifest.”(1-pause)

Commenting on God’s excellences, Guru Ji says: “(O’ my friends, God) the treasure of (life giving water of His Name) is pervading in all the four corners and ten directions (of the

world) and no place is without Him. That perfect God is the treasure of mercy and He gives the boon of life to all (creatures).”(1)

In conclusion, Guru Ji says: “(O’ my friends), God the Master was existing (in the past), is present (now), will be there in the future, and everlasting is the congregation of saints. Also eternal are those devotees in whom has welled up faith in that eternal (God). O’ Nanak, they don’t wander (in existences).”(2-91-114)

The message of this *shabad* is that we should sing God’s praises in the company of saints. At one stage such a state of love and joy would arise as if a bliss giving rain of God’s mercy is falling on us, and we would see His presence both inside and outside us and we would no longer wander in existences.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਗੋਬਿੰਦ ਜੀਉ ਤੂ ਮੇਰੇ ਪ੍ਰਾਨ ਅਧਾਰ ॥

ਸਾਜਨ ਮੀਤ ਸਹਾਈ ਤੁਮ ਹੀ ਤੂ ਮੇਰੇ ਪਰਵਾਰ ॥੧॥ ਰਹਾਉ ॥

ਕਰੁ ਮਸਤਕਿ ਧਾਰਿਓ ਮੇਰੈ ਮਾਥੈ ਸਾਧਸੰਗਿ ਗੁਣ ਗਾਏ ॥

ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਸਭ ਫਲ ਪਾਏ ਰਸਕਿ ਰਾਮ ਨਾਮ ਧਿਆਏ ॥੧॥

ਅਬਿਚਲ ਨੀਵ ਧਰਾਈ ਸਤਿਗੁਰਿ ਕਬਹੂ ਭੋਲਤ ਨਾਹੀ ॥

ਗੁਰ ਨਾਨਕ ਜਬ ਭਏ ਦਇਆਰਾ ਸਰਬ ਸੁਖਾ ਨਿਧਿ ਪਾਂਹੀ ॥
੨॥੯੨॥੧੧੫॥

saarag mehlā 5.

gobid jee-o tū mayray paraan aDhaar.

saajan meet sahā-ee tum hee tū mayro
parvaar. ||1|| rahaa-o.

kar mastak Dhaari-o mayrai maathai
saaDhsang gun gaa-ay.

tumree kirpaa tay sabh fal paa-ay rasak raam
naam Dhi-aa-ay. ||1||

abichal neev Dharaa-ee satgur kabhoo dola
naahee.

gur naanak jab bha-ay da-i-aaraa sarab
sukhaa niDh paa"hee. ||2||92||115||

Sarang Mehlā-5

In the opening lines of previous *shabad*, Guru Ji told us that while singing hymns in praise of God, he was experiencing such a great joy as if a rain of God’s bliss had fallen on his body. In this *shabad*, he expresses his gratitude to God for this state of bliss and reposes complete faith and trust in His help and protection.

He says: “O’ God, You are my life breaths. You are my friend, my mate, my helper and my family.”(1-pause)

But instead of claiming any credit for achieving such a state of bliss, Guru Ji humbly says: “O’ God it was (only) when You placed Your merciful hand upon my forehead (and bestowed Your grace upon me) that I sang Your praises in the company of saints. By Your mercy I obtained all the fruits (of my desire) and meditated on Your Name with relish.”(1)

Guru Ji concludes the *shabad*, by stating how stable the state of his bliss and love for God’s Name is. He says: “(O’ my friends), the true Guru has laid the unshakable foundation (of God’s Name in me) which never wobbles. In short, when the Guru became merciful on Nanak, he obtained the treasure of all comforts.”(2-92-115)

The message of this *shabad* is that when following the advice of the true Guru we sing praises of the eternal God with love and relish, the Guru lays such a firm foundation

of God's Name in our mind that it never wobbles, and one always feels safe and contented in the help and protection of God.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਨਿਬਹੀ ਨਾਮ ਕੀ ਸਚੁ ਖੇਪੁ ॥

ਲਾਭੁ ਹਰਿ ਗੁਣ ਗਾਇ ਨਿਧਿ ਧਨੁ ਬਿਖੈ ਮਾਰਿ ਅਲੇਪੁ
॥੧॥ ਰਹਾਉ ॥

ਜੀਅ ਜੰਤ ਸਗਲ ਸੰਤੋਖੇ ਆਪਨਾ ਪ੍ਰਭੁ ਧਿਆਇ ॥

ਰਤਨ ਜਨਮੁ ਅਪਾਰ ਜੀਤਿਓ ਬਹੁੜਿ ਜੋਨਿ ਨ ਪਾਇ
॥੧॥

ਭਏ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਗੋਬਿੰਦ ਭਇਆ ਸਾਧੂ ਸੰਗੁ ॥

ਹਰਿ ਚਰਨ ਰਾਸਿ ਨਾਨਕ ਪਾਈ ਲਗਾ ਪ੍ਰਭ ਸਿਉ ਰੰਗੁ
॥੨॥੯੩॥੧੧੬॥

saarag mehlā 5.

nibhee naam kee sach khayp.

laabh har gun gaa-ay niDh Dhan bikhai maahi
alayp. ||1|| rahaa-o.

jee-a jant sagal santokhay aapnaa parabh
Dhi-aa-ay.

raatan janam apaar jeeti-o bahurh jon na paa-ay.
||1||

bha-ay kirpaal da-i-aal gobid bha-i-aa saaDhoo
sang.

har charan raas naanak paa-ee lagaa parabh si-o
rang. ||2||93||116||

Sarang Mehla-5

In the previous *shabad* Guru Ji advised us that when following the advice of the true Guru we sing praises of the eternal God with love and relish the Guru lays such a firm foundation of God's Name in our mind that it never waivers and one always feels safe and contented in the help and protection of God.

In this *shabad*, he compares God's Name to a commodity, which a seller takes to market, and feels very happy when the entire shipment gets sold at a very good profit, and the seller returns home in a state of joy and satisfaction. Guru Ji compares himself to that merchant who has returned after reaping a rewarding fruit of his shipment of Name and shares his experience with us.

He says: "(O' my friends, my meditation on God's Name has been approved in God's court, as if my) everlasting shipment of (God's) Name has been completely sold out. I have earned profit by singing praises of God. I have found that the treasure of (God's) wealth is everlasting, (it keeps one) detached amongst poisonous worldly affairs." (1-pause)

Continuing to describe the blessings obtained by meditating on God's Name, he says: "(O' my friends, by meditating on God's Name), all the creatures and beings are fully satisfied by meditating on their God. They win the invaluable jewel of human birth and don't fall into existences anymore." (1)

In conclusion, he says: "(On whom) God became gracious, that one was blessed with the company of saints. Nanak says such a person obtains the commodity of God's feet (His Name), and is imbued with God's love." (2-93-116)

The message of this *shabad* is that instead of running after the poisonous worldly riches, we should sing praises of God in the company of saints and earn the riches of God's Name. One day God would accept our wares of Name and we would be spared from any more pains of births and deaths.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਾਈ ਰੀ ਪੇਖਿ ਰਹੀ ਬਿਸਮਾਦ ॥

ਅਨਰਦ ਧੁਨੀ ਮੇਰਾ ਮਨੁ ਮੋਹਿਓ ਅਚਰਜ ਤਾ ਕੇ ਸ੍ਵਾਦ
॥੧॥ ਰਹਾਉ ॥

ਮਾਤ ਪਿਤਾ ਬੰਧਪ ਹੈ ਸੋਈ ਮਨਿ ਹਰਿ ਕੇ ਅਹਿਲਾਦ ॥

ਸਾਧਸੰਗਿ ਗਾਏ ਗੁਨ ਗੋਬਿੰਦ ਬਿਨਸਿਓ ਸਭੁ ਪਰਮਾਦ ॥੧॥

ਡੋਰੀ ਲਪਟਿ ਰਹੀ ਚਰਨਹ ਸੰਗਿ ਭ੍ਰਮ ਭੈ ਸਗਲੇ ਖਾਦ ॥

ਏਕੁ ਅਧਾਰੁ ਨਾਨਕ ਜਨ ਕੀਆ ਬਹੁਰਿ ਨ ਜੋਨਿ ਭ੍ਰਮਾਦ
॥੨॥੯੪॥੧੧੭॥

saarag mehlā 5.

maa-ee ree paykḥ rahee bismaad.

anhad̐ Ḑhuneey mayraa man mohi-o achraj t̐aa
kay savaad̐. ||1|| rahaa-o.

maat̐ piṭaa banḐhap hai so-ee man har ko
ahilaad̐.

saaḐhsang gaa-ay gun gobind̐ binsi-o sabḥ
parmaad̐. ||1||

doree lapat rahee charnah sang ḥharam ḥhai
saglay kḥaad̐.

ayk aḐhaar naanak jan kee-aa bahur na jon
ḥharmaad̐. ||2||94||117||

Sarang Mehla-5

In the closing lines of previous *shabad*, Guru Ji stated that on whom God became gracious, that person was blessed with the company of saints. Such a person obtains the commodity of God's feet (His Name) and is imbued with God's love. In this *shabad*, Guru Ji describes the bliss and joy he obtained when he saw the wonderful sight of God.

He says: "O' my mother, I am in ecstasy on seeing (the amazing sight of God). The nonstop melody (of His Name) has captivated my mind. Astonishing are the relishes of that (tune)."(1-pause)

Describing how delighted and safe he is feeling in the company of God, Guru Ji says: "(O' my mother, for me now) He is my mother, father, kinsman, and in my mind is the bliss of God's (presence). By singing praises of God in the company of saints, all my delusions have been destroyed."(1)

In conclusion, Guru Ji says: "My mind is attuned to God's feet (His Name, and) all my doubts have been dispelled. O' Nanak, the devotee who leans on the support (of God's Name), doesn't wander in existences anymore."(2-94-117)

The message of this *shabad* is that if we want to enjoy a real state of bliss, the relish of nonstop melody of divine word, and see the astounding sight of wonderful God, then we should sing praises of God in the company of saints with true love and devotion.

ਪੰਨਾ ੧੨੨੭

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਾਈ ਰੀ ਮਾਤੀ ਚਰਣ ਸਮੂਹ ॥

ਏਕਸੁ ਬਿਨੁ ਹਉ ਆਨ ਨ ਜਾਨਉ ਦੁਤੀਆ ਭਾਉ ਸਭ ਲੂਹ
॥੧॥ ਰਹਾਉ ॥

ਤਿਆਗਿ ਗੋਪਾਲ ਅਵਰ ਜੋ ਕਰਣਾ ਤੇ ਬਿਖਿਆ ਕੇ ਖੂਹ ॥

ਦਰਸ ਪਿਆਸ ਮੇਰਾ ਮਨੁ ਮੋਹਿਓ ਕਾਵੀ ਨਰਕ ਤੇ ਧੂਹ
॥੧॥

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saarag mehlā 5.

maa-ee ree maat̐ee charan̐ samooh.

aykas bin ha-o aan na jaan-o dut̐ee-aa ḥḥaa-o
sabḥ looh. ||1|| rahaa-o.

ti-aag gopaal avar jo karn̐aa tay bikḥi-aa kay
kḥooh.

daras pi-aas mayraa man mohi-o kaad̐hee narak
tay Ḑhooh. ||1||

ਸੰਤ ਪ੍ਰਸਾਦਿ ਮਿਲਿਓ ਸੁਖਦਾਤਾ ਬਿਨਸੀ ਰਹਿਮੈ ਹੂਹ ॥

ਰਾਮ ਰੰਗਿ ਰਾਤੇ ਦਾਸ ਨਾਨਕ ਮਉਲਿਓ ਮਨੁ ਤਨੁ ਜੂਹ
॥੨॥੯੫॥੧੧੮॥

sant p̥arsaad̥ mili-o sukh-d̥aata binsee ha-umai
hooḥ.

raam rang raat̥ay d̥aas naanak ma-uli-o man tan
jooh. ||2||95||118||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy a real state of bliss, the relish of unstuck melody of divine word, and see the astounding sight of wonderful God, then we should sing praises of God in the company of saints with true love and devotion. In this *shabad*, he shares with us his present state of mind and tells us what kind of blessings he is enjoying while being attuned to God's feet in loving devotion.

He says: "O' my mother, I am fully intoxicated with (God's) feet (His Name). Except for the one (God), I don't recognize anyone else, I have burnt down all sense of duality (love for anything other than God)." (1-pause)

Stating his belief and how the longing for God's sight has blessed him, he says: "(O' my mother, I believe that) if we forsake God whatever we do (entangles us in harmful affairs and is) like falling into the wells of poison. Therefore my mind is now obsessed with the thirst for (God's) sight which has pulled me out of hell (of worldly affairs)." (1)

Guru Ji concludes the *shabad* by saying: "(O' my mother), by saint (Guru's) grace, I have met the Giver of peace (by virtue of which all the disturbance or) noise of ego has vanished (from my mind). In short, Nanak has (concluded that) the devotees who are imbued with God's love their mind and body blooms like a pasture (after heavy rains)." (2-95-118)

The message of this *shabad* is that when we obtain the shelter of saint Guru and following his instruction, become imbued with the love of God's Name, God shows mercy upon us. He pulls us out of the well of poisonous worldly affairs, destroys all our sense of ego, and evil intellect. Then our body and mind bloom in bliss and happiness like a pasture in bloom.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਬਿਨਸੇ ਕਾਚ ਕੇ ਬਿਉਹਾਰ ॥

ਰਾਮ ਭਜੁ ਮਿਲਿ ਸਾਧਸੰਗਤਿ ਇਹੈ ਜਗ ਮਹਿ ਸਾਰ ॥੧॥
ਰਹਾਉ ॥

ਈਤ ਉਤ ਨ ਡੋਲਿ ਕਤਹੁ ਨਾਮੁ ਹਿਰਦੈ ਧਾਰਿ ॥

ਗੁਰ ਚਰਨ ਬੋਹਿਥ ਮਿਲਿਓ ਭਾਗੀ ਉਤਰਿਓ ਸੰਸਾਰ ॥੧॥

ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਪੂਰਿ ਰਹਿਓ ਸਰਬ ਨਾਥ ਅਪਾਰ ॥
ਹਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਪੀਉ ਨਾਨਕ ਆਨ ਰਸ ਸਭਿ ਖਾਰ
॥੨॥੯੬॥੧੧੯॥

saarag mehlāa 5.

binsay kaach kay bi-uhhaar.

raam bhaj mil saaḍhsangat̥ ihai jag meh saar.
||1|| rahaa-o.

eeṭ̥ oot̥ na dol kaṭhoo naam hirdai Ḍhaar.

gur charan bohith mili-o bhaagee ut̥ri-o sansaar.
||1||

jal thal mahee-al poor rahi-o sarab naath apaar.
har naam amrit̥ pee-o naanak aan ras sabh
khaar. ||2||96||119||

Sarang Mehla-5

In the second stanza of the previous *shabad*, Guru Ji said that if we forsake, God whatever we do entangles us in harmful affairs and is like falling into wells of poison. Therefore his mind is now obsessed with the thirst for (God), who has pulled him out of the hell of worldly affairs. In this *shabad*, on the basis of his personal experience he again cautions us against the short-lived nature of worldly trades and tells us what to do to emancipate ourselves.

He says: “(All those who have invested their time in the) glass like (short-lived worldly trades), have been destroyed. Therefore join the company of saints and meditate on God. This alone is the most sublime deed in the world.”(1-pause)

Continuing his advice, Guru Ji says: “(O’ man), don’t waiver this way or that way, but enshrine (God’s) Name in your heart. By good fortune, one who obtains the (guiding) ship of Guru’s feet, is ferried across the worldly (ocean).”(1)

In closing, Guru Ji says: “(O’ my friends), the limitless Master of all is pervading in all waters, lands, and the sky. Nanak says, O’ man, drink the relish of God’s Name. All other relishes are (distasteful like) saline (water).”(2-96-119)

The message of this *shabad* is that instead of wasting our time in false worldly trades we should meet the saints and meditate on God’s Name in their company. By doing so, we will cross over this worldly ocean.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਤਾ ਤੇ ਕਰਣ ਪਲਾਹ ਕਰੇ ॥

ਮਹਾ ਬਿਕਾਰ ਮੋਹ ਮਦ ਮਾਤੋ ਸਿਮਰਤ ਨਾਹਿ ਹਰੇ ॥੧॥
ਰਹਾਉ ॥

ਸਾਧਸੰਗਿ ਜਪਤੇ ਨਾਰਾਇਣ ਤਿਨ ਕੇ ਦੋਖ ਜਰੇ ॥

ਸਫਲ ਦੇਹ ਧੰਨਿ ਓਇ ਜਨਮੇ ਪ੍ਰਭ ਕੈ ਸੰਗਿ ਰਲੇ ॥੧॥

ਚਾਰਿ ਪਦਾਰਥ ਅਸਟ ਦਸਾ ਸਿਧਿ ਸਭ ਊਪਰਿ ਸਾਧ ਭਲੇ
॥

ਨਾਨਕ ਦਾਸ ਧੂਰਿ ਜਨ ਬਾਛੈ ਉਧਰਹਿ ਲਾਗਿ ਪਲੇ
॥੨॥੯੭॥੧੨੦॥

saarag mehlāa 5.

tāa t̥ay karan̄ palaah karay.

mahaa bikaar moh mad̄ maat̄ou simrat̄ naahi
haray. ||1|| rahaa-o.

saaD̥hsang japt̄ay naaraa-in̄ t̄in kay dokh̄ jaray.

safal dayh̄ D̥han o-ay janmay parabh̄ kai sang
ralay. ||1||

chaar pad̄aarath asat̄ dasaa siD̥h̄ sab̄h̄ oopar
saaD̥h̄ bh̄alay.

naanak daas̄ D̥hoor jan baaⁿch̄hai uD̥h̄rahi laag
palay. ||2||97||120||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that instead of wasting our time in false worldly trades, we should meet the saints and meditate on God’s Name in their company. By doing so we would cross over this worldly ocean. But in spite of this advice, an ordinary person remains entangled in all kinds of sinful deeds to satisfy his or her worldly attachment or greed. But when one has to bear the consequences of one’s misdeeds, one cries in pain. In this *shabad*, Guru Ji comments on this pitiable condition of an ordinary human being and suggests the remedy.

He says: “(O’ my friends), one (generally) remains intoxicated with the wine of worst sins and (worldly) attachment, and does not meditate on God. That is why one repents and cries in heart tormenting pain.”(1-pause)

Comparing the above with the comforts and blessings enjoyed by those who meditate on God’s Name in the company of saints, Guru Ji says: “In the company of saints, they who meditate on God, their pains and sins are burnt down. Accomplished is their body, (it has achieved its objective), and blessed is their birth they unite with God.”(1)

Therefore Guru Ji concludes the *shabad* by saying: “(O’ my friends, in this world those people are considered successful who achieve the) the four boons (of faith, wealth, beauty, and salvation) or the eighteen kinds of miraculous powers, but higher above all are the saints. Slave Nanak craves for the dust of feet, (the humble service) of God’s devotees, so that by attaching himself to their company he may also be emancipated.”(2-97-120)

The message of this *shabad* is that if we want all our sins and sufferings to end and we may be emancipated from this worldly ocean, then instead of remaining intoxicated with evil thoughts, ego, or worldly attachment, we should seek the company of saints and meditate on God’s Name in their company.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਰਿ ਕੇ ਨਾਮ ਕੇ ਜਨ ਕਾਖੀ ॥

ਮਨਿ ਤਨਿ ਬਚਨਿ ਏਹੀ ਸੁਖ ਚਾਹਤ ਪ੍ਰਭ ਦਰਸੁ ਦੇਖਹਿ
ਕਬ ਆਖੀ ॥੧॥ ਰਹਾਉ ॥

saarag mehlā 5.

har kay naam kay jan kaa^{kh}hee.

man tan bachan ayhee sukh chaahat parabh daras
dayk^hee kab aak^hee. ||1|| rahaa-o.

ਤੂ ਬੇਅੰਤੁ ਪਾਰਬ੍ਰਹਮ ਸੁਆਮੀ ਗਤਿ ਤੇਰੀ ਜਾਇ ਨ
ਲਾਖੀ ॥

ਚਰਨ ਕਮਲ ਪ੍ਰੀਤਿ ਮਨੁ ਬੋਧਿਆ ਕਰਿ ਸਰਬਸੁ ਅੰਤਰਿ
ਰਾਖੀ ॥੧॥

too bay-ant^h paarbarahm su-aamee gat^h tayree
jaa-ay na laak^hee.

charan kamal pareet^h man bayD^hi-aa kar sarbas
ant^har raak^hee. ||1||

ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਸਾਧੂ ਜਨ ਇਹ ਬਾਣੀ ਰਸਨਾ
ਭਾਖੀ ॥

ਜਪਿ ਰਾਮ ਨਾਮੁ ਨਾਨਕ ਨਿਸਤਰੀਐ ਹੋਰੁ ਦੁਤੀਆ
ਬਿਰਥੀ ਸਾਖੀ ॥੨॥੯੮॥੧੨੧॥

bayd^h puraan simrit^h saaD^hoo jan ih banee rasnaa
bhaak^hee.

jap raam naam naanak nistaree-ai hor dutee-aa
birthee saak^hee. ||2||98||121||

Sarang Mehla-5

In many previous *shabads*, Guru Ji advised us that we should always try to seek the most humble service and company of saints and meditate on God’s Name in their company. Naturally the question arises what is so special about the life conduct of saints that just by abiding in their service or their company one obtains such unique spiritual advantages which one cannot obtain anywhere else? In this *shabad*, Guru Ji sheds some light on the conduct and inner state of mind of God’s saints, which should easily convince us about the benefits of saints’ company.

He says: “(O’ my friends), the devotees of God are always desirous of God’s Name. With their mind, body, and tongue, they always crave for this pleasure (and keep wondering), when would they could see God with their eyes?”(1-pause)

Now as if speaking on behalf of saints and devotees, Guru Ji addresses God and says: “O’ the all-pervading infinite Master, Your state and limit cannot be described. The mind (of Your saints) has been pierced with the love of Your lotus feet (Your immaculate Name) and deeming this love to be their entire wealth, they keep it enshrined in them.”(1)

Guru Ji concludes this *shabad* by stating that not only he, but also all the holy books and saintly persons say the same thing. He says: “(O’ my friends, even) the *Vedas*, *Puranas*, *Simritis*, and (other) saintly persons, have said this thing from their tongue: that O’ Nanak, (only) by meditating on God’s Name, are we ferried across (this worldly ocean) and all things other than this (method) are useless.”(2-98-121)

The message of this *shabad* is that for God’s saints, God’s Name is their entire wealth. Since meditation of Name alone is a sure method which can ferry us across this worldly ocean, we should always try to seek the company of saintly people and meditate on God’s Name.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਾਖੀ ਰਾਮ ਕੀ ਤੂ ਮਾਖੀ ॥

ਜਹ ਦੁਰਗੰਧ ਤਹਾ ਤੂ ਬੈਸਹਿ ਮਹਾ ਬਿਖਿਆ ਮਦ ਚਾਖੀ
॥੧॥ ਰਹਾਉ ॥

ਕਿਤਹਿ ਅਸਥਾਨਿ ਤੂ ਟਿਕਨੁ ਨ ਪਾਵਹਿ ਇਹ ਬਿਧਿ ਦੇਖੀ
ਆਖੀ ॥

ਸੰਤਾ ਬਿਨੁ ਤੈ ਕੋਇ ਨ ਛਾਡਿਆ ਸੰਤ ਪਰੇ ਗੋਬਿਦ ਕੀ
ਪਾਖੀ ॥੧॥

ਜੀਅ ਜੰਤ ਸਗਲੇ ਤੈ ਮੋਹੇ ਬਿਨੁ ਸੰਤਾ ਕਿਨੈ ਨ ਲਾਖੀ ॥

ਨਾਨਕ ਦਾਸੁ ਹਰਿ ਕੀਰਤਨਿ ਰਾਤਾ ਸਬਦੁ ਸੁਰਤਿ ਸਦੁ
ਸਾਖੀ ॥ ੨॥੯੯॥੧੨੨॥

saarag mehlā 5.

maakhee raam kee too maakhee.

jah durganDh tahaa too baiseh mahaa bikhī-aa
mad chaakhee. ||1|| rahaa-o.

kiteh asthaan too tikan na paavahi ih biDh
daykhee aakhee.

santaa bin tai ko-ay na chhaadi-aa sant paray
gobid kee paakhee. ||1||

jee-a jant saglay tai mohay bin santaa kinai na
laakhee.

naanak daas har keertan raataa sabaḍ surat
sach saakhee. ||2||99||122||

Sarang Mehla-5

It is apparent that most of the problems in this world are due to *Maya* or the worldly riches and power. In order to accumulate *Maya*, human beings commit all kinds of sins and vices, and still it eludes them. It may come to a few people for some time but soon forsakes them and entices others. In this *shabad*, Guru Ji compares this worldly *Maya* to a fly. After commenting on its nature he tells us who the people are who keep themselves safe from its evil influence.

So addressing *Maya*, Guru Ji says: “O’ *Maya*, you are (like) a fly created by God. Yes, wherever there is the foul smell (of sin like a fly), you sit there and taste the relishes of poisonous (worldly) pleasures.”(1-pause)

Commenting further on the nature of *Maya*, Guru Ji says: “(O’ *Maya*), I have seen with my own eyes that (like a fly), you never stay in any one place, except for the saints, you have not spared anyone (from your evil influence). The saints have taken the shelter of God of the universe.”(1)

In conclusion, Guru Ji says: “(O’ *Maya*), you have enticed all the creatures and beings, except for the saints nobody has understood (your nature). But O’ Nanak, (God’s) saint remains imbued with the love of singing God’s praise and fixing his or her attention in the *shabad*, keeps seeing the eternal (God) in his or her presence.”(2-99-122)

The message of this *shabad* is that this worldly *Maya* has enticed the entire world. Like a fly it doesn’t stay in one place and keeps misleading one person after another. In the end, it abandons that person also. But the saints, who are always imbued with the love of God’s Name, have understood its nature. Therefore we should also seek their company and learn from them the art of saving ourselves from the evil influences of *Maya*.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਾਈ ਰੀ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸ ॥

ਹਰਿ ਹਰਿ ਜਪਤ ਸਰਬ ਸੁਖ ਪਾਏ ਬੀਚੇ ਗੁਸਤ ਉਦਾਸ
॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੧੨੨੮

ਕਰਿ ਕਿਰਪਾ ਲੀਨੇ ਕਰਿ ਅਪੁਨੇ ਉਪਜੀ ਦਰਸ ਪਿਆਸ ॥
ਸੰਤਸੰਗਿ ਮਿਲਿ ਹਰਿ ਗੁਣ ਗਾਏ ਬਿਨਸੀ ਦੁਤੀਆ ਆਸ
॥੧॥

ਮਹਾ ਉਦਿਆਨ ਅਟਵੀ ਤੇ ਕਾਢੇ ਮਾਰਗੁ ਸੰਤ ਕਹਿਓ ॥

ਦੇਖਤ ਦਰਸੁ ਪਾਪ ਸਭਿ ਨਾਸੇ ਹਰਿ ਨਾਨਕ ਰਤਨੁ ਲਹਿਓ
॥ ੨॥੧੦੦॥੧੨੩॥

saarag mehlā 5.

maa-ee ree kaatee jam kee faas.

har har japat sarab sukh paa-ay beechay garsat
udaas. ||1|| rahaa-o.

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kar kirpaa leenay kar apunay upjee daras pi-aas.
satsang mil har gun gaa-ay binsee duttee-aa aas.
||1||

mahaa udi-aan atvee tay kaadhay maarag sant
kahi-o.

daykhat daras paap sabh naasay har naanak
rajan lahi-o. ||2||100||123||

Sarang Mehla-5

In the previous *shabad*, Guru Ji told us that this worldly *Maya* has enticed the entire world. Like a fly it doesn’t stay in one place and keeps misleading one person after another. In the end, it abandons that person also. But the saints who are always imbued with the love of God’s Name have understood its nature. In this *shabad*, he tells us how the saints deal with the worldly enticements and what kinds of blessings and virtues they obtain by meditating on God’s Name.

He says: “O’ my mother, (saints) have cut off the noose of death. By meditating on God’s Name again and again, they have obtained all comforts and while living in the household they have become detached (from the world).”(1-pause)

Describing the blessings and virtues acquired by those whom God accepts as His own, Guru Ji says: “(O’ my mother), showing His mercy, those whom (God) has made His own, within them wells up the desire for His sight. So joining the company of saints they who sing praises of God, their desire for anything else vanishes.”(1)

In conclusion, Guru Ji says: “(O’ mother), whom the saints have told the (right) way of life, (that way has) pulled them out of the dense forest (of worldly problems). O’ Nanak, upon seeing the sight (of God) all their sins have vanished and they have found the jewel of God’s (Name).”(2-100-123)

The message of this *shabad* is that we should follow the advice of saints (as conveyed in *Gurbani* in *Guru Granth Sahib Ji*) and sing God's praises in their company. Then even while living in the household we would get detached from the worldly entanglements. We would find the jewel of God's Name and see God's sight.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਾਈ ਰੀ ਅਰਿਓ ਪ੍ਰੇਮ ਕੀ ਖੋਰਿ ॥
ਦਰਸਨ ਰੁਚਿਤ ਪਿਆਸ ਮਨਿ ਸੁੰਦਰ ਸਕਤ ਨ ਕੋਈ
ਤੋਰਿ ॥੧॥ ਰਹਾਉ ॥

ਪ੍ਰਾਨ ਮਾਨ ਪਤਿ ਪਿਤ ਸੁਤ ਬੰਧ ਹਰਿ ਸਰਬਸੁ ਧਨ
ਮੋਰ ॥
ਧ੍ਰਿਗੁ ਸਰੀਰੁ ਅਸਤ ਬਿਸਟਾ ਕ੍ਰਿਮ ਬਿਨੁ ਹਰਿ ਜਾਨਤ
ਹੋਰ ॥੧॥

ਭਇਓ ਕ੍ਰਿਪਾਲ ਦੀਨ ਦੁਖ ਭੰਜਨੁ ਪਰਾ ਪੂਰਬਲਾ ਜੋਰ ॥
ਨਾਨਕ ਸਰਣਿ ਕ੍ਰਿਪਾ ਨਿਧਿ ਸਾਗਰ ਬਿਨਸਿਓ ਆਨ
ਨਿਹੋਰ ॥ ੨॥੧੦੧॥੧੨੪॥

saarag mehlāa 5.

maa-ee ree ari-o paraym kee khor.
darsan ruchit pi-aas man sundar sakat na ko-ee
tor. ||1|| rahaa-o.

paraan maan pat pit sut banDhap har sarbas Dhan
mor.
Dharig sareer asat bistaa kiram bin har jaanat hor.
||1||

bha-i-o kirpaal deen dukh bhanjan paraa poorbalaa
jor.
naanak saran kirpaa niDh saagar binsi-o aan nihor.
||2||101||124||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that we should follow the advice of saints and sing God's praises in their company. Then even while living in the household we would get detached from the worldly entanglements. We would find the jewel of God's Name, and see God's sight. In this *shabad*, he describes how his mind remains imbued with God's love and tells us how useless is the life of those who remain bereft of the taste of such divine love.

Guru Ji says: "O' my mother, (my mind) is obsessed with the intoxication of love (for God). Such is the craving in my mind for the sight of the beautiful God that no one can break it."(1-pause)

Describing how essential and valuable the love for God is, Guru Ji says: "(O' my mother), for me God is my life breath, honor, pride, father, son, relative, and everything. (I feel) that accursed is that body, which recognizes anybody else except God, (and is nothing but) bones, ordure, and worms."(1)

But instead of claiming any credit for such intoxication of God's love, Guru Ji thinks this thing as a result of some past blessing by God. Therefore, he says: "(O' my mother), it must be the power of some divine blessings in my past life that (God), the destroyer of pains of the meek has become kind (to me. That is why), Nanak has sought the shelter of that Ocean of mercy and my dependence on all others has vanished."(2-101-124)

The message of this *shabad* is that if we want our dependence on others to cease and we remain intoxicated with the love of God, then we should pray to God to show His mercy upon us and imbue us with such love and devotion for Him that except for Him, we don't care for anyone else.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਨੀਕੀ ਰਾਮ ਕੀ ਧੁਨਿ ਜੋਇ ॥

ਚਰਨ ਕਮਲ ਅਨੂਪ ਸੁਆਮੀ ਜਪਤ ਸਾਧੂ ਹੋਇ ॥੧॥
ਰਹਾਉ ॥

ਚਿਤਵਤਾ ਗੋਪਾਲ ਦਰਸਨ ਕਲਮਲਾ ਕਢੁ ਧੋਇ ॥

ਜਨਮ ਮਰਨ ਬਿਕਾਰ ਅੰਕੁਰ ਹਰਿ ਕਾਟਿ ਛਾਡੋ ਧੋਇ ॥੧॥

ਪਰਾ ਪੂਰਬਿ ਜਿਸਹਿ ਲਿਖਿਆ ਬਿਰਲਾ ਪਾਏ ਕੋਇ ॥

ਰਵਣ ਗੁਣ ਗੋਪਾਲ ਕਰਤੇ ਨਾਨਕਾ ਸਚੁ ਜੋਇ
॥੨॥੧੦੨॥੧੨੫॥**saarag mehlā 5.**

neekē raam kē Dhun so-ay.

charan kamal anoop su-aamee japat̃ saaDhoo
ho-ay. ||1|| rahaa-o.

chitvataa gopaal darsan kalmalaa kadh̃ Dho-ay.

janam maran bikaar ankur har kaat̃ chhaaday
kho-ay. ||1||

paraa poorab jisahi likhi-aa birlaa paa-ay ko-ay.

ravañ guñ gopaal kartay naankaa sach jo-ay.
||2||102||125||**Sarang Mehla-5**

In the opening lines of the previous *shabad*, Guru Ji said that his mind is obsessed with the intoxicating love for God. Such is the craving in his mind for the sight of the beautiful God that no one can break it. In this *shabad*, he describes how obsessed he is with the love of God and what kind of blessings one obtains by meditating on God.

He says: “(O’ my friends), most beneficial is the obsession for the all-pervading God. By meditating on the lotus feet (the Name) of that Master of unparalleled beauty, one becomes a saint (like virtuous person).” (1-pause)

Listing some of the blessings received when one meditates on God, Guru Ji says: “(O’ my friends, when one) cherishes God’s sight (in the mind, one) washes out (all) sinful (thoughts) from inside, and God destroys all sinful thoughts in one’s mind and (the rounds) of birth and death (from one’s destiny).” (1)

However, Guru Ji concludes the *shabad* by saying: “O’ Nanak, it is only a rare person in whose destiny it has been so pre-ordained from the very beginning, who sings praises of God the Creator and sees that eternal (God).” (2-102-125)

The message of this *shabad* is if we want to wash off our sins and any bad thoughts arising in our mind, then we should fall in such intense love with God that at all times we keep thinking about God. However, we should never feel self-conceited about this divine love, rather deem it as manifestation of some past favor of God on us.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਮਤਿ ਸਾਰ ॥

ਹਰਿ ਬਿਸਾਰਿ ਜੁ ਆਨ ਰਾਚਹਿ ਮਿਥਨ ਸਭ ਬਿਸਥਾਰ
॥੧॥ ਰਹਾਉ ॥

ਸਾਧਸੰਗਮਿ ਭਜੁ ਸੁਆਮੀ ਪਾਪ ਹੋਵਤ ਖਾਰ ॥

ਚਰਨਾਰਬਿੰਦ ਬਸਾਇ ਹਿਰਦੈ ਬਹੁਰਿ ਜਨਮ ਨ ਮਾਰ ॥੧॥

ਕਰਿ ਅਨੁਗ੍ਰਹ ਰਾਖਿ ਲੀਨੇ ਏਕ ਨਾਮ ਅਧਾਰ ॥

saarag mehlā 5.

har kay naam kē mat̃ saar.

har bisaar jo aan raacheh mithan sabh̃ bisthaar.
||1|| rahaa-o.

saaDhsangam bhaj̃ su-aamee paap hovat̃ khaar.

charnaarbind̃ basaa-ay hirdai bahur janam na
maar. ||1||

kar anugrah raakh̃ leenay ayk naam aDhaar.

ਦਿਨ ਰੈਨਿ ਸਿਮਰਤ ਸਦਾ ਨਾਨਕ ਮੁਖ ਊਜਲ ਦਰਬਾਰਿ
॥੨॥੧੦੩॥੧੨੬॥

din rain simrat sadāa naanak mukh oojaḷ darbaar.
||2||103||126||

Sarang Mehla-5

In the opening lines of the previous *shabad*, Guru Ji stated that most beneficial is the obsession for the all-pervading God. In this *shabad*, he again stresses this point and provides additional benefits of meditating on God's Name.

He says: “(O’ my friends), sublime is the intellect, (which motivates one) to meditate on God’s Name. Forsaking God, they who get involved in other (worldly) things, false (and useless) are all their ostentations.”(1-pause)

Now listing some of the blessings, one receives by meditating on God’s Name, Guru Ji advises: “(O’ my friend, sitting) in the congregation of saints, meditate on the Master. (By doing so), all your sins would be eroded. By enshrining (God’s) lotus feet (His Name), you won’t have to suffer the blows (or pain) of birth (and death) again.”(1)

In conclusion, he says: “(O’ my friends), showing mercy on whom God has saved, they have the support of (God’s) Name. O’ Nanak, by contemplating Him day and night, they obtain honor in the (God’s) court.”(2-103-126)

The message of this *shabad* is that if we don’t want to suffer the pain of birth and death again and obtain honor in God’s court, then we should sing praises of God and meditate on His Name in the company of saints.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਾਨੀ ਤੂੰ ਰਾਮ ਕੈ ਦਰਿ ਮਾਨੀ ॥

ਸਾਧਸੰਗਿ ਮਿਲਿ ਹਰਿ ਗੁਨ ਗਾਏ ਬਿਨਸੀ ਸਭ ਅਭਿਮਾਨੀ
॥੧॥ ਰਹਾਉ ॥

ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ ਅਪਨੀ ਕਰਿ ਲੀਨੀ ਗੁਰਮੁਖਿ ਪੂਰ
ਗਿਆਨੀ ॥

ਸਰਬ ਸੂਖ ਆਨੰਦ ਘਨੇਰੇ ਠਾਕੁਰ ਦਰਸ ਧਿਆਨੀ ॥੧॥

ਨਿਕਟਿ ਵਰਤਨਿ ਸਾ ਸਦਾ ਸੁਹਾਗਨਿ ਦਹ ਦਿਸ ਸਾਈ
ਜਾਨੀ ॥

ਪ੍ਰਿਅ ਰੰਗ ਰੰਗਿ ਰਤੀ ਨਾਰਾਇਨ ਨਾਨਕ ਤਿਸੁ ਕੁਰਬਾਨੀ
॥ ੨ ॥੧੦੪॥੧੨੭॥

saarag mehlāa 5.

maanee tooⁿ raam kai dar maanee.

saaDhsang mil har gun gaa-ay binsee sabh
abhimaanee. ||1|| rahaa-o.

Dhaar anoogruhu apnee kar leenee gurmukh
poor gi-aanee.

sarab sookh aanand ghanayray thaakur daras
Dhi-aanee. ||1||

nikat varṭan saa sadāa suhaagan dah dis saa-ee
jaanee.

pari-a rang rang raṭee naaraa-in naanak tis
kurbaanee. ||2||104||127||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that if we don’t want to suffer the pain of birth and death again and obtain honor in God’s court, then we should sing praises of God and meditate on His Name in the company of saints. Therefore in this *shabad*, Guru Ji narrates the blessings he obtained as a result of meditation on God’s Name.

Addressing his soul, Guru Ji says: “O’ honorable bride (soul), you have been honored in God’s court. Because joining the society of saints, you have sung praises of God, and all your sense of ego has vanished.”(1-pause)

Listing some of the blessings the soul received by God’s grace, Guru Ji says: “(O’ my soul), showing His mercy God has made you His own. Through Guru’s grace you have become perfectly wise (in divine knowledge). By your meditation on God’s sight you have obtained all comforts and immense bliss.”(1)

Therefore on the basis of his personal experience, Guru Ji says: “(O’ my friends, the bride soul) who resides near God (and always remembers Him), is like an eternally wedded bride. She is known in all the ten directions. Nanak is a sacrifice to such (bride) who remains imbued with the love of Beloved (God).”(2-104-127)

The message of this *shabad* is that when joining the society of saints, we sing praises of God and remember Him; we are given respect and honor in His court.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਤੁਅ ਚਰਨ ਆਸਰੇ ਈਸ ॥

ਤੁਮਹਿ ਪਛਾਨੂ ਸਾਕੁ ਤੁਮਹਿ ਸੰਗਿ ਰਾਖਨਹਾਰ ਤੁਮੈ
ਜਗਦੀਸ ॥ ਰਹਾਉ ॥

ਤੂ ਹਮਰੋ ਹਮ ਤੁਮਰੇ ਕਹੀਐ ਇਤ ਉਤ ਤੁਮ ਹੀ ਰਾਖੇ ॥

ਤੂ ਬੇਅੰਤੁ ਅਪਰੰਪਰੁ ਸੁਆਮੀ ਗੁਰ ਕਿਰਪਾ ਕੋਈ ਲਾਖੈ
॥੧॥

ਬਿਨੁ ਬਕਨੇ ਬਿਨੁ ਕਹਨ ਕਹਾਵਨ ਅੰਤਰਜਾਮੀ ਜਾਨੈ ॥

ਜਾ ਕਉ ਮੇਲਿ ਲਏ ਪ੍ਰਭੁ ਨਾਨਕੁ ਸੇ ਜਨ ਦਰਗਹ ਮਾਨੇ
॥੨॥੧੦੫॥੧੨੮॥

saarag mehlā 5.

tū-a charan aasro ees.

tumeh pachhānō saak tumeh sang
raakhanhaar tumai jagdees. rahaa-o.

too hamro ham tumray kahee-ai it̃ ut̃ tum hee
raakhay.

too bay-ant̃ aprampar su-aamee gur kirpaa
ko-ee laakhai. ||1||

bin baknay bin kahan kahaavan antarjaamee
jaanai.

jaa ka-o mayl la-ay parabh naanak say jan
dargeh maanay. ||2||105||128||

Sarang Mehla-5

In the previous *shabad*, Guru Ji told us that when joining the society of saints, we sing praises of God and remember Him; we are given respect and honor in His court. In this *shabad*, he expresses his full faith in God’s protection and tells us that for us God is everything.

He says: “O’ God for us Your feet (Your immaculate Name), is our only support. You alone are our acquaintance, relative, and companion and O’ God of the universe, You are our only savior.”(1-pause)

Continuing to express his complete devotion and dedication, Guru Ji says: “O’ God, You are ours and we are Yours. Whether here or there, it is You who are our protector. You are the infinite, limitless Master, but it is only through Guru’s grace that a rare one understands (this thing).”(1)

In conclusion, Guru Ji says: “(O’ my friends), without speaking, the inner knower of hearts knows (everything). O’ Nanak, whom God unites with Himself, those persons are recognized in (God’s) court (with honor).”(2-105-128)

The message of this *shabad* is that if we want to obtain honor in God’s court and be united with Him then we should express our full confidence in His protection and love Him as our everything.

ਪੰਨਾ ੧੨੨੯

ਸਾਰੰਗ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਭਜਿ ਆਨ ਕਰਮ ਬਿਕਾਰ ॥

ਮਾਨ ਮੋਹੁ ਨ ਬੁਝਤ ਤ੍ਰਿਸਨਾ ਕਾਲ ਗ੍ਰਸ ਸੰਸਾਰ ॥੧॥
ਚਹਾਉ ॥

ਖਾਤ ਪੀਵਤ ਹਸਤ ਸੇਵਤ ਅਉਧ ਬਿਤੀ ਅਸਾਰ ॥

ਨਰਕ ਉਦਰਿ ਭ੍ਰਮੰਤ ਜਲਤੇ ਜਮਹਿ ਕੀਨੀ ਸਾਰ ॥੧॥

ਪਰ ਦ੍ਰੋਹ ਕਰਤ ਬਿਕਾਰ ਨਿੰਦਾ ਪਾਪ ਰਤ ਕਰ ਝਾਰ ॥
ਬਿਨਾ ਸਤਿਗੁਰ ਬੂਝ ਨਾਹੀ ਤਮ ਮੋਹ ਮਹਾਂ ਅੰਧਾਰ ॥੨॥

ਬਿਖੁ ਠਗਉਰੀ ਖਾਇ ਮੂਠੇ ਚਿਤਿ ਨ ਸਿਰਜਨਹਾਰ ॥
ਗੋਬਿੰਦ ਗੁਪਤ ਹੋਇ ਰਹਿਓ ਨਿਆਰੋ ਮਾਤੰਗ ਮਤਿ
ਅਹੰਕਾਰ ॥੩॥

ਕਰਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭ ਸੰਤ ਰਾਖੇ ਚਰਨ ਕਮਲ ਅਧਾਰ ॥

ਕਰ ਜੋਰਿ ਨਾਨਕੁ ਸਰਨਿ ਆਇਓ ਗੋਪਾਲ ਪੁਰਖ ਅਪਾਰ
॥੪॥੧॥੧੨੯॥

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saarang mehlā 5 cha-upday ghar 5

ik-oⁿkaar satgur parsaad.

har bhaj aan karam bikaar.

maan moh na bujhat tarisnaa kaal garas sansaar.
||1||rahaa-o.

khaat peevat hasat sovat a-oDh bitee asaar.

narak udar bharmant jalto jameh keenee saar.
||1||

par daroh karat bikaar ningaa paap rat kar jhaar.
binaa satgur boojh naahee tam moh mahaaⁿ
anDhaar. ||2||

bikh thag-uree khaa-ay mootho chit na sirjanhaar.
gobind gupat ho-ay rahi-o ni-aaro maatang mat
ahaⁿkaar. ||3||

kar kirpaa parabh sant raakhay charan kamal
aDhaar.

kar jor naanak saran aa-i-o gopaal purakh apaar.
||4||1||129||

Sarang Mehla-5

Chaupadey Ghar-5

In previous many *shabads*, Guru Ji has advised us to meditate on God’s Name in the company of saints. He has also been telling us about the blessings and virtues of doing so. In this *shabad*, he shows us the opposite side of the picture and tells us what kinds of sins one commits and then suffers the consequences, by forsaking God’s Name.

Guru Ji says: “(O’ man), meditate on God, (because except meditation on God) all other deeds are useless (for the soul. Without meditation on God’s Name) ego, worldly attachment, and avarice don’t get quenched and the world remains gripped (in the rounds of birth and) death.”(1-pause)

Commenting on the state and fate of an ordinary human being Guru Ji says: “(O’ my friends, generally a mortal’s) life passes in ignorance while eating, drinking, laughing, and sleeping. (That is why) when the demons of death take care of (the mortal), he or she keeps burning in the hell like womb (again and again).”(1)

Now stating the reasons for the above state of an ordinary human being, Guru Ji says: “(O’ my friends, generally forsaking meditation on God’s Name, one) deceives others and indulges in vices including slander. Imbued with sins one commits evil deeds with abandon. (In short), without the (guidance of the) true Guru one doesn’t get (true understanding and lives in the) pitch darkness of ignorance and (worldly) attachment.”(2)

Continuing to show us the mirror of our life, Guru Ji says: “(O’ my friends, generally one remains so infatuated with worldly wealth and affairs, as if) after eating the poisonous herb one has become unconscious and has been cheated (out of spiritual wealth) and the Creator is not in one’s mind (at all). Because of one’s inflated egoistic intellect one remains intoxicated like an elephant. God is invisibly abiding within, but one remains absolutely unaware (of Him).”(3)

Guru Ji concludes the *shabad* by telling us who those are whom God has saved, and how we should pray to Him to save us. He says: “(O’ my friends), showing His mercy God has saved the saints whose main stay is God’s lotus feet (His immaculate Name). Therefore O’ the limitless God of universe, with folded hands Nanak has come to Your shelter, (showing Your mercy please save him also).”(4-1-129)

The message of this *shabad* is that if we continue indulging in all kinds of sins and slander, or wasting our time in laughing, drinking, eating and wearing, and don’t remember God, then we keep suffering through the unending pain of repeated births and deaths. The only way to save ourselves from such a terrible fate is to pray to God to show His mercy by blessing us with the company of His saints and meditation on His Name.

ਸਾਰਗ ਮਹਲਾ ੫ ਘਰੁ ੬ ਪੜਤਾਲ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੁਭ ਬਚਨ ਬੋਲਿ ਗੁਨ ਅਮੋਲ ॥

ਕਿੰਕਰੀ ਬਿਕਾਰ ॥

ਦੇਖੁ ਰੀ ਬੀਚਾਰ ॥

ਗੁਰ ਸਬਦੁ ਧਿਆਇ ਮਹਲੁ ਪਾਇ ॥

ਹਰਿ ਸੰਗਿ ਰੰਗ ਕਰਤੀ ਮਹਾ ਕੋਲ ॥੧॥ ਰਹਾਉ ॥

ਸੁਪਨ ਰੀ ਸੰਸਾਰੁ ॥

ਮਿਥਨੀ ਬਿਸਥਾਰੁ ॥

ਸਖੀ ਕਾਇ ਮੋਹਿ ਮੋਹਿਲੀ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਰਿਦੈ ਮੇਲ ॥੧॥

ਸਰਬ ਰੀ ਪ੍ਰੀਤਿ ਪਿਆਰੁ ॥

ਪ੍ਰਭੁ ਸਦਾ ਰੀ ਦਇਆਰੁ ॥

ਕਾਏਂ ਆਨ ਆਨ ਰੁਚੀਐ ॥

ਹਰਿ ਸੰਗਿ ਸੰਗਿ ਖਚੀਐ ॥

ਜਉ ਸਾਧਸੰਗ ਪਾਏ ॥

ਕਹੁ ਨਾਨਕ ਹਰਿ ਧਿਆਏ ॥

ਅਬ ਰਹੇ ਜਮਹਿ ਮੇਲ ॥੨॥੧॥੧੩੦॥

saarag mehlāa 5 ghar 6 parh-ṭaal

ik-oṁkaar satgur pargaad.

subh bachan bol gun amol.

Kinkree bikaar.

daykh ree beechaar.

gur sabad Dhi-aa-ay mahal paa-ay.

har sang rang kartee mahaa kayl. ||1||
rahaa-o.

supan ree sansaar.

mithnee bisthaar.

sakhree kaa-ay mohi mohilee pari-a pareet
ridai mayl. ||1||

sarab ree pareet pi-aar.

parabh sadaa ree da-i-aar.

kaaṅ-ayṅ aan aan ruchee-ai.

har sang sang khachee-ai.

ja-o saaDhsang paa-ay.

kaho naanak har Dhi-aa-ay.

ab rahay jameh mayl. ||2||1||130||

*Sarang Mehla-5**Ghar -6 Parartaal*

In the previous *shabad*, Guru Ji told us that if we continue indulging in all kinds of sins and slander, or wasting our time in laughing, drinking, eating and wearing, and don't remember God, we would keep suffering through the unending pain of repeated births and deaths. The only way to save ourselves from such a terrible fate is to pray to God to show His mercy by blessing us with company of His saints and meditation on His Name. In this *shabad*, using the metaphor of a human bride soul Guru Ji asks us why do we indulge in sinful thoughts and don't utter sweet words in praise of God, which could help us obtain a place of honor in the mansion of God our Groom?

Affectionately addressing a human bride, Guru Ji says: "(O' my dear friend), utter sweet words (of *Gurbani*, which are full of) priceless virtues. (O' the bride soul, who has) become like a maid servant of evils, think about it and see for yourself that (the bride soul) who has meditated on (God) through the Guru's word, has obtained the mansion of God, and imbued with love, she plays great frolics with God."(1-pause)

Once again reminding us about the false transitory nature of this world, Guru Ji says: "(O' my dear friend, understand) that this world is like a dream and all this expanse (of the world) is an illusion. Why have you been enticed by the (worldly) attachment? Instead, unite your heart with the love of your Beloved (God)?"(1)

In conclusion, Guru Ji says: "(O' my friend), imbue yourself with love and affection for that all-pervading God who is merciful. Why should we get involved in other things? We should only get ourselves merged (in the love of) God. O' Nanak when we obtain the company of saints, we meditate on God. Then end our meetings with the demons of death. (We become one with the eternal God and don't suffer any more pains of birth and death)."(2-1-130)

The message of this *shabad* is that we should understand that this life is but a dream and its entire expanse is illusory. Therefore instead of being attached to the world or anybody else we should love the company of saints. In their company we would meditate on God's Name and would ultimately get united with Him.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਕੰਚਨਾ ਬਹੁ ਦਤ ਕਰਾ ॥

ਭੂਮਿ ਦਾਨੁ ਅਰਪਿ ਧਰਾ ॥

ਮਨ ਅਨਿਕ ਸੋਚ ਪਵਿਤ੍ਰ ਕਰਤ ॥

ਨਾਹੀ ਰੇ ਨਾਮ ਤੁਲਿ ਮਨ ਚਰਨ ਕਮਲ ਲਾਗੇ ॥੧॥ ਰਹਾਉ

॥

ਚਾਰਿ ਬੇਦ ਜਿਹਵ ਭਨੇ ॥

ਦਸ ਅਸਟ ਖਸਟ ਸ੍ਵਨ ਸੁਨੇ ॥

ਨਹੀ ਤੁਲਿ ਗੋਬਿਦ ਨਾਮ ਧੁਨੇ ॥

ਮਨ ਚਰਨ ਕਮਲ ਲਾਗੇ ॥੧॥

ਬਰਤ ਸੰਧਿ ਸੋਚ ਚਾਰ ॥

ਕ੍ਰਿਆ ਕੁੰਟਿ ਨਿਰਾਹਾਰ ॥

saarag mehlāa 5.

kanchnaa baho ḁaṭ karaa.

bhoom ḁaan arap Dharaa.

man anik soch pavit̃ar karat̃.

naahee ray naam tul man charan kamal laagay.

||1|| rahaa-o.

chaar bayḁ jihav bhanay.

ḁas asat khasat sarvan sunay.

nahee tul gobid̃ naam Dhunay.

man charan kamal laagay. ||1||

barat̃ sanDh soch chaar.

kir-aa kunt niraahaar.

ਅਪਰਸ ਕਰਤ ਪਾਕਸਾਰ ॥
 ਨਿਵਲੀ ਕਰਮ ਬਹੁ ਬਿਸਥਾਰ ॥
 ਧੂਪ ਦੀਪ ਕਰਤੇ ਹਰਿ ਨਾਮ ਤੁਲਿ ਨ ਲਾਗੇ ॥
 ਰਾਮ ਦਇਆਰ ਸੁਨਿ ਦੀਨ ਬੇਨਤੀ ॥
 ਦੇਹੁ ਦਰਸੁ ਨੈਨ ਪੇਖਉ ਜਨ ਨਾਨਕ ਨਾਮ ਮਿਸਟ ਲਾਗੇ
 ॥੨॥੨॥੧੩੧॥

apras karat paaksaar.
 nivlee karam baho bisthaar.
 Dhoop deep kartay har naam tul na laagay.
 raam da-i-aar sun deen bayntee.
 dayh daras nain paykha-o jan naanak naam
 misat laagay. ||2||2||131||

Sarang Mehta-5

Throughout *Gurbani*, Guru Ji has repeatedly stressed meditation of God's Name and has listed so many blessings and virtues of doing so, including salvation and union with God. The question may arise in many minds, about the other forms of worship which many people adopt such as giving alms, bathing at holy places, observing fasts, and reciting mantras. In this *shabad*, Guru Ji tells us how meditation on God's Name is superior to all these things.

He says: "(O' my mind, even if a person) gives gold in charity, makes a donation of land, or tries to purify the body in innumerable ways, (none of these) are comparable to God's Name; therefore O' my mind, attach yourself to the lotus feet (of God, His immaculate Name and keep meditating on Him)." (1-pause)

Now commenting on the ritualistic reciting of and listening to holy books, Guru Ji says: "(O' my mind, even if a person) utters all the four *Vedas*, or listens to eighteen *Puranas* and six *Shastras*, still these are not equal (in merit to) the melody of God's Name; therefore O' my mind, attach yourself to (God's) lotus feet." (1)

Guru Ji concludes the *shabad* by commenting on other ways of works and rituals. He says: "(O' my mind), observing fasts, doing daily prayers, bathing at holy places in all the four directions, remaining without food, and cooking food remaining untouched by anybody, with great detail performing yogic cleansing of arteries, burning incense, and lighting lamps (before gods, none of these things) equal God's Name (in merit). Therefore slave Nanak says, O' merciful God, listen to my prayer and bless me so that I may see You and Your Name may keep sounding sweet to me." (2-2-131)

The message of this *shabad* is that none of ritual worships, charities, fasts, or pilgrimages equals the merit of meditating on God's Name. Therefore, we should pray to God to bless us so we always meditate on His Name.

ਸਾਰਗ ਮਹਲਾ ੫ ॥
 ਰਾਮ ਰਾਮ ਰਾਮ ਜਾਪਿ ਰਮਤ ਰਾਮ ਸਹਾਈ ॥੧॥
 ਰਹਾਉ ॥

ਪੰਨਾ ੧੨੩੦
 ਸੰਤਨ ਕੈ ਚਰਨ ਲਾਗੇ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਤਿਆਗੇ ਗੁਰ
 ਗੋਪਾਲ ਭਏ ਕ੍ਰਿਪਾਲ ਲਬਧਿ ਅਪਨੀ ਪਾਈ ॥੧॥

ਬਿਨਸੇ ਭ੍ਰਮ ਮੋਹ ਅੰਧ ਟੂਟੇ ਮਾਇਆ ਕੇ ਬੰਧ
 ਪੂਰਨ ਸਰਬਤ੍ਰ ਨਾਕੁਰ ਨਹ ਕੋਉ ਬੈਰਾਈ ॥

saarag mehlā 5.

raam raam raam jaap ramat raam sahaa-ee. ||1||
 rahaa-o.

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santan kai charan laagay kaam kroDh lobh ti-aagay
 gur gopaal bha-ay kirpaal labaDh apnee paa-ee.
 ||1||

binsay bharam moh anDh tootay maa-i-aa kay banDh
 pooran sarbatar thaakur nah ko-oo bairaa-ee.

ਸੁਆਮੀ ਸੁਪ੍ਰਸੰਨ ਭਏ ਜਨਮ ਮਰਨ ਦੋਖ ਗਏ ਸੰਤਨ ਕੈ
ਚਰਨ ਲਾਗਿ ਨਾਨਕ ਗੁਨ ਗਾਈ ॥੨॥੩॥੧੩੨॥

su-aamee suparsan bha-ay janam maran dokh
ga-ay santan kai charan laag naanak gun gaa-ee.
||2||3||132||

Sarang Mehla-5

In the previous *shabad*, Guru Ji told us that no ritual worships, charities, fasts, or pilgrimages equals the merit of meditating on God's Name. Therefore we should pray to God to bless us that we always meditate on His Name. In this *shabad*, he lists some of the blessings and virtues obtained by those who have meditated on God's Name.

First advising us all, Guru Ji says: "(O' my friend), meditate on God's Name again and again, because when we meditate that all-pervading God becomes our helper." (1-pause)

Now describing the blessings obtained by those who have faithfully followed the saint (Guru's) advice, Guru Ji says: "(O' my friends, they who have so humbly listened to the immaculate words of the saints, as if) they who have attached themselves to the feet of the saints and have shed their lust, anger and greed, on them the Guru God has become merciful and they have obtained (the commodity of God's Name) as per their pre-ordained destiny." (1)

Guru Ji concludes the *shabad* by saying: "(O' Nanak, they who, attaching themselves to the feet of the saints, keep singing (God's) praises. The Master becomes pleased and their pains of births and deaths come to an end. Their darkness of doubts vanish, their worldly bonds are snapped, they see the Master pervading everywhere, and no one seems to them as their enemy." (2-3-132)

The message of this *shabad* is that if we want our doubts, attachments, and bonds of *Maya* snapped, and we are freed from the pains of future births and deaths, then we should listen most respectfully to the words of saint (Guru, the *Gurbani* as contained in *Guru Granth Sahib*), and abandon our lust, anger, and greed. Then God would become pleased and fulfill our destiny (of merging into Him).

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਹਰਿ ਹਰੇ ਹਰਿ ਮੁਖੁਰੁ ਬੋਲਿ ਹਰਿ ਹਰੇ ਮਨਿ ਧਾਰੇ ॥੧॥ ਰਹਾਉ
॥

ਸੁਵਨ ਸੁਨਨ ਭਗਤਿ ਕਰਨ ਅਨਿਕ ਪਾਤਿਕ ਪੁਨਹਚਰਨ ॥

ਸਰਨ ਪਰਨ ਸਾਧੂ ਆਨ ਬਾਨਿ ਬਿਸਾਰੇ ॥੧॥

ਹਰਿ ਚਰਨ ਪ੍ਰੀਤਿ ਨੀਤਿ ਨੀਤਿ ਪਾਵਨਾ ਮਹਿ ਮਹਾ ਪੁਨੀਤ ॥

ਸੇਵਕ ਭੈ ਦੂਰਿ ਕਰਨ ਕਲਿਮਲ ਦੋਖ ਜਾਰੇ ॥

ਕਹਤ ਮੁਕਤ ਸੁਨਤ ਮੁਕਤ ਰਹਤ ਜਨਮ ਰਹਤੇ ॥

ਰਾਮ ਰਾਮ ਸਾਰ ਭੂਤ ਨਾਨਕ ਤਤੁ ਬੀਚਾਰੇ ॥੨॥੪॥੧੩੩॥

saarag mehlaa 5.

har haray har mukhahu bol har haray man
Dhaaray. ||1|| rahaa-o.

sarvan sunan bhagat karan anik paatik
punahcharan.

saran paran saaDhoo aan baan bisaaray. ||1||

har charan pareet neet neet paavnaa meh
mahaa puneet.

sayvak bhai door karan kalimal dokh jaaray.

kahat mukat sunat mukat rahat janam rahtay.

raam raam saar bhoot naanak tat beechaaray.

||2||4||133||

Sarang Mehla-5

In the opening lines of the previous *shabad* Guru Ji advised us to meditate on God's Name again and again because when we meditate that all pervading God becomes our helper. In this *shabad*, Guru Ji tells us exactly how God becomes our helper and what kinds of blessings He bestows upon us when we meditate on His Name.

Guru Ji says: "(O' my friend), always utter God's Name from your tongue and enshrine God in your mind."(1-pause)

Explaining the importance of the shelter of saints (Guru) and God's Name, Guru Ji says: "(O' my friends), listening to God's Name with one's ears and worshipping God (is the best means of) atoning for myriads of sins. When we seek the shelter of the saints (Guru) and follow his guidance) we forsake all other bad habits."(1)

In closing, Guru Ji says: "(O' my friends, to meditate on God's Name) every day and imbue ourselves with the love God's feet is the most sacred thing of all the holy deeds. (The love of God's Name) dispels all the fears of the devotee and burns down all his or her sins and evil deeds. All those who recite (God's Name) or listen to it are emancipated, immaculate is their way of life and therefore they are not subjected (to the pain of) birth (and death) again. Therefore Nanak says that the essence of all thoughts is that God's Name is the most sublime (worship)."(2-4-133)

The message of this *shabad* is that if we want that all our previous sins be washed off and we don't suffer the pains of birth and death again, then we should attach ourselves to the shelter of the saints (Guru) and repeat God's Name every day with full concentration. This alone is the essence of all true worship of God.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਨਾਮ ਭਗਤਿ ਮਾਗੁ ਸੰਤ ਤਿਆਗਿ ਸਗਲ ਕਾਮੀ ॥੧॥
ਚਹਾਉ ॥

ਪ੍ਰੀਤਿ ਲਾਇ ਹਰਿ ਧਿਆਇ ਗੁਨ ਗੋਬਿੰਦ ਸਦਾ ਗਾਇ ॥

ਹਰਿ ਜਨ ਕੀ ਰੇਨ ਬਾਂਝੁ ਦੈਨਹਾਰ ਸੁਆਮੀ ॥੧॥

ਸਰਬ ਕੁਸਲ ਸੁਖ ਬਿਸੁਆ ਆਨਦਾ ਆਨੰਦ ਨਾਮ ਜਮ ਕੀ
ਕਛੁ ਨਾਹਿ ਤ੍ਰਾਸ ਸਿਮਰਿ ਅੰਤਰਜਾਮੀ ॥

ਏਕ ਸਰਨ ਗੋਬਿੰਦ ਚਰਨ ਸੰਸਾਰ ਸਗਲ ਤਾਪ ਹਰਨ ॥

ਨਾਵ ਰੂਪ ਸਾਧਸੰਗ ਨਾਨਕ ਪਾਰਗਰਾਮੀ ॥੨॥੫॥੧੩੪॥

saarag mehlāa 5.

naam bhagaṭ maag saṁt̃ t̃i-aag sagal kaamee.
||1|| rahaa-o.

pareet̃ laa-ay har Dhi-aa-ay gun gobind̃ sadāa
gaa-ay.

har jan kee rayn baaⁿchh dainhaar su-aamee.
||1||

sarab kusal sukh bisraam aandaā aanand̃ naam
jam kee kachh naahi t̃raas simar ant̃arjaamee.

ayk saran gobind̃ charan sansaar sagal t̃aap
haran.

naav roop saaDhsang naanak paargaraamee.
||2||5||134||

Sarang Mehla-5

Many people go to different saints, fakirs, and mendicants to beg from them the boons of worldly wealth, influence, power, or fulfilling their other worldly desires such as having a son, good job, or victory in their lawsuit. But in this *shabad*, Guru Ji tells us what we should ask for when we seek the shelter of the saint (Guru).

He says: “(O’ my friend), shedding all other desires, ask for (God’s) worship and Name from the saint (Guru).”(1-pause)

Guru Ji further advises: “(O’ my friend), imbuing yourself with love, meditate on God and always sing praises of God. From the benefactor Master, beg for the dust of the feet (the most humble service) of God’s devotees.”(1)

Now listing the blessings of following the above advice, Guru Ji says: “(O’ my friend), God’s Name is the source of all joys, comforts, peace, and supreme bliss. By meditating on the inner Knower of all hearts, one doesn’t have any fear of the demon of death. (In fact, just) the one support of God’s feet (His Name) is capable of removing all worldly fears. O’ Nanak, the congregation of saints (is like a) boat in (which) one crosses over (this worldly ocean).”(2-5-134)

The message of this *shabad* is that instead of asking for any worldly boons from the saint (Guru), we should beg for God’s Name and His loving devotion. By doing so we would have perfect peace and bliss in our family life, all our wishes would be fulfilled, and we would be free from any fear of future births and deaths.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਗੁਨ ਲਾਲ ਗਾਵਉ ਗੁਰ ਦੇਖੇ ॥

ਪੰਚਾ ਤੇ ਏਕੁ ਛੂਟਾ ਜਉ ਸਾਧਸੰਗਿ ਪਗ ਰਉ ॥੧॥ ਰਹਾਉ ॥

ਦ੍ਰਿਸਟਉ ਕਛੁ ਸੰਗਿ ਨ ਜਾਇ ਮਾਨੁ ਤਿਆਗਿ ਮੋਹਾ ॥

ਏਕੈ ਹਰਿ ਪ੍ਰੀਤਿ ਲਾਇ ਮਿਲਿ ਸਾਧਸੰਗਿ ਸੋਹਾ ॥੧॥

ਪਾਇਓ ਹੈ ਗੁਣ ਨਿਧਾਨੁ ਸਗਲ ਆਸ ਪੂਰੀ ॥

ਨਾਨਕ ਮਨਿ ਅਨੰਦ ਭਏ ਗੁਰਿ ਬਿਖਮ ਗਾਰੂ ਤੋਰੀ ॥੨॥੬॥੧੩੫॥

saarag mehlā 5.

gun laal gaava-o gur daykhaay.

panchaa tay ayk chhootaa ja-o saaDhsang pag
ra-o. ||1|| rahaa-o.

darisat-a-o kachh sang na jaa-ay maan ti-aag
mohaa.

aykai har pareet laa-ay mil saaDhsang sohaa.
||1||

paa-i-o hai gun niDhaan sagal aas pooree.

naanak man anand bha-ay gur bikham gaarah
toree. ||2||6||135||

Sarang Mehla-5

In many previous *shabads* Guru Ji has been advising us to seek the shelter of the saint (Guru) and under his guidance meditate on God’s Name. In this *shabad*, he shares with us his own experience and tells us what happens when he sees the sight of his Guru and what kinds of blessings he enjoys.

Guru Ji says: “(O’ my friends), when upon seeing the sight of the Guru I sing praises of my Beloved (God), when in the company of saints, I grasp on to the (God’s) feet (His Name) then this one (mind of mine) is liberated from the five (evil impulses of lust, anger, greed, attachment, and ego).”(1-pause)

Describing the divine wisdom he has obtained by seeing the sight of his Guru, he says: “(O’ my friends, after death) none of what we see goes with us, therefore) renounce the ego or attachment (for worldly things). Joining the company of saints, imbue yourself with the love of the One (God. In this way), your life would become beautiful.”(1)

In conclusion Guru Ji says: “(O’ my friends), I have found (God) the treasure of virtues, and all my wish has been fulfilled. The Guru has loosened the difficult knot (of worldly attachment and) there is bliss in Nanak’s mind.”(2-6-135)

The message, of this *shabad* is that seeking the shelter of the saint (Guru), we should sing praises of God and meditate on His Name. By doing so we would get rid of the evil impulses of lust, anger, and greed and all our doubts would be removed. Our worldly bonds would be loosed, and we would be in a state of peace and bliss.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਮਨਿ ਬਿਰਾਗੈਗੀ ॥ ਖੋਜਤੀ ਦਰਸਾਰ ॥੧॥ ਰਹਾਉ ॥
ਸਾਧੂ ਸੰਤਨ ਸੇਵਿ ਕੈ ਪ੍ਰਿਉ ਹੀਅਰੈ ਧਿਆਇਓ ॥

ਆਨੰਦ ਰੂਪੀ ਪੇਖਿ ਕੈ ਹਉ ਮਹਲੁ ਪਾਵਉਗੀ ॥੧॥

ਕਾਮ ਕਰੀ ਸਭ ਤਿਆਗਿ ਕੈ ਹਉ ਸਰਣਿ ਪਰਉਗੀ ॥
ਨਾਨਕ ਸੁਆਮੀ ਗਰਿ ਮਿਲੇ ਹਉ ਗੁਰ ਮਨਾਵਉਗੀ
॥੨॥੭॥੧੩੬॥

saarag mehlāa 5.

man biraagaigee. khojtee darsaar. ||1|| rahaa-o.
saaDhoo santan sayv kai pari-o hee-arai
Dhi-aa-i-o.
aanand roopee paykh kai ha-o mahal paav-ogee.
||1||

kaam karee sabh tī-aag kai ha-o saran par-ugee.
naanak su-aamee gar milay ha-o gur
manaav-ugee. ||2||7||136||

Sarang Mehla-5

In many previous *shabads*, Guru Ji has advised us that we should love God like a young faithful bride and like her, so crave and long for His sight that except for God, we don’t feel interested in any other worldly thing, and for us the sight of our Beloved should be the most joyous pleasure of all. In this *shabad*, Guru Ji expresses similar sentiments and indirectly shows us the way to love God and His Name.

Using the metaphor of a young faithful bride in search of her Beloved (God), Guru Ji says: “(O’ my friend), I am looking for (my Beloved. While doing so) my mind has become detached (from worldly affairs).”(1-pause)

Stating the steps already taken by him in this direction and what he is hoping for, Guru Ji says: “(O’ my friend), while serving the saints and holy persons I have meditated on (my) Beloved in (my) mind. (So now I hope that after seeing (God) the embodiment of bliss, I would obtain (entry) into His palace (and get united with Him).”(1)

As if preparing him for his response on the anticipated sight of God, Guru Ji says: “(When I see God), abandoning all other worldly tasks I would fall at His feet, and O’ Nanak, when my Master embraces me to His bosom, I would worship my Guru (and would thank him in my mind for uniting me with my Beloved).”(2-7-136)

The message of this *shabad* is that if we really want to enjoy the bliss of uniting with God our true Spouse, then we should follow the Guru’s advice and remember God from the core of our heart. Only then we can hope to enjoy the sight and the loving embrace of (God) our eternal beloved Spouse.

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਐਸੀ ਹੋਇ ਪਰੀ ॥
ਜਾਨਤੇ ਦਇਆਰ ॥੧॥ ਰਹਾਉ ॥

saarag mehlāa 5.

aisee ho-ay parree.
jaantay dā-i-aar. ||1|| rahaa-o.

ਮਾਤਰ ਪਿਤਰ ਤਿਆਗਿ ਕੈ ਮਨੁ ਸੰਤਨ ਪਾਹਿ ਬੇਚਾਇਓ
॥
ਜਾਤਿ ਜਨਮ ਕੁਲ ਖੋਈਐ ਹਉ ਗਵਉ ਹਰਿ ਹਰੀ ॥੧॥

maatār pītar tī-aag kai man santan paahi
baychaa-i-o.
jaat janam kul kho-ee-ai ha-o gaava-o har haree.
||1||

ਲੋਕ ਕੁਟੰਬ ਤੇ ਟੂਟੀਐ ਪ੍ਰਭ ਕਿਰਤਿ ਕਿਰਤਿ ਕਰੀ ॥
ਗੁਰਿ ਮੋ ਕਉ ਉਪਦੇਸਿਆ ਨਾਨਕ ਸੇਵਿ ਏਕ ਹਰੀ
॥੨॥੮॥੧੩੭॥

lok kutamb tay tootee-ai parabh kirat kirat karee.
gur mo ka-o updaysi-aa naanak sayv ayk haree.
||2||8||137||

Sarang Mehla-5

In the previous *shabad*, Guru Ji advised us that if we really want to enjoy the bliss of uniting with God our true Spouse, then we should follow the Guru's advice and remember God from the core of our heart. Only then can we hope to enjoy the sight and the loving embrace of (God) our eternal beloved Spouse. In this *shabad*, Guru Ji shares with us his state of mind after following the advice of the Guru and meditating on God's Name.

He says: "(O' my friend), such has become (my state of mind that nobody) but God knows about it."(1-pause)

Describing how detached and uninterested in worldly affairs and even his close relatives he feels, Guru Ji says: "(O' my friends), shedding my attachment even for my mother and father, I have sold (and dedicated) my mind to the saints (and I do whatever they say even if it conflicts with the wishes of my parents). I have lost (all pride) in my caste, birth, or lineage, and (now) I sing God's (praises again and again)."(1)

In conclusion, Guru Ji says: "God has so blessed and gratified me that I am now detached from worldly people and family. The Guru has instructed me and said O' Nanak, serve only the one God."(2-8-137)

The message of this *shabad* is that if we want to enjoy the sublime status and bliss of God's union, then we should obey our Guru and abandoning all other considerations of caste or lineage, we should do only what God wants.

ਪੰਨਾ ੧੨੩੧

ਸਾਰਗ ਮਹਲਾ ੫ ॥

ਲਾਲ ਲਾਲ ਮੋਹਨ ਗੋਪਾਲ ਤੂ ॥

ਕੀਟ ਹਸਤਿ ਪਾਖਾਣ ਜੰਤ ਸਰਬ ਮੈ ਪ੍ਰਤਿਪਾਲ ਤੂ ॥੧॥ ਰਹਾਉ ॥

ਨਹ ਦੂਰਿ ਪੂਰਿ ਹਜੂਰਿ ਸੰਗੇ ॥

ਸੁੰਦਰ ਰਸਾਲ ਤੂ ॥੧॥

ਨਹ ਬਰਨ ਬਰਨ ਨਹ ਕੁਲਹ ਕੁਲ ॥

ਨਾਨਕ ਪ੍ਰਭ ਕਿਰਪਾਲ ਤੂ ॥੨॥੯॥੧੩੮॥

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saarag mehlāa 5.

laal laal mohan gopaal too.

keet hasat paakhaan jant sarab mai partipaal too. ||1|| rahaa-o.

nah door poor hajoor sangay.

sundar rasaal too. ||1||

nah baran baran nah kulah kul.

naanak parabh kirpaal too. ||2||9||138||

Sarang Mehla-5

In many previous *shabads*, Guru Ji has been advising us to meditate on God's Name and sing His praises with love and devotion. In this *shabad*, he gives us a small sample of his own loving devotion for God.

Addressing God, Guru Ji says: "O' my Beloved God, You are heart captivating God of the universe. O' the Sustainer of all, You are pervading (in all things, including tiny) insects, (mighty) elephants, and stones."(1-pause)

Commenting further on God's beauty and how near He is, Guru Ji says: "(O' God), You are not far, You are pervading right in front of us, and with us. You are beautiful, and source of all relishes."(1)

Guru Ji concludes by telling us how God doesn't belong to any particular caste, color, or race. He says: "(O' God), among the (worldly) castes, You don't belong to any caste, You do not belong to any particular (worldly) lineage. Nanak says, O' God, You are gracious to all (irrespective of their caste, color, race, gender, or species)."(2-9-138)

The message of this *shabad* is that we should be so much in love with God that we see Him in all big and small creatures and places and keep singing the praises of the most beautiful and enchanting God of the universe.

ਸਾਰਗ ਮਃ ੫ ॥

ਕਰਤ ਕੇਲ ਬਿਖੈ ਮੇਲ ਚੰਦ੍ਰ ਸੂਰ ਮੋਹੇ ॥
ਉਪਜਤਾ ਬਿਕਾਰ ਦੁੰਦਰ ਨਉਪਰੀ ਝੁਨੰਤਕਾਰ ਸੁੰਦਰ
ਅਨਿਗ ਭਾਉ ਕਰਤ ਫਿਰਤ ਬਿਨੁ ਗੋਪਾਲ ਧੋਹੇ ॥
ਰਹਾਉ ॥

ਤੀਨਿ ਭਉਨੇ ਲਪਟਾਇ ਰਹੀ ਕਾਚ ਕਰਮਿ ਨ ਜਾਤ ਸਹੀ
ਉਨਮਤ ਅੰਧ ਧੰਧ ਰਚਿਤ ਜੈਸੇ ਮਹਾ ਸਾਗਰ ਹੋਹੇ ॥੧॥

ਉਧਰੇ ਹਰਿ ਸੰਤ ਦਾਸ ਕਾਟਿ ਦੀਨੀ ਜਮ ਕੀ ਫਾਸ
ਪਤਿਤ ਪਾਵਨ ਨਾਮੁ ਜਾ ਕੇ ਸਿਮਰਿ ਨਾਨਕ ਓਹੇ
॥੨॥੧੦॥੧੩੯॥੩॥੧੩॥੧੫੫॥

saarag mehlāa 5.

karat kayl bikhai mayl chandar soor mohay.
upjataa bikaar dundar na-uparee jhunantkaar
sundar anig bhaa-o karat firat bin gopaal
Dhohay. rahaa-o.

teen bha-unay laptā-ay rahee kaach karam na
jaat sahee unmat andh DhanDh rachit jaisay
mahaa saagar hohay. ||1||

uDhray har sant daas kaat deenee jam kee faas
patit paavan naam jaa ko simar naanak ohay.
||2||10||139||3||13||155||

Sarang Mehla-5

In many previous *shabads*, Guru Ji has been telling us how the entire world is trapped in the enticing net of *Maya* or the greed for worldly riches and power and how it has overpowered and ruined many human beings including great sages, yogis, and even many gods and goddesses. In this *shabad*, he once again comments on the power of *Maya* and tells us the one and only way to save ourselves from its grip.

Guru Ji says: "(O' my friends, like a most enchanting vicious woman), *Maya* plays its deceiving plays, and arouses evil desires (in a person. What to speak of ordinary human beings), it has even captivated (gods like) the Sun and the Moon. (Just as on seeing a voluptuous woman) wearing ankle bells, (evil passion of lust gets aroused, similarly upon seeing the opportunity for easy money), evil passion (of greed) arises in a person.

(Like a hooker), *Maya* also keeps wandering, making innumerable exposures and facial expressions. Therefore except for God, it has beguiled all.”(1-pause)

Commenting further on the power of *Maya* and how most of the human beings remain engrossed in it, Guru Ji says: “(This *Maya*) has gripped all the three worlds (in its web), and by flimsy means (such as observing fasts, or bathing at holy stations, its temptations cannot be avoided, and) its blows cannot be borne. Therefore being intoxicated in the blinding (worldly) affairs, (people keep suffering through its ups and downs, like being) tossed in the high seas.”(1)

Guru Ji concludes the *shabad* by telling us about those who have been saved from the evil effects of *Maya* and how we can save ourselves also. He says: “(O’ my friends, only) the saints and servants of God have been saved (from the clutches of *Maya*. God has) cut off their noose of death (and saved them from rounds of births and deaths). Therefore, Nanak (says, you should also) meditate (on that God) whose Name is the sanctifier of sinners.”(2-10-139-3-13-155)

The message of this *shabad* is that *Maya* is very powerful. The only way to escape from its enticements and vicious net is to meditate on God’s Name in the company of saints and devotees of God.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਸਾਰੰਗ ਮਹਲਾ ੯ ॥

ਹਰਿ ਬਿਨੁ ਤੇਰੇ ਕੋ ਨ ਸਹਾਈ ॥

ਕਾਂ ਕੀ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬਨਿਤਾ ਕੋ ਕਾਹੂ ਕੋ ਭਾਈ ॥੧॥
ਚਹਾਉ ॥

ਧਨੁ ਧਰਨੀ ਅਰੁ ਸੰਪਤਿ ਸਗਰੀ ਜੋ ਮਾਨਿਓ ਅਪਨਾਈ ॥

ਤਨ ਛੂਟੈ ਕਛੁ ਸੰਗਿ ਨ ਚਲੈ ਕਹਾ ਤਾਹਿ ਲਪਟਾਈ
॥੧॥

ਦੀਨ ਦਇਆਲ ਸਦਾ ਦੁਖ ਭੰਜਨ ਤਾ ਸਿਉ ਰੁਚਿ ਨ ਬਢਾਈ ॥

ਨਾਨਕ ਕਹਤ ਜਗਤ ਸਭ ਮਿਥਿਆ ਜਿਉ ਸੁਪਨਾ ਰੈਨਾਈ
॥੨॥੧॥

ik-oⁿkaar satgur parsaad.

raag saarang mehlā 9.

har bin taylor ko na sahāa-ee.

kaaⁿ kee maat pītaa sut baniṭāa ko kaahoo ko
bhaa-ee. ||1|| rahaa-o.

Dhan Dharnee ar sampat sagree jo maani-o
apnaa-ee.

tan chhootai kachh sang na chaalai kahaa
taahi laptāa-ee. ||1||

deen dā-i-aal sadāa dukh bhanjan taa si-o
ruch na badhaa-ee.

naanak khat jagat sabh mithi-aa ji-o supnaa
rainaa-ee. ||2||1||

Rag Sarang Mehla-9

In the previous *shabad*, fifth Guru Arjan Dev Ji advised us that *Maya* is very powerful. The only way to escape from its enticements and vicious net is to meditate on God’s Name in the company of saints and devotees of God. By *Maya*, Guru Ji doesn’t mean only money; it includes all those worldly possessions, power, and even relatives, the attachment for which takes us away from the love of God and meditation on His Name. In this *shabad*, ninth Guru Teg Bahadur Ji cautions us that except for God, none of these forms of *Maya* would accompany us or help us in the end.

He says: “(O’ my friend), except for God, there is no one who is your true helper. (It doesn’t matter) who is anybody’s mother, father, son, daughter, or brother, (because at the time of death no one can help you).”(1-pause)

Continuing his comments, Guru Ji says: “(O’ my friend), when the soul separates from the body, none of the wealth, land, and possessions, which you deem as your own, accompanies you, so why do you remain attached to these?”(1)

Guru Ji concludes the *shabad* by admonishing us and saying: “(O’ my friend), why haven’t you enhanced your love with the merciful Master of the meek and the eternal Destroyer of pains (of His devotees). Nanak says that this entire world is illusory like a night dream, (and by remaining attached to it, you would repent in the end).”(2-1)

The message of this *shabad* is that at the time of death, neither any of our relatives, nor our wealth, nor worldly possessions would be of any help to us. It is only God who can help us and save us from any suffering or pain. Therefore we should always meditate on Him and shouldn’t allow worldly *Maya* to distract us from His love.

ਸਾਰੰਗ ਮਹਲਾ ੯ ॥

ਕਹਾ ਮਨ ਬਿਖਿਆ ਸਿਉ ਲਪਟਾਹੀ ॥
ਯਾ ਜਗ ਮਹਿ ਕੇਉ ਰਹਨੁ ਨ ਪਾਵੈ ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਹੀ
॥੧॥ ਰਹਾਉ ॥
ਕਾ ਕੋ ਤਨੁ ਧਨੁ ਸੰਪਤਿ ਕਾ ਕੀ ਕਾ ਸਿਉ ਨੇਹੁ ਲਗਾਹੀ ॥
ਜੋ ਦੀਸੈ ਸੋ ਸਗਲ ਬਿਨਾਸੈ ਜਿਉ ਬਾਦਰ ਕੀ ਛਾਹੀ ॥੧॥

ਤਜਿ ਅਭਿਮਾਨੁ ਸਰਣਿ ਸੰਤਨ ਗੁਹੁ ਮੁਕਤਿ ਹੋਹਿ ਛਿਨ ਮਾਹੀ ॥
ਜਨ ਨਾਨਕ ਭਗਵੰਤ ਭਜਨ ਬਿਨੁ ਸੁਖੁ ਸੁਪਨੈ ਭੀ ਨਾਹੀ
॥੨॥੨॥

saarang mehlāa 9.

kahaa man bikhī-aa si-o laptaahee.
yaa jag meh ko-oo rahan na paavai ik aavahi
ik jaahee. ||1|| rahaa-o.
kaa^N ko tan Dhan sampatī kaa^N kee kaa si-o
nayhu lagaahē.
jo deesai so sagal binaasai ji-o baadar kee
chhaahee. ||1||

taj abhimaan saran santan gahu mukat hohi
chhin maahee.
jan naanak bhagvant bhajan bin sukh supnai
bhee naahee. ||2||2||

Sarang Mehla-9

In the previous *shabad*, Guru Ji told us that at the time of death, neither any of our relatives, nor our wealth, nor worldly possessions would be of any help to us. It is only God who can help us and save us from any suffering or pain. Therefore we should always meditate on Him and shouldn’t allow worldly *Maya* to distract us from His love. In this *shabad*, Guru Ji addresses his own mind and indirectly asks us to realize that all these worldly possessions are very short lived and if we want to enjoy real peace, then we should meditate on God’s Name.

He says: “O’ my mind, why are you engrossed in the poison (of *Maya* or worldly riches and power? I tell you) that nobody is able to stay in this world (forever, while) one comes in, another other departs (from here).”(1-pause)

Commenting upon the short-lived nature of all the things we see, Guru Ji says: “(O’ man, in the end) neither your body, nor your wealth, nor possessions, would remain yours. (Just think), with whom are you imbuing yourself with love? Whatever is visible would perish one day like the shadow of a cloud (which doesn’t last long).”(1)

Therefore Guru Ji advises: “Shed your arrogance and seek the shelter of saints. Then you would be liberated (from worldly bonds). Devotee Nanak (says) that without meditation on God, (one never) enjoys peace, even in a dream.”(2-2)

The message of this *shabad* is that none of the worldly possessions, including our body would last forever, or would be of any help to us in the end. We can find eternal peace only by shedding our ego and attachment for worldly things if we seek the shelter of saints and meditate on God's Name under their guidance.

ਸਾਰੰਗ ਮਹਲਾ ੯ ॥

ਕਹਾ ਨਰ ਅਪਨੇ ਜਨਮੁ ਗਵਾਵੈ ॥

ਮਾਇਆ ਮਦਿ ਬਿਖਿਆ ਰਸਿ ਰਚਿਓ ਰਾਮ ਸਰਨਿ ਨਹੀ
ਆਵੈ ॥੧॥ ਰਹਾਉ ॥

ਇਹੁ ਸੰਸਾਰੁ ਸਗਲ ਹੈ ਸੁਪਨੇ ਦੇਖਿ ਕਹਾ ਲੋਭਾਵੈ ॥

ਜੇ ਉਪਜੈ ਸੇ ਸਗਲ ਬਿਨਾਸੈ ਰਹਨੁ ਨ ਕੋਊ ਪਾਵੈ ॥੧॥

ਮਿਥਿਆ ਤਨੁ ਸਾਚੇ ਕਰਿ ਮਾਨਿਓ ਇਹ ਬਿਧਿ ਆਪੁ
ਬੰਧਾਵੈ ॥

ਜਨ ਨਾਨਕ ਸੋਊ ਜਨੁ ਮੁਕਤਾ ਰਾਮ ਭਜਨ ਚਿਤੁ ਲਾਵੈ
॥੨॥੩॥

saarang mehlā 9.

kahaa nar apno janam gavaavai.

maa-i-aa maḍ bikhī-aa ras rachi-o raam saran
nahee aavai. ||1|| rahaa-o.

ih sansaar sagal hai supno daykh kahaa lobhaavai.

jo upjai so sagal binaasai rahan na ko-oo paavai.
||1||

mithi-aa tan saacho kar maani-o ih biḌh aap
banḌhaavai.

jan naanak so-oo jan mukṭaa raam bhajan chit
laavai. ||2||3||

Sarang Mehla-9

In the previous two *shabads*, Guru Ji stated unequivocally that except for God, nobody is our true helper and all the worldly relatives, riches and power are of no help to us in the end. All that we see is just like a dream or the shade of a cloud, and so he advised us to seek the shelter of the saints and meditate on God's Name for our peace and salvation. In this *shabad*, Guru Ji notes that in spite of all such advice, man remains engrossed in the love of worldly riches and relatives, and thus gets bound in the rounds of birth and death. He wonders why any person still remains engrossed in the love of worldly things, which are like poison, and why one doesn't seek the shelter of God and save oneself.

He says: "(O' my friends, I don't understand) why a man wastes his (or her human) birth in vain. (I see that he or she remains) engrossed in the relish of (worldly) poison, but doesn't seek the shelter of God."(1-pause)

Guru Ji further says: "This entire world is (short lived like a) dream, (I don't know why then), seeing it one is lured by it. (One should realize that) whatever is born, that all perishes and nobody is able to stay here (forever)."(1)

Summarizing the problem and stating the remedy, Guru Ji says: "(The problem is that man) has deemed the short-lived body as everlasting, and in this way he or she gets tied (to worldly things). Slave Nanak (says, that) only that person is emancipated (from worldly bonds) who attunes his or her mind to God's worship."(2-3)

The message of this *shabad* is that if we want salvation (from worldly bonds), then instead of deeming our body as everlasting, or letting it be lured by worldly riches and power, we should attune our mind to God's worship.

ਸਾਰੰਗ ਮਹਲਾ ੯ ॥

ਮਨ ਕਰਿ ਕਬਹੂ ਨ ਹਰਿ ਗੁਨ ਗਾਇਓ ॥

ਪੰਨਾ ੧੨੩੨

saarang mehlā 9.

man kar kabhoo na har gun gaa-i-o.

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ਬਿਖਿਆਸਕਤ ਰਹਿਓ ਨਿਸਿ ਬਾਸੁਰ ਕੀਨੋ ਅਪਨੋ ਭਾਇਓ
॥੧॥ ਰਹਾਉ ॥

bikhi-aaskaṭ rahi-o nis baasur keeno apno
bhaa-i-o. ||1|| rahaa-o.

ਗੁਰ ਉਪਦੇਸੁ ਸੁਨਿਓ ਨਹਿ ਕਾਨਨਿ ਪਰ ਦਾਰਾ ਲਪਟਾਇਓ ॥

gur updays suni-o neh kaanan par dāaraa
laptāa-i-o.

ਪਰ ਨਿੰਦਾ ਕਾਰਨਿ ਬਹੁ ਧਾਵਤ ਸਮਝਿਓ ਨਹ ਸਮਝਾਇਓ
॥੧॥

par ningdaa kaaran baho Dhaavaṭ samjhi-o nah
samjhaa-i-o. ||1||

ਕਹਾ ਕਹਉ ਮੈ ਅਪੁਨੀ ਕਰਨੀ ਜਿਹ ਬਿਧਿ ਜਨਮੁ ਗਵਾਇਓ ॥

kahaa kaha-o mai apunee karnee jih biDh
janam gavāa-i-o.

ਕਹਿ ਨਾਨਕ ਸਭ ਅਉਗਨ ਮੋ ਮਹਿ ਰਾਖਿ ਲੋਹੁ ਸਰਨਾਇਓ ॥
੨॥੪॥੧੩॥੧੩੯॥੪॥੧੫੯॥

kahi naanak sabh a-ugan mo meh raakh layho
sarnaa-i-o. ||2||4||3||13||139||4||159||

Sarang Mehla-9

In the previous *shabad*, Guru Ji advised us that if we want salvation (from worldly bonds), then instead of deeming our body as everlasting, or letting it to be lured by worldly riches and power, we should attune our mind to God's worship. But the problem is that for most of our life we don't listen to any such advice and keep doing things including sinful deeds, as per the dictates of our mind. Only when we realize that our life is about to end do we start repenting, and don't know what we can do to save ourselves from impending punishment. In this *shabad*, Guru Ji puts himself in our situation and shows us what we ought to do to save ourselves.

So first acknowledging how we have spent our life in sinful ways, Guru Ji says on our behalf: "(O' God), I have never sung Your praises with my heart (really) in it. Instead, day and night I have been engrossed in the poisonous worldly affairs and have been doing whatever pleased my mind." (1-pause)

Continuing to confess on our behalf, Guru Ji says: "(O' God), I never listened to the advice of the Guru with my ears and have remained involved with the wives of others. I was running around slandering others, and in spite of many efforts (by others) to make me realize (my mistake), I didn't realize it." (1)

In conclusion, Guru Ji says: "(O' God), what may I say about my conduct, and how I have wasted my (human) birth? Nanak says, in me are all the faults, (O' God, please) take me in Your shelter." (2-4-13-139-4-159)

The message of this *shabad* is that even if so far we have been ignoring the advice of the saint (Guru) and have been indulging in all kinds of vices and sins, still we should approach God, confess our faults in real earnest, and seek His shelter. He still may show mercy and spare us from any punishment.

Detail of shabads:-

Guru Nanak Dev Ji=3, Guru Ram Das Ji=13, Guru Arjun Dev Ji=139, Guru Teg Bahadur Ji=4, Total=159

ਰਾਗੁ ਸਾਰਗ ਅਸਟਪਦੀਆ ਮਹਲਾ ੧ ਘਰੁ ੧
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਬਿਨੁ ਕਿਉ ਜੀਵਾ ਮੇਰੀ ਮਾਈ ॥
ਜੈ ਜਗਦੀਸ ਤੇਰਾ ਜਸੁ ਜਾਚਉ ਮੈ ਹਰਿ ਬਿਨੁ ਰਹਨੁ
ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

ਹਰਿ ਕੀ ਪਿਆਸ ਪਿਆਸੀ ਕਾਮਨਿ ਦੇਖਉ ਰੋਨਿ ਸਬਾਈ ॥
ਸ੍ਰੀਧਰ ਨਾਥ ਮੇਰਾ ਮਨੁ ਲੀਨਾ ਪ੍ਰਭੁ ਜਾਨੈ ਪੀਰ
ਪਰਾਈ ॥੧॥

ਗਣਤ ਸਰੀਰਿ ਪੀਰ ਹੈ ਹਰਿ ਬਿਨੁ ਗੁਰ ਸਬਦੀ
ਹਰਿ ਪਾਈ ॥
ਹੋਹੁ ਦਇਆਲ ਕ੍ਰਿਪਾ ਕਰਿ ਹਰਿ ਜੀਉ ਹਰਿ ਸਿਉ
ਰਹਾਂ ਸਮਾਈ ॥੨॥

ਐਸੀ ਰਵਤ ਰਵਹੁ ਮਨ ਮੇਰੇ ਹਰਿ ਚਰਣੀ ਚਿਤੁ
ਲਾਈ ॥
ਬਿਸਮ ਭਏ ਗੁਣ ਗਾਇ ਮਨੋਹਰ ਨਿਰਭਉ ਸਹਜਿ
ਸਮਾਈ ॥੩॥

ਹਿਰਦੈ ਨਾਮੁ ਸਦਾ ਧੁਨਿ ਨਿਰਚਲ ਘਟੈ ਨ ਕੀਮਤਿ
ਪਾਈ ॥
ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਕੋਈ ਨਿਰਧਨੁ ਸਤਿਗੁਰਿ ਬੂਝ
ਬੁਝਾਈ ॥੪॥

ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਭਏ ਸੁਨਿ ਸਜਨੀ ਦੂਤ ਮੁਏ ਬਿਖੁ
ਖਾਈ ॥
ਜਬ ਕੀ ਉਪਜੀ ਤਬ ਕੀ ਤੈਸੀ ਰੰਗੁਲ ਭਈ ਮਨਿ
ਭਾਈ ॥੫॥
ਸਹਜ ਸਮਾਪਿ ਸਦਾ ਲਿਵ ਹਰਿ ਸਿਉ ਜੀਵਾਂ ਹਰਿ
ਗੁਨ ਗਾਈ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਰਤਾ ਬੈਰਾਗੀ ਨਿਜ ਘਰਿ ਤਾੜੀ
ਲਾਈ ॥੬॥

ਸੁਧ ਰਸ ਨਾਮੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ਨਿਜ ਘਰਿ ਤਤੁ
ਗੁਸਾਂਈ ॥
ਤਹ ਹੀ ਮਨੁ ਜਹ ਹੀ ਤੈ ਰਾਖਿਆ ਐਸੀ ਗੁਰਮਤਿ
ਪਾਈ ॥੭॥

ਸਨਕ ਸਨਾਦਿ ਬ੍ਰਹਮਾਦਿ ਇੰਦ੍ਰਾਦਿਕ ਭਗਤਿ ਰਤੇ
ਬਨਿ ਆਈ ॥
ਨਾਨਕ ਹਰਿ ਬਿਨੁ ਘਰੀ ਨ ਜੀਵਾਂ ਹਰਿ ਕਾ ਨਾਮੁ
ਵਡਾਈ ॥੮॥੧॥

raag saarag asatpadee-aa mehlāa 1 ghar 1
ik-o᳚kaar satgur parsaa᳚.

har bin ki-o jeevaa mayree maa-ee.
jai jagdees tayraa jas jaacha-o mai har bin rahan na
jaa-ee. ||1|| rahaa-o.

har kee pi-aas pi-aasee kaaman daykh-a-u rain sabaa-ee.
sareeDhar naath mayraa man leenaa parabh jaanai
peer paraa-ee. ||1||

ganat sareer peer hai har bin gur sabdee har paa^N-ee.
hohu da-i-aal kirpaa kar har jee-o har si-o rahaa^N
samaa-ee. ||2||

aisee ravat ravhu man mayray har charnee chit laa-ee.
bisam bha-ay gun gaa-ay manohar nirbha-o sahj
samaa-ee. ||3||

hirdai naam sadaa Dhun nihchal ghatai na keemat
paa-ee.
bin naavai sabh ko-ee nirDhan satgur boojh bujhaa-ee.
||4||

pareetam paraan bha-ay sun sajnee doot mu-ay bikh
khaa-ee.
jab kee upjee tab kee taisee rangul bha-ee man
bhaa-ee. ||5||
sahj samaaDh sadaa liv har si-o jeevaa^N har gun
gaa-ee.
gur kai saba᳚ ratāa bairagee nij ghar taarhee laa-ee.
||6||

suDh ras naam mahaa ras meethaa nij ghar tat
gusaa^N-ee^N.
tah hee man jah hee tai raakhi-aa aisee gurmat
paa-ee. ||7||

sanak sanaad barahmaad indraadik bhagat ratay ban
aa-ee.
naanak har bin gharee na jeevaa^N har kaa naam
vadaa-ee. ||8||1||

Rag Sarang Ashatpadia Mehla-1

Ghar-1

In one of the stories about Guru Nanak Dev Ji it is mentioned that he was staying awake even past midnight. When his mother asked him for the reason, he pointed to a bird

chirping outside and said: “O’ my mother, when this little bird cannot sleep without its mate how could I sleep being separated from my Beloved God?” In this *Ashtpadi*, using the metaphor of a young bride Guru Nanak Dev Ji is expressing similar sentiments and describes how restless he feels without the sight of his Beloved God and what kind of bliss he enjoys when he gets united with Him.

As if addressing both his mother and God, Guru Ji says: “O’ my mother, how can I live without God? O’ the Master of the universe, I hail Your victory and beg for (the boon of) Your praise. O’ God, I cannot live without You.”(1-pause)

Describing how his mind is craving for the sight of his Beloved God, Guru Ji says: “(O’ my mother), just as a young bride thirsts for the sight (of her groom), similarly in the thirst for God’s (sight) I keep looking for Him throughout my life. My mind is absorbed in the love of (God), the Master of *Lakshami* (the goddess of wealth. Without seeing Him I am in terrible pain, but it is) God alone who knows the pain in others’ (hearts).”(1)

Now as if answering his mother’s question about the accountings or worries in which he remains merged, Guru Ji says: “(O’ my mother), whatever counting and the pain in my body is, it is all due to my being without God. (I have realized that it is through (*Gurbani*) the word of the Guru that I can reach God. (Therefore, I pray to God and say): “O’ my respect worthy God, bless me that I may always remain absorbed (in Your meditation).”(2)

Guru Ji then advises his own mind and says: “O’ my mind, live in such a way that you are always attuned to the lotus feet (immaculate Name) of God. Because they who have sung praises of the heart captivating (God), have been lost in His wonder, and have effortlessly merged in the fear free (God).”(3)

Describing what happens when once God’s Name comes to reside in one’s heart, Guru Ji says: “(O’ my mother), if (God’s) Name gets enshrined (in one’s mind and) the unending melody of God’s love starts playing (in one’s heart), then it doesn’t diminish and its worth cannot be estimated. Without (the blessing of such unending music of) God’s Name everybody is (spiritually) poor; such is the understanding which my true Guru has imparted in me.”(4)

Now as if sharing with his closest friend the bliss his mind is enjoying since that love of God’s Name has come to reside in his heart, Guru Ji says: “Listen O’ my friend, (since God’s Name has come to reside in my heart), my Beloved God has become dear to me like my life breaths. All the demons (like lust and anger have so vanished from within me as if they have) died taking poison. Since the time (this love) has welled up in me it is still the same (in intensity), and being imbued with God’s love, I have become pleasing to His mind.”(5)

Describing further the state of his mind, Guru Ji says: “(O’ my friend, now) I always remain attuned to God’s love and His meditation in a state of poise and I live singing God’s praises. Being imbued with His love through the Guru’s word I have become detached (from worldly affairs), and remain focused on my own house (God’s abode in me).”(6)

Now commenting on the instruction received from his Guru, he says: “(O’ God), I have obtained such instruction from the Guru, that my mind is (focused) where You have kept it (attuned). O’ Master of the universe, and essence (of the world, I have found You) in my own heart and the relish of Your Name seems immensely delicious to me.”(7)

Guru Ji concludes the *shabad* by quoting the example of some legendary devotees that have inspired him. He says: “(O’ God), when (persons like) *Sanak and Sanandan*, (god) *Brahma’s* sons, and *Indira* were imbued with (God’s) devotion, they were imbued with God’s love. Therefore, Nanak says: “I cannot live without God even for a moment and for me (to meditate on) God’s Name is a (great) honor.”(8-1)

The message of this *Ashtpadi* is that if we want to obtain that God who can destroy all our fears, pains, and evil impulses, then we should love God so much that without seeing Him we cannot sleep.

ਸਾਰਗ ਮਹਲਾ ੧ ॥

ਹਰਿ ਬਿਨੁ ਕਿਉ ਧੀਰੈ ਮਨੁ ਮੋਰਾ ॥

ਕੋਟਿ ਕਲਪ ਕੇ ਦੂਖ ਬਿਨਾਸਨ ਸਾਚੁ ਦ੍ਰਿੜਾਇ ਨਿਬੇਰਾ
॥੧॥ ਰਹਾਉ ॥

ਕ੍ਰੋਧੁ ਨਿਵਾਰਿ ਜਲੇ ਹਉ ਮਮਤਾ ਪ੍ਰੇਮੁ ਸਦਾ ਨਉ ਰੰਗੀ ॥

ਅਨਭਉ ਬਿਸਰਿ ਗਏ ਪ੍ਰਭੁ ਜਾਚਿਆ ਹਰਿ ਨਿਰਮਾਇਲੁ
ਸੰਗੀ ॥੧॥

ਚੰਚਲ ਮਤਿ ਤਿਆਗਿ ਭਉ ਭੰਜਨੁ ਪਾਇਆ ਏਕੁ ਸਬਦਿ
ਲਿਵ ਲਾਗੀ ॥

ਹਰਿ ਰਸੁ ਚਾਖਿ ਤ੍ਰਿਖਾ ਨਿਵਾਰੀ ਹਰਿ ਮੋਲਿ ਲਏ ਬਡਭਾਗੀ
॥੨॥

ਅਭਰਤ ਸਿੰਚਿ ਭਏ ਸੁਭਰ ਸਰ ਗੁਰਮਤਿ ਸਾਚੁ ਨਿਹਾਲਾ ॥

ਪੰਨਾ ੧੨੩੩

ਮਨੁ ਰਤਿ ਨਾਮਿ ਰਤੇ ਨਿਹਕੇਵਲ ਆਦਿ ਜੁਗਾਦਿ
ਦਇਆਲਾ ॥੩॥

ਮੋਹਨਿ ਮੋਹਿ ਲੀਆ ਮਨੁ ਮੋਰਾ ਬਡੈ ਭਾਗੁ ਲਿਵ ਲਾਗੀ ॥

ਸਾਚੁ ਬੀਚਾਰਿ ਕਿਲਵਿਖੁ ਦੁਖ ਕਾਟੇ ਮਨੁ ਨਿਰਮਲੁ
ਅਨਰਾਗੀ ॥੪॥

ਗਹਿਰ ਗੰਭੀਰ ਸਾਗਰ ਰਤਨਾਗਰ ਅਵਰ ਨਹੀ ਅਨੁ ਪੂਜਾ
॥

ਸਬਦੁ ਬੀਚਾਰਿ ਭਰਮ ਭਉ ਭੰਜਨੁ ਅਵਰੁ ਨ ਜਾਨਿਆ
ਦੂਜਾ ॥੫॥

ਮਨੂਆ ਮਾਰਿ ਨਿਰਮਲੁ ਪਦੁ ਚੀਨਿਆ ਹਰਿ ਰਸੁ ਰਤੇ
ਅਧਿਕਾਈ ॥

ਏਕਸ ਬਿਨੁ ਮੈ ਅਵਰੁ ਨ ਜਾਨਾਂ ਸਤਿਗੁਰਿ ਬੂਝ ਬੁਝਾਈ
॥੬॥

ਅਗਮ ਅਗੋਚਰੁ ਅਨਾਥੁ ਅਜੋਨੀ ਗੁਰਮਤਿ ਏਕੋ ਜਾਨਿਆ ॥

ਸੁਭਰ ਭਰੇ ਨਾਹੀ ਚਿਤੁ ਡੋਲੈ ਮਨੁ ਹੀ ਤੇ ਮਨੁ ਮਾਨਿਆ
॥੭॥

saarag mehlāa 1.

har bin ki-o Dheerai man mayraa.

kot kalap kay dookh binaasan saach drih-aa-ay
nibayraa. ||1|| rahaa-o.

kroDh nivaar jalay ha-o mamtaa paraym sadaa
na-o rangee.

anbha-o bisar ga-ay parabh jaachi-aa har
nirmaa-il sangee. ||1||

chanchal mat ti-aag bha-o bhanjan paa-i-aa ayk
sabad liv laagee.

har ras chaakh tarikhaa nivaaree har mayl la-ay
badbhaagee. ||2||

abhrat sinch bha-ay subhar sar gurmat saach
nihaalaa.

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man rat naam ratay nihkayval aad jugaad
da-i-aalaa. ||3||

mohan mohi lee-aa man moraa badai bhaag liv
laagee.

saach beechaar kilvikh dukh kaatay man nirmal
anraagee. ||4||

gahir gambheer saagar ratnaagar avar nahee an
poojaa.

sabad beechaar bharam bha-o bhanjan avar na
jaani-aa doojaa. ||5||

manoo-aa maar nirmal pad cheeni-aa har ras
ratay aDhikaa-ee.

aykas bin mai avar na jaanaa^N satgur boojh
bujhaa-ee. ||6||

agam agochar anaath ajonee gurmat ayko
jaani-aa.

subhar bharay naahee chit dolai man hee tay
man maani-aa. ||7||

ਗੁਰ ਪਰਸਾਦੀ ਅਕਥਉ ਕਥੀਐ ਕਹਉ ਕਹਾਵੈ ਸੋਈ ॥

ਨਾਨਕ ਦੀਨ ਦਇਆਲ ਹਮਾਰੇ ਅਵਰੁ ਨ ਜਾਨਿਆ ਕੋਈ
॥੮॥੨॥

gur parsaa-dee akth-a-o kathee-ai kaha-o
kahaavai so-ee.

naanak deen da-i-aal hamaaray avar na jaani-aa
ko-ee. ||8||2||

Sarang Mehla-1

In the previous *Ashtpadi*, Guru Ji advised us that if we want to obtain that God who can destroy all our fears, pains, and evil impulses, then following the guidance of the Guru, we should love God so much that without seeing Him we couldn't sleep. That is the state in which Guru Ji finds himself and he describes the blessings being enjoyed by him.

He says: "(O' my friends), without God my mind doesn't get pacified at all. (The Guru) has made me firmly realize and settled (once for all) that the eternal (Name of God) can destroy the sins of millions of ages."(1-pause)

Describing the blessings those persons obtain who beg for God's Name, he says: "One who has begged for God's (Name), the immaculate God has become that one's companion, (except God's fear) all one's other fears have vanished. One's anger is dispelled and sense of ego and I am-ness is burnt down, and an evergreen love wells up within one."(1)

Continuing to describe the blessings obtained by such persons, Guru Ji says: "Whose (mind) is attuned to the one word (of God's Name), shedding the mercurial intellect, that person has obtained (God) the destroyer of fears. Tasting the relish of God, such a person has quenched his or her thirst (for worldly things) and God has united that fortunate person with Him"(2)

Guru Ji adds: "Following Guru's instruction (such a person) has seen the eternal God and the sense organs of the insatiable mind have been so satiated as if) by irrigating with the (nectar like water of God's Name, that person's) unfillable tanks have been completely filled. They who are imbued with God's love from (the core of) their hearts are imbued with the love (of that God), who is forever pure and has been kind throughout all the ages."(3)

Now switching back to the state of his own mind, Guru Ji says: "By good fortune, my mind is attuned to the captivating God, who has charmed my mind. By pondering over (the merits of) the eternal (God), my sins and sorrows have been destroyed and my mind has become immaculate and a lover (of God)."(4)

Next stating at what kind of conclusion he has arrived after reflecting on his Guru's word, he says: "After pondering over (*Gurbani*, the Guru's) word (I have realized that God alone is) the destroyer of doubts and dreads and no other (god or goddess. Therefore) except for that God (who is like an) unfathomable and deep ocean of jewels (of divine wisdom) I don't worship any other (god, goddess, or individual)."(5)

Stating what other immaculate instructions and blessings he has received from his Guru, he says: "(O' my friends, my) true Guru has given me such understanding that except for the one (God), I don't recognize any other. I have been imbued with the relish of God's (Name) and stilling my mind I have realized the supreme (spiritual) state."(6)

Guru Ji adds: “Through the Guru’s instruction, (I have realized that) there is but One (God, who) is inaccessible, incomprehensible, has no Master, and is never born. Now my sense faculties are filled (with divine wisdom), my mind doesn’t waver any more, and it has been convinced by the mind itself (about the supremacy of God).”(7)

In conclusion, Guru Ji says: “(O’ my friends), it is only by Guru’s grace that we can describe (that otherwise) indescribable God and I say only what that (God) makes me say. (In short, I) Nanak say that except for my merciful Master of the meek, I haven’t recognized any other (lesser god, goddess, or power).”(8-2)

The message of this *Ashtpadi* is that we should reflect on the Guru’s word (the *Gurbani* as contained in *Guru Granth Sahib*). Then we would realize that it is one God alone who can provide us a true state of fearlessness and bliss. Therefore it is only that God whom we should love and worship and no other lesser god or power.

ਸਾਰਗ ਮਹਲਾ ੩ ਅਸਟਪਦੀਆ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਨ ਮੇਰੇ ਹਰਿ ਕੈ ਨਾਮਿ ਵਡਾਈ ॥

ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣਾ ਕੋਈ ਹਰਿ ਕੈ ਨਾਮਿ
ਮੁਕਤਿ ਗਤਿ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

ਸਬਦਿ ਭਉ ਭੰਜਨੁ ਜਮਕਾਲ ਨਿਖੰਜਨੁ ਹਰਿ ਸੇਤੀ
ਲਿਵ ਲਾਈ ॥

ਹਰਿ ਸੁਖਦਾਤਾ ਗੁਰਮੁਖਿ ਜਾਤਾ ਸਹਜੇ ਰਹਿਆ
ਸਮਾਈ ॥੧॥

ਭਗਤਾਂ ਕਾ ਭੋਜਨੁ ਹਰਿ ਨਾਮ ਨਿਰੰਜਨੁ ਪੈਨੁਣੁ ਭਗਤਿ
ਬਡਾਈ ॥

ਨਿਜ ਘਰਿ ਵਾਸਾ ਸਦਾ ਹਰਿ ਸੇਵਨਿ ਹਰਿ ਦਰਿ ਸੋਭਾ
ਪਾਈ ॥੨॥

ਮਨਮੁਖ ਬੁਧਿ ਕਾਚੀ ਮਨੁਆ ਭੋਲੈ ਅਕਥੁ ਨ ਕਬੈ
ਕਹਾਨੀ ॥

ਗੁਰਮਤਿ ਨਿਹਚਲੁ ਹਰਿ ਮਨਿ ਵਸਿਆ ਅੰਮ੍ਰਿਤ ਸਾਚੀ
ਬਾਨੀ ॥੩॥

ਮਨ ਕੇ ਤਰੰਗ ਸਬਦਿ ਨਿਵਾਰੇ ਰਸਨਾ ਸਹਜਿ ਸੁਭਾਈ
॥

ਸਤਿਗੁਰ ਮਿਲਿ ਰਹੀਐ ਸਦ ਅਪੁਨੇ ਜਿਨਿ ਹਰਿ ਸੇਤੀ
ਲਿਵ ਲਾਈ ॥੪॥

ਮਨੁ ਸਬਦਿ ਮਰੈ ਤਾ ਮੁਕਤੋ ਹੋਵੈ ਹਰਿ ਚਰਣੀ ਚਿਤੁ
ਲਾਈ ॥

ਹਰਿ ਸਰੁ ਸਾਗਰੁ ਸਦਾ ਜਲੁ ਨਿਰਮਲੁ ਨਾਵੈ ਸਹਜਿ
ਸੁਭਾਈ ॥੫॥

ਸਬਦੁ ਵੀਚਾਰਿ ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਹਉਮੈ ਤ੍ਰਿਸਨਾ
ਮਾਰੀ ॥

ਅੰਤਰਿ ਨਿਹਕੇਵਲੁ ਹਰਿ ਰਵਿਆ ਸਭੁ ਆਤਮ ਰਾਮੁ
ਮੁਰਾਰੀ ॥੬॥

saarag mehlā 3 asatpadee-aa ghar 1

ik-oⁿkaar satgur prasaad.

man mayray har kai naam vadaa-ee.

har bin avar na jaanaa ko-ee har kai naam mukat gat
paa-ee. ||1|| rahaa-o.

sabad bha-o bhanjan jamkaal nikhnanjan har saytee
liv laa-ee.

har sukh-daatā gurmukh jaataa sehjay rahi-aa
samaa-ee. ||1||

bhagtaaⁿ kaa bhojan har naam niranjan pain^an
bhagat badaa-ee.

nij ghar vaasaa sadaa har sayvan har dar sobhaa
paa-ee. ||2||

manmukh budh kaachee manoo-aa dolai akath na
kathai kahaanee.

gurmat nihchal har man vasi-aa amrit saachee
baanee. ||3||

man kay tarang sabad nivaaray rasnaa sahj
subhaa-ee.

satgur mil rahee-ai sad apunay jin har saytee liv
laa-ee. ||4||

man sabad marai ta mukto hovai har charnee chit
laa-ee.

har sar saagar sadaa jal nirmal naavai sahj
subhaa-ee. ||5||

sabad veechaar sadaa rang raatai ha-umai trisnaa
maaree.

antar nihkayval har ravi-aa sabh aatam raam
muraaree. ||6||

ਸੇਵਕ ਸੇਵਿ ਰਹੇ ਸਚਿ ਰਾਤੇ ਜੋ ਤੇਰੈ ਮਨਿ ਭਾਣੇ ॥
ਦੁਬਿਧਾ ਮਹਲੁ ਨ ਪਾਵੈ ਜਗਿ ਝੂਠੀ ਗੁਣ ਅਵਗਣ ਨ
ਪਛਾਣੇ ॥੭॥

sayvak sayv rahay sach raatay jo tayrai man bhaanay.
dubiDhaa mahal na paavai jag jhoothee gun avgan
na pachhaanay. ||7||

ਆਪੇ ਮੇਲਿ ਲਏ ਅਕਥੁ ਕਥੀਐ ਸਚੁ ਸਬਦੁ ਸਚੁ
ਬਾਣੀ ॥
ਨਾਨਕ ਸਾਚੇ ਸਚਿ ਸਮਾਣੇ ਹਰਿ ਕਾ ਨਾਮੁ ਵਖਾਣੀ
॥੮॥੧॥

aapay mayl la-ay akath kathee-ai sach sabad sach
baanee.
naanak saachay sach samaanay har kaa naam
vakhaanee. ||8||1||

Sarang Mehla-3

Ashatpadia Ghar-1

In the previous *Ashtpadi*, Guru Ji advised us that we should reflect on the Guru's word. Then we would realize that it is one God alone who can provide us true state of fearlessness and bliss. Therefore it is only that God whom we should love and worship and no other lesser god or power. In this *Ashtpadi*, he shows us how he is instructing his own mind, what is the appropriate conduct of God's devotees, and how by meditating on God they merge in that true one Himself.

Guru Ji says: "O' my mind, one obtains (true) glory by meditating on God's Name. Therefore except for God, I do not recognize any other (lesser god or goddess), it is through God's Name that one obtains the state of salvation."(1-pause)

Describing how his Guru has helped him in this direction, he says: "(O' my mind, it is through Guru's) word that I have obtained (God), the destroyer of fears and slayer of the demon of death and have attuned my mind to God. Through Guru's grace I have realized God, the Giver of comforts, and effortlessly I remain absorbed (in His meditation)."(1)

Telling us what the most important thing for the devotees of God is and how they conduct themselves, Guru Ji says: "(O' my mind), the immaculate Name of God is the food (for the soul) of the devotees and God's praise is their wear (the means to protect their honor). By always serving (and meditating on) God, they obtain abode in their own home (the mansion of God) and obtain glory in God's court."(2)

Now Guru Ji compares and contrasts the conduct of the self-conceited people who follow the dictates of their own minds with that of the Guru's followers or those who act in accordance with Guru's advice. He says: "(O' my friends), the intellect of a self-conceited person is immature, (therefore) his or her mind always waivers and never describes (utters praises of) the indescribable gospel of God. But by following Guru's instruction one's mind becomes immovable (and unwavering) and through the nectar of the true word (of the Guru), God comes to reside in the mind."(3)

Therefore Guru Ji advises us and says: "(O' my friends), the word (of the Guru) eradicates the waves (or the wanderings) of the mind (for worldly things, and by reciting *Gurbani*) the tongue is embellished and poised. Therefore we should always remain united with our true Guru's (word) who has attuned his mind to God."(4)

Describing further the glories of (*Gurbani*) the word of the true Guru, he says: "(O' my friends), when through the (Guru's) word, one (so erases ego from one's) mind, as if

one has died (to the self), then by attuning the mind to God's feet (His Name), one gets emancipated (from evil thoughts. O' my friends), God is like an ocean, which always remains filled with immaculate water (of His Name. One who bathes in it) remains absorbed in spiritual peace and poise.”(5)

But that is not all. Describing further the merits of Guru's word, Guru Ji says: “(O' my friends), by pondering over the word (of the Guru), they who have been imbued with (God's) love, have forever stilled their ego and desire (for worldly things). Within them has come to abide the detached God, and they see that God pervading everywhere.”(6)

Now while addressing God, Guru Ji describes the conduct of the devotees who are pleasing to His mind, and what happens to those who remain imbued with duality or the love of worldly things. He says: “(O' God), the devotees who are pleasing to Your mind, remain imbued with Your true love and keep serving (and worshipping) You. (But the bride soul), who remains in duality (or love of things other than God and who) cannot discriminate between merits and faults, is considered false in the world and never obtains to the mansion (of God).”(7)

In conclusion, Guru Ji says: “Only when on His own, (God) unites us with Him that we are able to describe the indescribable through His true word (or sermon which is conveyed to us through *Gurbani*, the true speech (of the Guru). In short, O' Nanak, by uttering God's Name the true ones have merged in the eternal (God Himself).”(8-1)

The message of this *Ashtpadi* is that only by pondering over Guru's word (the *Gurbani* in *Guru Granth Sahib*), and meditating on God's Name, we can obtain peace, contentment, and emancipation from worldly affairs and evils. Therefore we should listen and act on (*Gurbani*) the word of the true Guru with such love and devotion that while meditating on the eternal God we may merge in Him.

ਸਾਰਗ ਮਹਲਾ ੩ ॥

ਮਨ ਮੇਰੇ ਹਰਿ ਕਾ ਨਾਮੁ ਅਤਿ ਮੀਠਾ ॥

ਪੰਨਾ ੧੨੩੪

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਭਉ ਭੰਜਨ ਗੁਰਮੁਖਿ ਏਕੋ
ਡੀਨਾ ॥੧॥ ਰਹਾਉ ॥

ਕੋਟਿ ਕੋਟੰਤਰ ਕੇ ਪਾਪ ਬਿਨਾਸਨ ਹਰਿ ਸਾਚਾ ਮਨਿ
ਭਾਇਆ ॥

ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਸੁਝੈ ਦੂਜਾ ਸਤਿਗੁਰਿ ਏਕੁ
ਬੁਝਾਇਆ ॥੧॥

ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਜਿਨ ਘਟਿ ਵਸਿਆ ਸਹਜੇ ਰਹੇ ਸਮਾਈ ॥

ਸਬਦਿ ਰਤੇ ਸੇ ਰੰਗਿ ਚਲੂਲੇ ਰਾਤੇ ਸਹਜਿ ਸੁਭਾਈ ॥੨॥

ਰਸਨਾ ਸਬਦੁ ਵੀਚਾਰਿ ਰਸਿ ਰਾਤੀ ਲਾਲ ਭਈ ਰੰਗੁ
ਲਾਈ ॥

ਰਾਮ ਨਾਮੁ ਨਿਹਕੇਵਲੁ ਜਾਣਿਆ ਮਨੁ ਤ੍ਰਿਪਤਿਆ ਸਾਂਤਿ
ਆਈ ॥੩॥

saarag mehlāa 3.

man mayray har kaa naam at̃ meethaa.

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janam janam kay kilvikh bha-o bhanjan gurmukh
ayko deethaa. ||1|| rahaa-o.

kot kotantar kay paap binaasan har saachaa man
bhaa-i-aa.

har bin avar na soojhai doojaa satgur ayk
bujhaa-i-aa. ||1||

paraym padaarath jin ghat vasi-aa sehjay rahay
samaa-ee.

sabad̃ ratay say rang chaloolay raatay sajh
subhaa-ee. ||2||

rasnaa sabad̃ veechaar ras raatee laal bha-ee rang
laa-ee.

raam naam nihkayval jaani-aa man tripti-aa saa^ṁ
aa-ee. ||3||

ਪੰਡਿਤ ਪਤ੍ਰਿ ਪਤ੍ਰਿ ਮੋਨੀ ਸਭਿ ਥਾਕੇ ਭ੍ਰਮਿ ਭੇਖ ਥਾਕੇ
ਭੇਖਧਾਰੀ ॥

ਗੁਰ ਪਰਸਾਦਿ ਨਿਰੰਜਨੁ ਪਾਇਆ ਸਾਚੈ ਸਬਦਿ ਵੀਚਾਰੀ
॥੪॥

ਆਵਾ ਗਉਣੁ ਨਿਵਾਰਿ ਸਚਿ ਰਾਤੇ ਸਾਚ ਸਬਦੁ ਮਨਿ
ਭਾਇਆ ॥

ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਈਐ ਜਿਨਿ ਵਿਚਹੁ ਆਪੁ
ਗਵਾਇਆ ॥੫॥

ਸਾਚੈ ਸਬਦਿ ਸਹਜੁ ਧੁਨਿ ਉਪਜੈ ਮਨਿ ਸਾਚੈ ਲਿਵ ਲਾਈ
॥

ਅਗਮ ਅਗੋਚਰੁ ਨਾਮੁ ਨਿਰੰਜਨੁ ਗੁਰਮੁਖਿ ਮੰਨਿ ਵਸਾਈ
॥੬॥

ਏਕਸ ਮਹਿ ਸਭੁ ਜਗਤੋ ਵਰਤੈ ਵਿਰਲਾ ਏਕੁ ਪਛਾਣੈ ॥
ਸਬਦਿ ਮਰੈ ਤਾ ਸਭੁ ਕਿਛੁ ਸੂਝੈ ਅਨਦਿਨੁ ਏਕੋ ਜਾਣੈ
॥੭॥

ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਸੋਈ ਜਨੁ ਬੂਝੈ ਹੋਰੁ ਕਹਣਾ ਕਥਨੁ
ਨ ਜਾਈ ॥

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸਦਾ ਬੈਰਾਗੀ ਏਕ ਸਬਦਿ ਲਿਵ
ਲਾਈ ॥੮॥੨॥

paṇḍit parh^{hi} parh^{hi} monee sabh thaakay bharam
bhaykh thakay bhaykh-Dhaaree.

gur parsaad niranjan paa-i-aa saachai sabad
veechaaree. ||4||

aavaa ga-on nivaar sach raatay saach sabad man
bhaa-i-aa.

satgur sayv sadaa sukh paa-ee-ai jin vichahu aap
gavaa-i-aa. ||5||

saachai sabad sahj Dhun upjai man saachai liv
laa-ee.

agam agochar naam niranjan gurmukh man
vasaa-ee. ||6||

aykas meh sabh jagto vartai virlee ayk pachhaanai.
sabad marai taa sabh kichh soojhai an-din ayko
jaanai. ||7||

jis no nadar karay so-ee jan boojhai hor kahn
kathan na jaa-ee.

naanak naam ratay sadaa bairaagee ayk sabad liv
laa-ee. ||8||2||

Sarang Mehla-3

In the previous *Ashtpadi*, Guru Ji advised us that it is only by pondering over Guru's word and meditating on God's Name that we can obtain peace, contentment, and emancipation from worldly affairs and evils. Therefore we should listen to and act on the word of the true Guru with such love and devotion that while meditating on the eternal God we may merge in Him. In this *Ashtpadi* again, Guru Ji tells his own mind and ours how sweet and blissful God's Name is and what kinds of virtues we acquire when under Guru's instruction, we meditate on it.

He says: "O' my mind, extremely pleasing is God's Name. Through the Guru, (they who have meditated on God's Name), have seen the one (God), who is the destroyer of sins (committed by them) birth after birth."(1-pause)

Now describing the state of mind of such a person, Guru Ji says: "(O' my friends), whom the true Guru has helped to realize the one (God), to that person except for God, no one else seems (to reside anywhere) and only the eternal (God), who is the destroyer of sins of millions (of births), seems pleasing to their mind."(1)

Continuing to describe the blessings enjoyed by those who are imbued with God's love, Guru Ji says: "(O' my friends), they in whose heart comes to abide the commodity of (God's) love, remain absorbed in a state of poise. Being deeply imbued with the love of (Guru's) word, they remain imperceptibly imbued with love (for God)."(2)

Elaborating on the merits of reflecting upon the Guru's word, he says: "(O' my friends), by reflecting on the (Guru's) word, whose tongue is imbued with the relish (of God's Name; it is so) imbued with (God's) love (as if it) has been dyed deep red (in His love). The person,

who) has realized the immaculate God's Name, that person's mind is satiated and rests in peace.”(3)

Now telling us, how reflecting on Guru's word is more effective than any ritualistic worship, Guru Ji says: “(O' my friends), the pundits have got tired reading (holy books), the silent sages (are tired of remaining silent), and all the adopters of holy garbs have exhausted themselves wandering in doubt, (but didn't obtain God. On the other hand), by Guru's grace, one who has reflected on the true word (of God's Name) has obtained the immaculate God.”(4)

Describing the blessings obtained by such people to whom the true word (of God's) Name sounds pleasing, Guru Ji says: “(O' my friends), they to whose mind the true word (of God's Name) seems pleasing, get rid of their coming and going (or cycle of birth and death) and remain imbued with the love of the eternal (God. In this way, by following and) serving that true Guru they, who have eradicated their self-conceit, have obtained peace.”(5)

Elaborating on the merits of meditating on the true word of God's Name, he says: “(O' my friends, by focusing on) the true word (of God's Name), a melody of equipoise wells up (in one's mind, by virtue of which one) keeps one's mind attuned to the eternal (God. In this way) a Guru's follower enshrines the immaculate Name of the incomprehensible and unfathomable (God) in the mind.”(6)

Making an observation, Guru Ji says: “(O' my friends), the entire world is contained in one (God), but only a rare person recognizes that one (God. By reflecting on *Gurbani*, if one erases one's self-conceit and) dies to the world, that one understands everything and then day and night recognizes the one (God, behind everything).”(7)

In conclusion, Guru Ji says: “(O' my friends), that one alone realizes (God) on whom (God) shows His grace, nothing else can be said or described. (In short), O' Nanak, they who are imbued with (God's) Name always remain detached (from worldly affairs) and remain attuned to the one word (of God's Name).”(1-2)

The message of this *shabad* is that if we want to enjoy the relish of nectar of God and want to enjoy a state of peace and bliss, then we should reflect on the Guru's word (the *Gurbani* as contained in *Guru Granth Sahib*), erase our ego and remain attuned to the love of the One God.

ਸਾਰਗ ਮਹਲਾ ੩ ॥

ਮਨ ਮੇਰੇ ਹਰਿ ਕੀ ਅਕਥ ਕਹਾਣੀ ॥

ਹਰਿ ਨਦਰਿ ਕਰੇ ਸੋਈ ਜਨੁ ਪਾਏ ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਜਾਣੀ
॥੧॥ ਰਹਾਉ ॥

ਹਰਿ ਗਹਿਰ ਗੰਭੀਰੁ ਗੁਣੀ ਗਹੀਰੁ ਗੁਰ ਕੈ ਸਬਦਿ
ਪਛਾਨਿਆ ॥

ਬਹੁ ਬਿਧਿ ਕਰਮ ਕਰਹਿ ਭਾਇ ਦੂਜੈ ਬਿਨੁ ਸਬਦੈ
ਬਉਰਾਨਿਆ ॥੧॥

ਹਰਿ ਨਾਮਿ ਨਾਵੈ ਸੋਈ ਜਨੁ ਨਿਰਮਲੁ ਫਿਰਿ ਮੈਲਾ ਮੂਲਿ
ਨ ਹੋਈ ॥

saarag mehlā 3.

man mayray har kee akath kahaanee.

har naḁar karay so-ee jan paa-ay gurmukh virlai
jaanee. ||1|| rahaa-o.

har gahir gambheer gunee gaheer gur kai sabad
pachhaani-aa.

baho biḁh karam karahi bhaa-ay doojai bin
sadbai ba-uraani-aa. ||1||

har naam naavai so-ee jan nirmal fir mailaa mool
na ho-ee.

ਨਾਮ ਬਿਨਾ ਸਭੁ ਜਗੁ ਹੈ ਮੈਲਾ ਦੂਜੈ ਭਰਮਿ ਪਤਿ ਖੋਈ
॥੨॥

naam binaa sabh jag hai mailaa doojai bharam
pat k̄ho-ee. ||2||

ਕਿਆ ਦ੍ਰਿੜਾਂ ਕਿਆ ਸੰਗ੍ਰਹਿ ਤਿਆਗੀ ਮੈ ਤਾ ਬੂਝ ਨ
ਪਾਈ ॥
ਹੋਹਿ ਦਇਆਲੁ ਕ੍ਰਿਪਾ ਕਰਿ ਹਰਿ ਜੀਉ ਨਾਮੋ ਹੋਇ ਸਖਾਈ
॥੩॥

ki-aa d̄arirh-aaⁿ ki-aa sangrahi t̄i-aagee mai t̄aa
boojh na paa-ee.
hohi d̄a-i-aal kirpaa kar har jee-o naamo ho-ay
sakh̄aa-ee. ||3||

ਸਚਾ ਸਚੁ ਦਾਤਾ ਕਰਮ ਬਿਧਾਤਾ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਨਾਇ
ਲਾਏ ॥
ਗੁਰੁ ਦੁਆਰੈ ਸੋਈ ਬੂਝੈ ਜਿਸ ਨੇ ਆਪਿ ਬੁਝਾਏ ॥੪॥

sachaa sach d̄aat̄aa karam biD̄haat̄aa jis b̄haavai
t̄is naa-ay laa-ay.
guroo d̄u-aarai so-ee boojh̄ai jis no aap
bujh̄aa-ay. ||4||

ਦੇਖਿ ਬਿਸਮਾਦੁ ਇਹੁ ਮਨੁ ਨਹੀ ਚੇਤੇ ਆਵਾ ਗਉਣੁ ਸੰਸਾਰਾ
॥
ਸਤਿਗੁਰੁ ਸੇਵੈ ਸੋਈ ਬੂਝੈ ਪਾਏ ਮੋਖ ਦੁਆਰਾ ॥੫॥

d̄aykh bismaad ih man nahee chayt̄ay aavaa
ga-on sansaaraa.
satgur sayvay so-ee boojh̄ai paa-ay mokh
d̄u-aaraa. ||5||

ਜਿਨ੍ ਦਰੁ ਸੂਝੈ ਸੇ ਕਦੇ ਨ ਵਿਗਾੜਹਿ ਸਤਿਗੁਰਿ ਬੂਝ
ਬੁਝਾਈ ॥
ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਕਿਰਤਿ ਕਮਾਵਹਿ ਆਵਣ ਜਾਣੁ ਰਹਾਈ
॥੬॥

jinⁿ d̄ar soojh̄ai say kad̄ay na vigaarh̄eh satgur
boojh bujh̄aa-ee.
sach sanjam karⁿee kirat̄ kamaaveh aavan̄ jaan̄
rahaa-ee. ||6||

ਸੇ ਦਰਿ ਸਾਚੈ ਸਾਚੁ ਕਮਾਵਹਿ ਜਿਨ ਗੁਰਮੁਖਿ ਸਾਚੁ ਅਧਾਰਾ
॥

say d̄ar saachai saach kamaaveh jin gurmukh
saach aD̄haaraa.

ਪੰਨਾ ੧੨੩੫

ਮਨਮੁਖ ਦੂਜੈ ਭਰਮਿ ਭੁਲਾਏ ਨਾ ਬੂਝਹਿ ਵੀਚਾਰਾ
॥੭॥

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manmukh doojai bharam b̄hulaa-ay naa boojh̄eh
veechaaraa. ||7||

ਆਪੇ ਗੁਰਮੁਖਿ ਆਪੇ ਦੇਵੈ ਆਪੇ ਕਰਿ ਕਰਿ ਵੇਖੈ ॥

aapay gurmukh aapay d̄ayvai aapay kar kar
vaykhai.

ਨਾਨਕ ਸੇ ਜਨ ਬਾਇ ਪਏ ਹੈ ਜਿਨ ਕੀ ਪਤਿ ਪਾਵੈ ਲੋਖੈ
॥੮॥੩॥

naanak say jan thaa-ay pa-ay hai jin kee pat̄
paavai laykhai. ||8||3||

Sarang Mehla-3

Guru Ji concluded the previous *Ashtpadi*, saying: “That one alone realizes (God) on whom (God) shows His grace, nothing else can be said or described. They, who are imbued with (God’s) Name, always remain detached from worldly affairs.” In this *Ashtpadi*, he elaborates on these concepts and tells us who those are who obtain honor in God’s court.

First addressing his own mind and indirectly us, Guru Ji says: “O’ my mind, indescribable (and unending) is the discourse of God. Only the one on whom (God) shows His mercy obtains (the gift of understanding Him). But only a rare Guru’s follower has understood (this thing).”(1-pause)

Describing how important is the Guru’s word in understanding God, Guru Ji says: “(O’ my friends), God is like an unfathomably deep ocean of virtues only through the Guru’s word is He recognized. Swayed by duality, they who perform ritualistic deeds in many ways, without (reflecting on Guru’s) word, keep wandering.”(1)

Next emphasizing the importance of meditating on God's Name, Guru Ji says: "(O' my friends, that person) alone is immaculate, who bathes in (meditates on God's) Name, and never gets soiled (with sins) again. Without Name, the entire world is soiled (with sins), and wandering in duality (the love of things other than God), loses honor."(2)

But we often don't realize the importance of God's Name and keep running after short-lived false worldly pleasures. Acknowledging this fact on our behalf, Guru Ji says: "(O' God), I don't know, what I should firmly instill in my mind, what (merits) should I amass and what (faults) should I renounce? I have not acquired this understanding (at all). But, O' my respect worthy God, if becoming gracious, You show mercy (then I would understand that in the end) it is God's Name which becomes (our true) helper."(3)

However once again emphasizing God's free will regarding whom He wants to bless with the gift of His Name or any other boon, Guru Ji says: "(O' my friends), that true and eternal God alone is the Giver of fruits based on our past deeds. Whomsoever He wishes, He yokes to (meditating on His) Name. But coming to the Guru's door, that person alone understands (this thing) whom He Himself imparts this understanding."(4)

Commenting further on the ignorant nature of human beings, Guru Ji says: "(O' my friends), even after seeing the wonders (of God, and the nature) of the world that it keeps coming and going, this mind doesn't remember (God). Only the one who serves (and reflects on the word of) the true Guru realizes (this thing and) finds the door to salvation."(5)

Describing the conduct of such persons and the blessings obtained by them, Guru Ji says: "They who know about the court of God to them the true Guru has given such understanding, that they never spoil their life (by following sinful ways). They live a life of truth, self-control, and honest deeds, therefore their coming and going ends."(6)

Comparing the conduct of the self-conceited persons and those who follow the Guru, he says: "(O' my friends), they who, by Guru's grace make the eternal (God) their support, practice truth and are held true (and honorable) in the court of the eternal God. But the self-conceited are lost in doubt and duality and do not understand the right way of life."(7)

However Guru Ji concludes the *shabad* by once again stressing God's will in everything. He says: "(O' my friends), on His own (God) gives (any one the gift of His Name) through the Guru and He Himself does and looks over every deed (of His). O' Nanak, they alone have reached their (rightful) place (and are approved in His court), whose honor He Himself takes into account (and considers worth saving)."(8-3)

The message of this *Ashtpadi* is that we should understand that indescribable and unperceivable is the gospel of God and we cannot obtain Him by any rituals or worship. We realize this thing only when God Himself shows His mercy on us through the Guru. Reflecting on (*Gurbani*) the Guru's word, we should try to live a life of truth and self-control so that God may bless us with the gift of His Name and save our honor in His court.

ਸਾਰਗ ਮਹਲਾ ੫ ਅਸਟਪਦੀਆ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੁਸਾਈ ਪਰਤਾਪ ਤੁਹਾਰੇ ਡੀਠਾ ॥

saarag mehlāa 5 asatpadee-aa ghar 1

ik-oṁkaar satgur pargaad.

gusaa-eeṁ parṭaap tuhaaro deethaa.

ਕਰਨ ਕਰਾਵਨ ਉਪਾਇ ਸਮਾਵਨ ਸਗਲ ਛਤ੍ਰਪਤਿ
ਬੀਠਾ ॥੧॥ ਰਹਾਉ ॥

karan karaavan upaa-ay samaavan sagal chhatarpat
beethaa. ||1|| rahaa-o.

ਰਾਣਾ ਰਾਉ ਰਾਜ ਭਏ ਰੰਕਾ ਉਨਿ ਝੂਠੇ ਕਹਣੁ
ਕਹਾਇਓ ॥

raaṇaa raa-o raaj bha-ay rankaa un jhoothay kahaṇ
kahaa-i-o.

ਹਮਰਾ ਰਾਜਨੁ ਸਦਾ ਸਲਾਮਤਿ ਤਾ ਕੇ ਸਗਲ ਘਟਾ
ਜਸੁ ਗਾਇਓ ॥੧॥

hamraa raajan sadaa salaamat taa ko sagal ghataa
jas gaa-i-o. ||1||

ਉਪਮਾ ਸੁਨਹੁ ਰਾਜਨ ਕੀ ਸੰਤਹੁ ਕਹਤ ਜੇਤ ਪਾਹੂਚਾ
॥

upmaa sunhu raajan kee sanṭahu khat jayt
paahoochaa.

ਬੇਸੁਮਾਰ ਵਡ ਸਾਹ ਦਾਤਾਰਾ ਉਚੇ ਹੀ ਤੇ ਉਚਾ ॥੨॥

baysumaar vad saah daataaraa oochay hee tay
oochaa. ||2||

ਪਵਨਿ ਪਰੋਇਓ ਸਗਲ ਅਕਾਰਾ ਪਾਵਕ ਕਾਸਟ ਸੰਗੇ
॥

pavan paro-i-o sagal akaaraa paavak kaasat sangay.

ਨੀਰੁ ਧਰਣਿ ਕਰਿ ਰਾਖੇ ਏਕਤ ਕੋਇ ਨ ਕਿਸ ਹੀ
ਸੰਗੇ ॥੩॥

neer Dharan kar raakhay aykat ko-ay na kis hee
sangay. ||3||

ਘਟਿ ਘਟਿ ਕਥਾ ਰਾਜਨ ਕੀ ਚਲੈ ਘਰਿ ਘਰਿ ਤੁਝਹਿ
ਉਮਾਰਾ ॥

ghat ghat katha raajan kee chaalai ghar ghar
tujheh omaahaa.

ਜੀਅ ਜੰਤ ਸਭਿ ਪਾਛੈ ਕਰਿਆ ਪ੍ਰਥਮੇ ਰਿਜਕੁ ਸਮਾਰਾ
॥੪॥

jee-a jant sabh paachhai kari-aa parathmay rijak
samaahaa. ||4||

ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਆਪੇ ਕਰਣਾ ਮਸਲਤਿ ਕਾਹੂ
ਦੀਨੀ ॥

jo kichh karnaa so aapay karnaa maslat kaahoo
deen^{ee}.

ਅਨਿਕ ਜਤਨ ਕਰਿ ਕਰਹ ਦਿਖਾਏ ਸਾਚੀ ਸਾਖੀ
ਚੀਨੀ ॥੫॥

anik jatan kar karah dikhaa-ay saachee saakhee
cheen^{ee}. ||5||

ਹਰਿ ਭਗਤਾ ਕਰਿ ਰਾਖੇ ਅਪਨੇ ਦੀਨੀ ਨਾਮੁ ਵਡਾਈ
॥

har bhagtaa kar raakhay apnay deenee naam
vadaa-ee.

ਜਿਨਿ ਜਿਨਿ ਕਰੀ ਅਵਗਿਆ ਜਨ ਕੀ ਤੇ ਤੈ ਦੀਏ
ਰੁਣਾਈ ॥੬॥

jin jin karee avgi-aa jan kee tay taiⁿ dee-ay
rurh^{aa}-ee. ||6||

ਮੁਕਤਿ ਭਏ ਸਾਧਸੰਗਤਿ ਕਰਿ ਤਿਨ ਕੇ ਅਵਗਨ ਸਭਿ
ਪਰਹਰਿਆ ॥

mukat bha-ay saaDhsangat kar tin kay avgan sabh
parhari-aa.

ਤਿਨ ਕਉ ਦੇਖਿ ਭਏ ਕਿਰਪਾਲਾ ਤਿਨ ਭਵ ਸਾਗਰੁ
ਤਰਿਆ ॥੭॥

tin ka-o daykh bha-ay kirpaalaa tin bhav saagar
tari-aa. ||7||

ਹਮ ਨਾਨ੍ਹੇ ਨੀਚ ਤੁਮੇ ਬਡ ਸਾਹਿਬ ਕੁਦਰਤਿ ਕਉਣ
ਬੀਚਾਰਾ ॥

ham naan^{ay} neech tum^{ay} bad saahib kudrat ka-un
beecharaa.

ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਗੁਰ ਦਰਸ ਦੇਖੇ ਨਾਨਕ ਨਾਮੁ
ਅਧਾਰਾ ॥੮॥੧॥

man tan seetal gur daras daykhay naanak naam
aDhaaraa. ||8||1||

Sarang Mehla-5

Ashatpadi Ghar-1

In the opening lines of the previous *Ashtpadi*, Guru Ji stated that indescribable is the discourse of God. Only that one, on whom (God) shows His mercy, obtains (the gift of understanding His secret). In this *Ashtpadi* again, he marvels at the amazing glory of

God and notes how even the greatest kings and rulers fade away before His power and magnificence.

So praising God, he says: “O’ Master of the universe, I have seen Your magnificence. You are (capable) of doing and getting done or creating and destroying (everything). You are sitting as a king among all (creatures).”(1-pause)

Stating how short-lived and insignificant are all the kings and rulers of the world in comparison to God, Guru Ji says: “(O’ my friends, many times the ordinary) chiefs, kings, and emperors (of the world) have become paupers, (actually) they have falsely called and got called (kings). But my King is everlasting. All creatures sing His glory.”(1)

Next inviting us to listen to the praise of God, Guru Ji says: “O’ saints, listen to the praise of (God) the King. All those who utter His praise reach (His mansion). Infinite and highest of the high is that great King and Benefactor.”(2)

Now giving a few examples of God’s amazing power, Guru Ji says: “(O’ my friends, God has made all creatures dependent on the air they breathe, as if He) has woven all the worldly forms around the thread of air, has kept the fire and wood together. (Similarly) He has kept both water and land together, (even though) none of these is (a true) companion of the other, (yet one cannot harm the other. Water cannot dissolve land and fire cannot burn the wood).”(3)

Elaborating on the glory of God, Guru Ji says: “(O’ my friends), in each and every heart is going on the discourse (praise) of that King. “(O’ God), in every heart is the zeal for (seeing) You. (You are so great and thoughtful, that) You first provide for their sustenance and after that You create the creatures and beings.”(4)

Commenting on another unique quality of God, Guru Ji says: “(O’ my friends, after) reflecting on the true evidence, (I have realized that one may) make and exhibit innumerable efforts (to change things according to one’s desires, but) whatever (God) has to do, He has done it all by Himself, and hasn’t consulted with anybody (for His doings).”(5)

Now cautioning us against ever trying to hurt His devotees, Guru Ji says: “(O’ my friends), extending His hand (God) has protected His devotees and blessed them with the glory of (His) Name. (O’ God), whosoever has insulted the devotees, You have drowned (them in the sea of evils).”(6)

On the other hand, describing the blessings obtained by those who have respectfully joined the society of saints, Guru Ji says: “By associating with the company of saints (even the sinners) have become free (of evils, because God) has destroyed all their faults. Seeing them (singing His praises in the holy congregation, God) has become gracious and they have crossed over the dreadful (worldly) ocean (and have been emancipated from the rounds of birth and death).”(7)

Guru Ji humbly concludes the *shabad* by saying: “(O’ God), we are low and insignificant (creatures), but You are the mighty Master. How can we reflect on Your expanse? Nanak says that upon seeing the sight of the Guru, (one’s) mind and body get soothed, (and one obtains) the support of (Your) Name.”(8-1)

The message of this *shabad* is that the glory and power of all worldly kings, rulers, and presidents is illusory. But kingdom of God is eternal. He saves His devotees as His own and destroys those who show disrespect to His devotees. Therefore joining the congregation of such holy people we should also sing God's praises so that He may emancipate and ferry us also across the worldly ocean of *Maya*

ਸਾਰਗ ਮਹਲਾ ੫ ਅਸਟਪਦੀ ਘਰੁ ੬

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅਗਮ ਅਗਾਧਿ ਸੁਨਹੁ ਜਨ ਕਥਾ ॥

ਪਾਰਬ੍ਰਹਮ ਕੀ ਅਚਰਜ ਸਭਾ ॥੧॥ ਰਹਾਉ ॥

ਸਦਾ ਸਦਾ ਸਤਿਗੁਰ ਨਮਸਕਾਰ ॥

ਗੁਰ ਕਿਰਪਾ ਤੇ ਗੁਨ ਗਾਇ ਅਪਾਰ ॥

ਮਨ ਭੀਤਰਿ ਹੋਵੈ ਪਰਗਾਸੁ ॥

ਗਿਆਨ ਅੰਜਨੁ ਅਗਿਆਨ ਬਿਨਾਸੁ ॥੧॥

ਮਿਤਿ ਨਾਹੀ ਜਾ ਕਾ ਬਿਸਥਾਰੁ ॥

ਸੋਭਾ ਤਾ ਕੀ ਅਪਰ ਅਪਾਰ ॥

ਅਨਿਕ ਰੰਗ ਜਾ ਕੇ ਗਨੇ ਨ ਜਾਹਿ ॥

ਸੋਗ ਹਰਖ ਦੁਹਹੂ ਮਹਿ ਨਾਹਿ ॥੨॥

ਅਨਿਕ ਬ੍ਰਹਮੇ ਜਾ ਕੇ ਬੇਦ ਧੁਨਿ ਕਰਹਿ ॥

ਅਨਿਕ ਮਹੇਸ ਬੈਸਿ ਧਿਆਨੁ ਧਰਹਿ ॥

ਪੰਨਾ ੧੨੩੬

ਅਨਿਕ ਪੁਰਖ ਅੰਸਾ ਅਵਤਾਰ ॥

ਅਨਿਕ ਇੰਦ੍ਰ ਉਭੇ ਦਰਬਾਰ ॥੩॥

ਅਨਿਕ ਪਵਨ ਪਾਵਕ ਅਰੁ ਨੀਰ ॥

ਅਨਿਕ ਰਤਨ ਸਾਗਰ ਦਧਿ ਖੀਰ ॥

ਅਨਿਕ ਸੂਰ ਸਸੀਅਰ ਨਖਿਆਤਿ ॥

ਅਨਿਕ ਦੇਵੀ ਦੇਵਾ ਬਹੁ ਭਾਂਤਿ ॥੪॥

ਅਨਿਕ ਬਸੁਧਾ ਅਨਿਕ ਕਾਮਧੇਨ ॥

ਅਨਿਕ ਪਾਰਜਾਤ ਅਨਿਕ ਮੁਖਿ ਬੇਨ ॥

ਅਨਿਕ ਅਕਾਸ ਅਨਿਕ ਪਾਤਾਲ ॥

ਅਨਿਕ ਮੁਖੀ ਜਪੀਐ ਗੋਪਾਲ ॥੫॥

ਅਨਿਕ ਸਾਸਤ੍ਰ ਸਿਮ੍ਰਿਤਿ ਪੁਰਾਨ ॥

ਅਨਿਕ ਜੁਗਤਿ ਹੋਵਤ ਬਖਿਆਨ ॥

ਅਨਿਕ ਸਰੋਤੇ ਸੁਨਹਿ ਨਿਧਾਨ ॥

ਸਰਬ ਜੀਅ ਪੂਰਨ ਭਗਵਾਨ ॥੬॥

ਅਨਿਕ ਧਰਮ ਅਨਿਕ ਕੁਮੇਰ ॥

ਅਨਿਕ ਬਰਨ ਅਨਿਕ ਕਨਿਕ ਸੁਮੇਰ ॥

ਅਨਿਕ ਸੇਖ ਨਵਤਨ ਨਾਮੁ ਲੇਹਿ ॥

ਪਾਰਬ੍ਰਹਮ ਕਾ ਅੰਤੁ ਨ ਤੋਹਿ ॥੭॥

ਅਨਿਕ ਪੁਰੀਆ ਅਨਿਕ ਤਹ ਖੰਡ ॥

saarag mehlā 5 asatpadee ghar 6

ik-oṁkaar satgur parsaad.

agam agaaDh sunhu jan katha.

paarbarahm kee achraj sabhaa. ||1|| rahaa-o.

sadaa sadaa satgur namaskaar.

gur kirpaa tay gun gaa-ay apaar.

man bheetar hovai pargaas.

gi-aan anjan agi-aan binaas. ||1||

mit naahee jaa kaa bisthaar.

sobhaa taa kee apar apaar.

anik rang jaa kay ganay na jaahi.

sog harakh duhhoo meh naahi. ||2||

anik barahmay jaa kay bayd Dhun karahi.

anik mahays bais Dhi-aan Dhareh.

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anik purakh ansaa avtaar.

anik indar oobhay darbaar. ||3||

anik pavan paavak ar neer.

anik ratan saagar daDh kheer.

anik soor sasee-ar nakhi-aat.

anik dayvee dayvaa baho bhaaṯ. ||4||

anik basuDhaa anik kaamDhayan.

anik paarjaat anik mukh bayn.

anik akaas anik paataal.

anik mukhee japee-ai gopaal. ||5||

anik saastar simrit puraan.

anik jugat hovat bakhi-aan.

anik sarotay suneh niDhaan.

sarab jee-a pooran bhagvaan. ||6||

anik Dharam anik kumayr.

anik baran anik kanik sumayr.

anik saykh navtan naam layhi.

paarbarahm kaa ant na tayhi. ||7||

anik puree-aa anik tah khand.

ਅਨਿਕ ਰੂਪ ਰੰਗ ਬ੍ਰਹਮੰਡ ॥
ਅਨਿਕ ਬਨਾ ਅਨਿਕ ਫਲ ਮੂਲ ॥
ਆਪਹਿ ਸੂਖਮ ਆਪਹਿ ਅਸਥੂਲ ॥੮॥

anik roop rang barahmand.
anik banaa anik fal mool.
aapeh sookham aapeh asthool. ||8||

ਅਨਿਕ ਜੁਗਾਦਿ ਦਿਨਸ ਅਰੁ ਰਾਤਿ ॥
ਅਨਿਕ ਪਰਲਉ ਅਨਿਕ ਉਤਪਾਤਿ ॥
ਅਨਿਕ ਜੀਅ ਜਾ ਕੇ ਗ੍ਰਿਹ ਮਾਹਿ ॥
ਰਮਤ ਰਾਮ ਪੂਰਨ ਸ੍ਰਬ ਠਾਂਡਿ ॥੯॥

anik jugaad dinas ar raat.
anik parla-o anik utpaat.
anik jee-a jaa kay garih maahi.
ramat raam pooran sarab thaaⁿ-ay. ||9||

ਅਨਿਕ ਮਾਇਆ ਜਾ ਕੀ ਲਖੀ ਨ ਜਾਇ ॥
ਅਨਿਕ ਕਲਾ ਖੇਲੈ ਹਰਿ ਰਾਇ ॥
ਅਨਿਕ ਧੁਨਿਤ ਲਲਿਤ ਸੰਗੀਤ ॥
ਅਨਿਕ ਗੁਪਤ ਪ੍ਰਗਟੇ ਤਹ ਚੀਤ ॥੧੦॥

anik maa-i-aa jaa kee lakhee na jaa-ay.
anik kalaa khaylai har raa-ay.
anik Dhuniṭ lalit sangeet.
anik gupat pargatay tah cheet. ||10||

ਸਭ ਤੇ ਉਚ ਭਗਤ ਜਾ ਕੈ ਸੰਗਿ ॥
ਆਠ ਪਹਰ ਗੁਨ ਗਾਵਹਿ ਰੰਗਿ ॥
ਅਨਿਕ ਅਨਾਹਦ ਆਨੰਦ ਝੁਨਕਾਰ ॥
ਉਆ ਰਸ ਕਾ ਕਛੁ ਅੰਤੁ ਨ ਪਾਰ ॥੧੧॥

sabh tay ooch bhagat jaa kai sang.
aath pahar gun gaavahi rang.
anik anaahad aanand jhunkaar.
u-aa ras kaa kachh ant na paar. ||11||

ਸਤਿ ਪੁਰਖੁ ਸਤਿ ਅਸਥਾਨੁ ॥
ਉਚ ਤੇ ਉਚ ਨਿਰਮਲ ਨਿਰਬਾਨੁ ॥
ਅਪੁਨਾ ਕੀਆ ਜਾਨਹਿ ਆਪਿ ॥
ਆਪੇ ਘਟਿ ਘਟਿ ਰਹਿਓ ਬਿਆਪਿ ॥
ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਨਾਨਕ ਦਇਆਲ ॥
ਜਿਨਿ ਜਪਿਆ ਨਾਨਕ ਤੇ ਭਏ ਨਿਹਾਲ ॥੧੨॥੧੨॥੨੩॥੨੪॥

sat purakh sat asthaan.
ooch tay ooch nirmal nirbaan.
apunaa kee-aa jaaneh aap.
aapay ghat ghat rahi-o bi-aap.
kirpaa niDhaan naanak da-i-aal.
jin japi-aa naanak tay bha-ay nihaal. ||12||1||2||2||3||7||

Sarang Mehla-5 Ashtpadi

In the previous *Ashtpadi*, Guru Ji told us that the glory and power of all worldly kings, rulers, and presidents is illusory. But the kingdom of God is eternal. In this *Ashtpadi*, he describes how vast and limitless is the kingdom of God, and He is not the king of just one city, state, country or world, but the unrivalled king of millions of universes, and whose glory is being sung by myriads of singers, gods, goddesses, and creatures.

Therefore addressing us, Guru Ji says: “O’ devotees (of God), listen to the discourse of that incomprehensible and unfathomable (God). Astonishing is the court of the all-pervading God.”(1-pause)

But before starting to narrate the limitless gospel of God, he advises us and says: “(O’ devotees), ever and forever bow to the true Guru, (because by) singing praises of the infinite (God) through Guru’s grace, the (light of divine knowledge) shines in the mind. The eye powder of (divine) knowledge destroys the (darkness) of ignorance.”(1)

Guru Ji begins to utter God’s praises by saying: “(O’ devotees), boundless and limitless is (that God’s) glory, whose expanse has no limit; whose innumerable wonders cannot be counted, (and) is beyond both happiness and sorrow.”(2)

According to Hindu mythology, god *Brahma* has uttered the *Vedas* in God's praise and god *Shiva* meditates on Him. Regarding such beliefs, Guru Ji says: "(O' saints, it is not just one *Brahma* or one god who praises or meditates on Him, but) innumerable are the (gods like) *Brahma* who are uttering melodies of *Vedas*. Myriads are (gods like) *Shiva* who meditate on Him. There are myriads of gods who are His tiny incarnations. Millions of (gods like) *Indira* are standing at His door (waiting for His command)."(3)

Now talking about the natural phenomena, Guru Ji says: "(O' saints), innumerable are the airs, fires, and waters, countless are the oceans full of jewels, yogurts, and milk. Myriads are the suns, moons, and planets, and innumerable are gods and goddesses (created by Him)."(4)

Stating some facts, which the scientists are now discovering after hundreds of years, Guru Ji says: "(O' saints), countless are the earths and myriad are the *Kaam dhens* (the wish fulfilling cows). Myriads are the *Paarjaats* (the wish fulfilling trees) and myriads (are the *Krishnas*, who are playing) flutes. Innumerable are the skies, the underworlds. Innumerable are the tongues which are reciting God's Name."(5)

Commenting on the holy books and how myriads of people are listening to God's praise, Guru Ji says: "(O' devotees), myriads are the (holy books like) *Shastras*, *Simritis*, and *Puranas*, and in countless ways, sermons are being delivered (on Him). Myriads are the audience who are listening (to these discourses on the) Treasure of virtues. That perfect God is pervading in all creatures."(6)

Commenting further on many Hindu beliefs, Guru Ji says: "(O' dear saints, there is not just one, but) myriads are judges of righteousness, and myriads of *Kumers* (or gods of wealth). Countless are the *Varunas* (the gods of sea), and myriads are gold mountains like *Sumer*. Myriads of *Shesnaags* (the king cobras), which daily utter God's new names, (according to His qualities), but still cannot reach the end (of qualities) of the all-pervading God."(7)

Next talking about the speculations about other worlds, Guru Ji says: "(O' dear saints), myriads are the towns and myriads the continents. Of myriad forms and colors are His universes. Countless are the forests and countless are the fruits and the roots. He Himself is manifest and Himself unmanifest."(8)

Continuing his comments, Guru Ji says: "(O' dear saints), countless have been the ages, and countless have been the days and nights. Countless have been destructions, and countless have been creations. (That God is such a householder) in whose home (the world) are countless of beings and the all-pervading God is fully pervading in all places."(9)

Guru Ji adds: "(O' dear saints, that God is such) the myriads of kinds of whose *Maya* (the worldly riches and power) cannot be understood. That God and King amuses Himself by using myriads of powers. Myriads of melodious tunes are being played (in His court), and myriads of secret scribes (of deeds) are openly seen sitting there." (10)

Elaborating on the bliss of divine music being played in God's court, Guru Ji says: "(O' dear saints, that) God is the highest of all, with whom abide His devotees. At all times they keep singing His praises with love. Myriads of blissful tunes of non-stop melodies keep playing at His door. There is no end or limit to the relish (of that bliss)."(11)

In closing, Guru Ji says: “(O’ dear saints), eternal is the abode of that eternal being. He is highest of high, immaculate and detached. He alone knows (about the world), which He has made. He Himself is pervading in each and every heart. O’ the Treasure of kindness and merciful Master of Nanak, they who have meditated on You, Nanak (says) they have been blessed.”(12-1-2-2-3-7)

The message of this *shabad* is that if we want to achieve true peace and bliss we should meditate only upon that God in whose court millions of lesser gods, goddesses and prophets are singing His praises, and who rules over myriads of kings and emperors.

Detail of Ashtpadis by:

Guru Nanak Dev Ji=2, Guru Amar Das Ji=3, Guru Arjun Dev Ji=2, Total =7

ਸਾਰਗ ਛੰਤ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਭ ਦੇਖੀਐ ਅਨਭੈ ਕਾ ਦਾਤਾ ॥

ਘਟਿ ਘਟਿ ਪੂਰਨ ਹੈ ਅਲਿਪਾਤਾ ॥

ਘਟਿ ਘਟਿ ਪੂਰਨੁ ਕਰਿ ਬਿਸਥੀਰਨੁ ਜਲ ਤਰੰਗ
ਜਿਉ ਰਚਨੁ ਕੀਆ ॥

ਹਭਿ ਰਸ ਮਾਣੇ ਭੋਗ ਘਟਾਣੇ ਆਨ ਨ ਬੀਆ ਕੋ
ਬੀਆ ॥

ਹਰਿ ਰੰਗੀ ਇਕ ਰੰਗੀ ਠਾਕੁਰੁ ਸੰਤਸੰਗਿ ਪ੍ਰਭੁ ਜਾਤਾ
॥

ਨਾਨਕ ਦਰਸਿ ਲੀਨਾ ਜਿਉ ਜਲ ਮੀਨਾ ਸਭ
ਦੇਖੀਐ ਅਨਭੈ ਕਾ ਦਾਤਾ ॥੧॥

ਕਉਨ ਉਪਮਾ ਦੇਉ ਕਵਨ ਬਡਾਈ ॥

ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਸੁਖ ਠਾਈ ॥

ਪੂਰਨ ਮਨਮੋਹਨ ਘਟ ਘਟ ਸੋਹਨ ਜਬ ਖਿੰਦੈ ਤਬ
ਛਾਈ ॥

ਪੰਨਾ ੧੨੩੭

ਕਿਉ ਨ ਅਰਾਧਹੁ ਮਿਲਿ ਕਰਿ ਸਾਧਹੁ ਘਰੀ
ਮੁਹਤਕ ਬੇਲਾ ਆਈ ॥

ਅਰਬੁ ਦਰਬੁ ਸਭੁ ਜੋ ਕਿਛੁ ਦੀਸੈ ਸੰਗਿ ਨ ਕਛਹੁ
ਜਾਈ ॥

ਕਹੁ ਨਾਨਕ ਹਰਿ ਹਰਿ ਆਰਾਧਹੁ ਕਵਨ ਉਪਮਾ
ਦੇਉ ਕਵਨ ਬਡਾਈ ॥੨॥

ਪ੍ਰਭੁਉ ਸੰਤ ਮੇਰੇ ਠਾਕੁਰੁ ਕੈਸਾ ॥

ਹੀਉ ਅਰਾਪਉ ਦੇਹੁ ਸਦੇਸਾ ॥

ਦੇਹੁ ਸਦੇਸਾ ਪ੍ਰਭ ਜੀਉ ਕੈਸਾ ਕਹ ਮੋਹਨ ਪਰਵੇਸਾ
॥

ਅੰਗ ਅੰਗ ਸੁਖਦਾਈ ਪੂਰਨ ਬ੍ਰਹਮਾਈ ਥਾਨ
ਥਾਨੰਤਰ ਦੋਸਾ ॥

ਬੰਧਨ ਤੇ ਮੁਕਤਾ ਘਟਿ ਘਟਿ ਜੁਗਤਾ ਕਹਿ ਨ
ਸਕਉ ਹਰਿ ਜੈਸਾ ॥

ਦੇਖਿ ਚਰਿਤ ਨਾਨਕ ਮਨੁ ਮੋਹਿਓ ਪੂਛੈ ਦੀਨੁ ਮੇਰੇ
ਠਾਕੁਰੁ ਕੈਸਾ ॥੩॥

saarag chhant mehlaa 5

ik-oⁿkaar satgur parsaad.

sabh daykhee-ai anbhai kaa daataa.

ghat ghat pooran hai alipaataa.

ghat ghat pooran kar bistheeran jal tarang ji-o rachan
kee-aa.

habh ras maanay bhog ghataanay aan na bee-aa ko
thee-aa.

har rangee ik rangee thaakur satsang parabh jaataa.

naanak daras leenaa ji-o jal meenaa sabh daykhee-ai
anbhai kaa daataa. ||1||

ka-un upmaa day-o kavan badaa-ee.

pooran poor rahi-o sarab thaa-ee.

pooran manmohan ghat ghat sohan jab khinchai tab
chhaa-ee.

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ki-o na aaraaDhahu mil kar saaDhahu gharee muhtak
baylaa aa-ee.

arath darab sabh jo kichh deesai sang na kachhhoo
jaa-ee.

Kaho naanak har har aaraaDhahu kavan upmaa day-o
kavan badaa-ee. ||2||

poochha-o sant mayro thaakur kaisaa.

heeⁿ-o araapa-uⁿ dayh sadaysaa.

dayh sadaysaa parabh jee-o kaisaa kah mohan
parvaysaa.

ang ang sukh-daa-ee pooran barahmaa-ee thaan
thaanantar daysaa.

banDhan tay muktaa ghat ghat jugtaa kahi na saka-o
har jaisaa.

daykh charit naanak man mohi-o poochhai deen
mayro thaakur kaisaa. ||3||

ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੇ ਪਹਿ ਆਇਆ ॥
 ਧੰਨਿ ਸੁ ਰਿਦਾ ਜਿਹ ਚਰਨ ਬਸਾਇਆ ॥
 ਚਰਨ ਬਸਾਇਆ ਸੰਤ ਸੰਗਾਇਆ ਅਗਿਆਨ
 ਅੰਧਿਰੁ ਗਵਾਇਆ ॥
 ਭਇਆ ਪ੍ਰਗਾਸੁ ਰਿਦੈ ਉਲਾਸੁ ਪ੍ਰਭੁ ਲੋੜੀਦਾ
 ਪਾਇਆ ॥
 ਦੁਖੁ ਨਾਠਾ ਸੁਖੁ ਘਰ ਮਹਿ ਫੂਠਾ ਮਹਾ ਅਨੰਦ
 ਸਰਜਾਇਆ ॥
 ਕਹੁ ਨਾਨਕ ਮੈ ਪੂਰਾ ਪਾਇਆ ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੇ
 ਪਹਿ ਆਇਆ ॥ ੪੧੧॥

kar kirpaa apunay peh aa-i-aa.
 Dhan so ridaa jih charan basaa-i-aa.
 charan basaa-i-aa sant sangaa-i-aa agi-aan anDhayr
 gavaa-i-aa.
 bha-i-aa pargaas ridai ulaas parabh lorheedaa
 paa-i-aa.
 dukh naathaa sukh ghar meh voothaa mahaa anand
 sehjaa-i-aa.
 kaho naanak mai pooraa paa-i-aa kar kirpaa apunay
 peh aa-i-aa. ||4||1||

Sarang Chhantt Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to achieve true peace and bliss we should meditate only on that God in whose court millions of lesser gods, goddesses and prophets are singing His praises, and who rules over myriads of kings and emperors. In this *shabad*, he tells us how can we see that almighty King and ruler of all.

Guru Ji says: “(O’ my friends, we can) see that Donor of fearlessness everywhere. That God is fully pervading in each and every heart and is yet detached from all. Just as waves arise in water (similarly God) has created this expanse (of the universe) and is pervading in all hearts. Abiding in all the hearts He enjoys all relishes, because (except for Him) there is no other. That Master who has created all the colors (and forms of life) is pervading in one continuous form in all beings. That God is known in the company of saints. Just as a fish (remains absorbed) in water, Nanak remains absorbed in His sight. That Provider of fearlessness is visible everywhere.”(1)

Now inspiring us to meditate on that wonderful God whose glory is beyond description, Guru Ji says: “(O’ my saintly friends, I don’t know) with whom may I compare Him, how may I glorify (that God) who is fully pervading everywhere. Yes, that perfect captivating (God) is embellishing each and every heart and when He withdraws (His innate power from within a creature, it becomes) all dust.”

Therefore, Guru Ji says to us: “O’ saints, why don’t you join together and meditate on Him, because in a moment or instant (after a short while, your) time (to die may also) come. All the possessions or wealth, which you see, would not accompany you (after death). Nanak says repeat the Name of that God, (but I don’t know) with whom may I compare Him (and how) may I glorify Him?”(2)

Just as when we don’t know anything about a subject matter we go and ask somebody, who we think is more knowledgeable than we are, in a similar vein of humility and modesty, Guru Ji says: “(O’ my friends, I go and) ask the saint (Guru), “what my Master looks like? (Please) tell me (about Him); I am ready to surrender my heart (for this information). Yes please tell me, what my respected God (looks) like, where is the abode of that captivating (God)?”

Next, sharing with us the answer he received from his Guru and what was his reaction, Guru Ji says: “(The Guru answered), that Peace giving and perfect God is residing with each and every (body) and is pervading in all places, and all countries. He is united with

each and every heart and yet free from (any kinds of worldly) bonds and I cannot tell anybody, who is like Him.” Seeing the astonishing wonders (of God), Nanak’s mind was captivated, (and again like a most) humble person, Nanak asks: “(O’ Guru, please tell me) what my Master looks like?”(3)

Guru Ji concludes the *shabad* by describing what the result of his humble prayer to his Guru was. He says: “Showing His mercy, (God) has come to His (devotee). Blessed is that heart in which (He) has set His feet (and has come to reside). Yes, when one joins) the company of saints, (He) enshrines (His) feet (in one’s heart), and dispels the darkness of one’s ignorance. Then one’s mind is illumined (with divine wisdom) and the heart feels elated when one obtains the much sought after God. Then one’s pain vanishes, (instead) peace prevails in the heart and one enjoys a state of supreme bliss and equipoise. Nanak says, (that I too) have obtained that perfect (God), who showing His mercy, has come (to reside in the heart) of His (devotee).”(4-1)

The message of this *shabad* is that anytime, we may have to depart from here. So if we want to experience the bliss of that wonderful God of incomparable beauty, then joining the company of saints, we should meditate on Him day and night.

ਸਾਰੰਗ ਕੀ ਵਾਰ ਮਹਲਾ ੪ ਰਾਇ ਮਹਮੇ ਹਸਨੇ
ਕੀ ਧੁਨਿ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਲੋਕ ਮਹਲਾ ੨ ॥

ਗੁਰੁ ਕੁੰਜੀ ਪਾਹੂ ਨਿਵਲੁ ਮਨੁ ਕੋਠਾ ਤਨੁ ਛਤਿ ॥
ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਮਨ ਕਾ ਤਾਕੁ ਨ ਉਘੜੈ ਅਵਰੁ
ਨ ਕੁੰਜੀ ਹਥਿ ॥੧॥

ਮਹਲਾ ੧ ॥

ਨ ਭੀਜੈ ਰਾਗੀ ਨਾਦੀ ਬੇਦਿ ॥
ਨ ਭੀਜੈ ਸੁਰਤੀ ਗਿਆਨੀ ਜੋਗਿ ॥
ਨ ਭੀਜੈ ਸੋਗੀ ਕੀਤੈ ਰੋਜਿ ॥
ਨ ਭੀਜੈ ਰੂਪੀ ਮਾਲੀ ਰੰਗਿ ॥
ਨ ਭੀਜੈ ਤੀਰਥਿ ਭਵਿਐ ਨੰਗਿ ॥
ਨ ਭੀਜੈ ਦਾਤੀ ਕੀਤੈ ਪੁੰਨਿ ॥
ਨ ਭੀਜੈ ਬਾਹਰਿ ਬੈਠਿਆ ਸੁੰਨਿ ॥
ਨ ਭੀਜੈ ਭੇਡਿ ਮਰਹਿ ਭਿਡਿ ਸੂਰ ॥
ਨ ਭੀਜੈ ਕੋਤੇ ਹੋਵਹਿ ਧੂੜ ॥
ਲੇਖਾ ਲਿਖੀਐ ਮਨ ਕੇ ਭਾਇ ॥
ਨਾਨਕ ਭੀਜੈ ਸਾਚੈ ਨਾਇ ॥੨॥

ਮਹਲਾ ੧ ॥

ਨਵ ਛਿਅ ਖਟ ਕਾ ਕਰੇ ਬੀਚਾਰੁ ॥
ਨਿਸਿ ਦਿਨ ਉਚਰੈ ਭਾਰ ਅਠਾਰੁ ॥
ਤਿਨਿ ਭੀ ਅੰਤੁ ਨ ਪਾਇਆ ਤੋਹਿ ॥
ਨਾਮ ਬਿਹੂਣ ਮੁਕਤਿ ਕਿਉ ਹੋਇ ॥
ਨਾਭਿ ਵਸਤ ਬ੍ਰਹਮੇ ਅੰਤੁ ਨ ਜਾਣਿਆ ॥
ਗੁਰਮੁਖਿ ਨਾਨਕ ਨਾਮੁ ਪਛਾਣਿਆ ॥੩॥

ਪਉੜੀ ॥

ਆਪੇ ਆਪਿ ਨਿਰੰਜਨਾ ਜਿਨਿ ਆਪੁ ਉਪਾਇਆ ॥
ਆਪੇ ਖੋਲ੍ਹ ਰਚਾਇਓਨੁ ਸਭੁ ਜਗਤੁ ਸਬਾਇਆ ॥
ਤ੍ਰੈ ਗੁਣ ਆਪਿ ਸਿਰਜਿਅਨੁ ਮਾਇਆ ਮੋਹੁ ਵਧਾਇਆ ॥

saarang kee vaar mehlā 4 raa-ay mahmay
hasnay kee Dhūian

ik-oⁿkaar satgur parsaaḍ.

salok mehlā 2.

gur kunjee paahoo nival man kothaa tan chhat.
naanak gur bin man kaa taak na ugh-thai avar na
kunjee hath. ||1||

mehlā 1.

na bheejai raagee naagdee bayḍ.
na bheejai surtee gi-aanee jog.
na bheejai sogee keetai roj.
na bheejai roopeeⁿ maaleeⁿ rang.
na bheejai tirath bhavi-ai nang.
na bheejai daateeⁿ keetai punn.
na bheejai baahar baithee-aa sunn.
na bheejai bhayrḥ mareh bhirh soor.
na bheejai kaytay hoveh Dhoorh.
laykhaa likee-ai man kai bhaa-ay.
naanak bheejai saachai naa-ay. ||2||

mehlā 1.

nav chhi-a khat kaa karay beechaar.
nis din uchrai bhaar athaar.
tin bhee ant na paa-i-aa tohi.
naam bihoon mukat ki-o ho-ay.

naabh vasat barahmai ant na jaan-aa.

gurmukh naanak naam pachhaani-aa. ||3||

pa-orhee.

aapay aap niranjanaa jin aap upaa-i-aa.
aapay khayl rachaa-i-on sabh jagat sabaa-i-aa.
tarai gun aap sirji-an maa-i-aa moh vaDhaa-i-aa.

ਗੁਰ ਪਰਸਾਦੀ ਉਬਰੇ ਜਿਨ ਭਾਣਾ ਭਾਇਆ ॥
ਨਾਨਕ ਸਚੁ ਵਰਤਦਾ ਸਭ ਸਚਿ ਸਮਾਇਆ ॥੧॥

gur parsaaadee ubray jin bhaanaa bhaa-i-aa.
naanak sach varatdaa sabh sach samaa-i-aa. ||1||

Sarang Ki Vaar Mehla-4

Rai Mehmai Hasnai Ki Dhuni

This epic is required to be sung on the tune of the epic of two *Rajput* chiefs named *Hasna* and *Mehma* in the reign of Mogul king *Akbar*. Many times *Mehma* would entrust *Hasna* with his share of taxes to be paid to the emperor. But *Hasna*, being a clever fellow, would only pay his share and keep the money paid by *Mehma* to himself, thus making *Mehma* delinquent in the emperor's eyes. After some time *Mehma* was summoned and put into prison by the emperor. However in due course *Mehma* convinced the emperor about his innocence and also impressed him with his bravery. Then with the help of emperor's forces he attacked *Hasna* and ultimately vanquished him. After keeping *Hasna* as a prisoner for a short time *Mehma* let him go. This is the longest epic in the *Guru Granth Sahib*. The original writer of all the *Paurries* except one is the fourth Guru *Ram Das*. The detail of the *saloks* added before the *Paurries* is as follows:

(M: 1=33, M: 2=9, M: 3=23, M: 4=6, M: 5=3, Total=74).

The basic theme of this epic is the glory of the God's Name, which is obtained only through the Guru's grace. The detail explanation of the *saloks*, and the *paurries* is as follows:

Salok Mehla-2

Right at the outset Guru Ji explains the importance of the Guru with a beautiful example. He says: "(O' my friends), our mind is like a room and the body is like the roof on it. The bad influence of *Maya* (or worldly riches and power) is like a lock on the (mind's) room. The key to open this lock (and remove this influence) is with the Guru. O' Nanak, without (the guidance of) the Guru, the mind's door cannot be opened (and freed from the effect of *Maya*, and except for the Guru) no one has the key (to unlock this door or remove the influence of *Maya*)."(1)

Mehla-1

Next talking about the necessity of meditating on God's Name and winning His pleasure, Guru Ji says: "(O' my friends, God) is not pleased by playing musical tunes or reading (religious books like) *Vedas*. He is neither pleased by meditating, (nor by acquiring) knowledge, (nor by doing) yoga (postures). He is neither pleased by always sitting in sadness (like some *Jain* sects), nor by indulging in beauty shows, (nor by acquiring) possessions, and (nor by indulging in) revelries. He is also not impressed by roaming naked at holy places, or by doing acts of charity and giving alms, nor by sitting silent in wilderness. Dying while bravely fighting in a war does not please him. There are many who smear themselves with dust; (God) is not pleased with them (just for this thing)."

Finally telling, how God is pleased, Guru Ji says: "(O' my friends, in God's court), the account of man's deeds (in life) is written (in accordance) with the intention in one's mind

(and not one's outer rituals or garbs. In short, O' Nanak), He is only pleased when we are attuned to His eternal Name (with true love and concentration of our minds).”(2)

Mehla-1

Now describing how impossible it is to understand what is really meant by God's Name except through the guidance of the Guru, he says: “(O' God), even those who reflect on all the nine grammars of *Sanskrit*, the six *Shastras*, the six (sub-divisions of *Vedas*), and day and night keep studying (the *Mahabharata*) of eighteen chapters, have not found Your limit. (Because without meditation on Your Name), one cannot obtain emancipation (from worldly bonds. However even god like) *Brahma* (who is believed to have) resided in the naval (of god *Vishnu*), couldn't realize the end of (God's merits). O' Nanak, it is only by following the Guru that one can understand, what (God's) Name is.”(3)

Paurri

Now Guru Ji starts the real essence of this epic by enunciating some basic concepts about God and this world. He says: “(O' my friends), that immaculate God is all by Himself, who has created Himself. He Himself has created and laid out the play of the entire world. He Himself has created the three modes (of *Maya* or the impulses for vice, virtue, and power and through these impulses) multiplied the attachment for worldly riches and power. Only they are saved (from the worldly attachments) to whom by Guru's grace, God's will seems sweet. O' Nanak, that eternal (God) pervades everywhere and everything is contained in (and remains under the command of that) eternal (God).”(1)

The message of this Paurri is that it is one God who has created Himself and created the entire universe. It is also He who has created the three modes of *Maya* in which the world is playing. He is not pleased by any of our rituals, charities, or acts of bravery. He is pleased only when we truly love Him from the core of our heart and meditate on His Name under the guidance of the Guru.

ਪੰਨਾ ੧੨੩੮

ਸਲੋਕ ਮਹਲਾ ੨ ॥

ਆਪਿ ਉਪਾਏ ਨਾਨਕਾ ਆਪੇ ਰਖੈ ਵੇਕ ॥
ਮੰਦਾ ਕਿਸ ਨੋ ਆਖੀਐ ਜਾਂ ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ ॥
ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ ਹੈ ਵੇਖੈ ਧੰਧੈ ਲਾਇ ॥
ਕਿਸੈ ਬੋਝਾ ਕਿਸੈ ਅਗਲਾ ਖਾਲੀ ਕੋਈ ਨਾਹਿ ॥
ਆਵਹਿ ਨੰਗੇ ਜਾਹਿ ਨੰਗੇ ਵਿਚੇ ਕਰਹਿ ਵਿਬਾਹ ॥
ਨਾਨਕ ਹੁਕਮੁ ਨ ਜਾਣੀਐ ਅਗੈ ਕਾਈ ਕਾਰ ॥੧॥

ਮਹਲਾ ੧ ॥

ਜਿਨਸਿ ਬਾਪਿ ਜੀਅਾਂ ਕਉ ਭੇਜੈ ਜਿਨਸਿ ਬਾਪਿ ਲੈ ਜਾਵੈ ॥

ਆਪੇ ਬਾਪਿ ਉਥਾਪੈ ਆਪੇ ਏਤੇ ਵੇਸ ਕਰਾਵੈ ॥
ਜੇਤੇ ਜੀਅ ਫਿਰਹਿ ਅਉਧੁਤੀ ਆਪੇ ਭਿਖਿਆ ਪਾਵੈ ॥

ਲੇਖੈ ਬੋਲਣੁ ਲੇਖੈ ਚਲਣੁ ਕਾਇਤੁ ਕੀਚਹਿ ਦਾਵੈ ॥
ਮੂਲ ਮਤਿ ਪਰਵਾਣਾ ਏਹੋ ਨਾਨਕੁ ਆਖਿ ਸੁਣਾਏ ॥
ਕਰਣੀ ਉਪਰਿ ਹੋਇ ਤਪਾਵਸੁ ਜੇ ਕੋ ਕਹੈ ਕਹਾਏ ॥੨॥

ਪਉੜੀ ॥

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salok mehlāa 2.

aap upaa-ay naankaa aapay rakhai vayk.
mandaa kis no aakhee-ai jaaⁿ sabhnaa saahib ayk.
sabhnaa saahib ayk hai vaykhai DhanDhai laa-ay.
kissai bhorhaa kissai aglaa khaalee ko-ee naahi.
aavahi nangay jaahi nangay vichay karahi vithaar.
naanak hukam na jaanee-ai agai kaa-ee kaar. ||1||

mehlāa 1.

jinas thaap jee-aaⁿ ka-o bhayjai jinas thaap lai
jaavai.
aapay thaap uthapai aapay aytay vays karaavai.
jaytay jee-a fireh a-uDhoootee aapay bhikhi-aa
paavai.
laykhai bolan laykhai chalan kaa-it keecheh daavay.
mool mat parvaanaa ayho naanak aakh sunaa-ay.
karnee upar ho-ay tapaavas jay ko kahai kahaa-ay.
||2||

pa-orhee.

ਗੁਰਮੁਖਿ ਚਲਤੁ ਰਚਾਇਓਨੁ ਗੁਣ ਪਰਗਟੀ ਆਇਆ ॥
 ਗੁਰਬਾਣੀ ਸਦ ਉਚਰੈ ਹਰਿ ਮੰਨਿ ਵਸਾਇਆ ॥
 ਸਕਤਿ ਗਈ ਭ੍ਰਮੁ ਕਟਿਆ ਸਿਵ ਜੋਤਿ ਜਗਾਇਆ ॥
 ਜਿਨ ਕੈ ਪੋਤੈ ਪੁੰਨੁ ਹੈ ਗੁਰੁ ਪੁਰਖੁ ਮਿਲਾਇਆ ॥
 ਨਾਨਕ ਸਹਜੇ ਮਿਲਿ ਰਹੇ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥੨॥

gurmukh chalaṭ rachaa-i-on guṇ pargatee aa-i-aa.
 gurbaanee saḍ uchrai har man vasaa-i-aa.
 sakaṭ ga-ee bharam kati-aa siv jot jagaa-i-aa.
 jin kai potai punn hai gur purakh milaa-i-aa.
 Nanak sehjay mil rahay har naam samaa-i-aa.
 ||2||

Salok Mehla-2

In the previous *Paurri*, Guru Ji advised us that it is one God who has created Himself and created the entire universe. It is also He who has created the three modes of *Maya* in which the world is playing. He is not pleased by any of our rituals, charities, or acts of bravery etc. He is pleased only when we truly love Him from the core of our heart and meditate on His Name under the guidance of the Guru. But we see that different people do different things, behave differently, and in fact their outlook on life is so vastly different from one another that we often wonder whether the same God has created them. In this *Paurri*, Guru Ji assures us that it is the same one God who creates different creatures and human beings who have widely differing natures; therefore we should not judge anybody good or bad.

First commenting on the different natures of all creatures, Guru Ji says: “O’ Nanak, (God) Himself creates (all creatures) and Himself keeps them distinct (from one another). So whom can we call bad when the Master of all is the (same) one (God). Yes the Master of all is one (God) who watches and yokes them all (to their individual) tasks. To some He has allotted less and to some, more (worldly task or wealth), but no one is without it. (The human beings) come naked (or empty handed to the world) and depart empty handed. (But still in the time) in between, they make (a vast) expanse (in their worldly possessions). O’ Nanak, we don’t know His will about the task He may assign us in the next (world).”(1)

Mehla-1

Elaborating on different natures of the creatures in the world, Guru Ji says: “(O’ my friends), after making the creatures of many kinds, (He) sends them (into this world) and after creating these different creatures, He takes them back. He Himself creates; Himself He destroys. He makes (the creatures) adopt different forms. All the creatures which are roaming around (in the world are) like beggars and He Himself gives them alms (in the form of worldly tasks and worldly wealth). It is according to (some predestined amount allotted in their) accounts, that (the creatures live to) talk and walk, then why should anyone make (tall) claims? Nanak proclaims that this is the basic principle: even if someone may say or let it be said, still it is on the basis of one’s (life) conduct that one would be judged (in God’s court).”(2)

Paurri

Now Guru Ji tells us who the fortunate ones are, who are virtuous and are united with God. He says: “(God) has created this wonder that through the Guru’s grace, (divine) merit becomes manifest (in some people). Such a person always utters *Gurbani* (the Guru’s word) and enshrines God in the heart. (That person’s attachment) for power (or worldly riches) vanishes, Doubt is removed, and in the mind lights a divine light. They in the treasure of whose destiny is virtue are united with the Guru. O’ Nanak (they) imperceptibly remain united (with God) and merge in God’s Name.”(2)

The message of this *Paurri* is that we should not feel egoistic or proud, thinking ourselves better than others, because the same one God creates all good or bad people. We should simply pray to Him to grace us with the company of the true Guru so that in his company we may enshrine God in our mind and do virtuous deeds. Ultimately it is on the basis of one's deeds that one would be judged in God's court.

ਸਲੋਕ ਮਹਲਾ ੨ ॥

ਸਾਹ ਚਲੇ ਵਣਜਾਰਿਆ ਲਿਖਿਆ ਦੇਵੈ ਨਾਲਿ ॥
ਲਿਖੇ ਉਪਰਿ ਹੁਕਮੁ ਹੋਇ ਲਈਐ ਵਸਤੁ ਸਮੁਾਲਿ ॥
ਵਸਤੁ ਲਈ ਵਣਜਾਰਈ ਵਖਰੁ ਬਖਾ ਪਾਇ ॥
ਕੇਈ ਲਾਹਾ ਲੈ ਚਲੇ ਇਕਿ ਚਲੇ ਮੂਲੁ ਗਵਾਇ ॥
ਬੋਝਾ ਕਿਨੈ ਨ ਮੰਗਿਓ ਕਿਸੁ ਕਹੀਐ ਸਾਬਾਸਿ ॥
ਨਦਰਿ ਤਿਨਾ ਕਉ ਨਾਨਕਾ ਜਿ ਸਾਬਤੁ ਲਾਏ ਰਾਸਿ ॥੧॥

ਮਹਲਾ ੧ ॥

ਜੁਤਿ ਜੁਤਿ ਵਿਛੁੜੇ ਵਿਛੁੜਿ ਜੁਤੇ ॥
ਜੀਵਿ ਜੀਵਿ ਮੁਏ ਮੁਏ ਜੀਵੇ ॥
ਕੇਤਿਆ ਕੇ ਬਾਪ ਕੇਤਿਆ ਕੇ ਬੇਟੇ ਕੇਤੇ ਗੁਰ ਚੇਲੇ ਹੂਏ ॥

ਆਗੈ ਪਾਛੈ ਗਣਤ ਨ ਆਵੈ ਕਿਆ ਜਾਤੀ ਕਿਆ ਹੁਤਿ ਹੂਏ ॥

ਸਭੁ ਕਰਣਾ ਕਿਰਤੁ ਕਰਿ ਲਿਖੀਐ ਕਰਿ ਕਰਿ ਕਰਤਾ ਕਰੇ ਕਰੇ ॥

ਮਨਮੁਖਿ ਮਰੀਐ ਗੁਰਮੁਖਿ ਤਰੀਐ ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਕਰੇ ॥੨॥

ਪਉੜੀ ॥

ਮਨਮੁਖਿ ਦੂਜਾ ਭਰਮੁ ਹੈ ਦੂਜੈ ਲੋਭਾਇਆ ॥
ਕੂੜੁ ਕਪਟੁ ਕਮਾਵਦੇ ਕੂੜੇ ਆਲਾਇਆ ॥
ਪ੍ਰਤ੍ ਕਲਤੁ ਮੋਹੁ ਹੋਤੁ ਹੈ ਸਭੁ ਦੁਖੁ ਸਬਾਇਆ ॥
ਜਮ ਦਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਭਰਮਹਿ ਭਰਮਾਇਆ ॥
ਮਨਮੁਖਿ ਜਨਮੁ ਗਵਾਇਆ ਨਾਨਕ ਹਰਿ ਭਾਇਆ ॥੩॥

salok mehlāa 2.

saah chalay vanjaari-aa likhi-aa dayvai naal.
likhay upar hukam ho-ay la-ee-ai vasat sam'aal.
vasat la-ee vanjaara-ee vakhar baDhaa paa-ay.
kay-ee laahaa lai chalay ik chalay mool gavaa-ay.
thorhaa kinai na mangi-o kis kahee-ai saabaas.
nadar tinaa ka-o naankaa je saabat laa-ay raas.
||1||

mehlāa 1.

jurh jurh vichhurchay vichhurch jurhay.
jeev jeev mu-ay mu-ay jeevay.
kayti-aa kay baap kayti-aa kay baytay kaytay gur
chaylay hoo-ay.
aagai paachhai ganat na aavai ki-aa jaatee ki-aa
huh hoo-ay.
sabh karna kirat kar likee-ai kar kar kartaa karay
karay.
manmukh maree-ai gurmukh taree-ai naanak
nadree nadar karay. ||2||

pa-orhee.

manmukh doojaa bharam hai doojai lobhaa-i-aa.
koorh kapat kamaavday koorho aalaa-i-aa.
putar kalaatar moh hayt hai sabh dukh sabaa-i-aa.
jam dar baDhay maaree-ah bharmeh bharmaa-i-aa.
manmukh janam gavaa-i-aa naanak har bhaa-i-aa.
||3||

Salok Mehla-2

In the first Salok, of the previous Paurri Guru Ji stated that the Master of all is one God who yokes them (to their individual) tasks and watches over them. To some He allots less (worldly tasks or wealth) to some, more, but no one is completely without it. In this Salok, he explains the same thing by comparing human beings to petty salesmen who obtain their wares from a wholesaler (or a banker) and come to the market of this world to sell their wares. After staying in the world (market) for some time they return to the banker to render their account, which tells the latter, who has made profit and who has lost even the principle, and therefore who deserves praise and who needs some admonition.

He says: "When like salesmen (the mortals) start on their journey (to the world, God the banker) sends them with (the capital of life breaths) written in their destiny (based on their past deeds). God's command prevails according to that writ and we are supposed to safeguard the commodity (by meditating on God's Name). On receiving the commodity, they who have further traded in it (and meditated upon God's Name), have secured (even

more) commodity to their credit. (But some let even their initial allotment go to waste. In this way) many depart from here after earning a profit while many (others) go losing even their principle. (Out of both categories, no one has asked for less (commodity of life breaths so the question arises), whom should we acclaim (or say “well done”, those who have earned worldly wealth or those who have amassed the wealth of God’s Name)? O’ Nanak, (the answer is that) on those alone is the grace (of God), who bring (back) their capital (of breaths) whole (and have utilized it in meditating on God’s Name).”(1)

Mehla-1

Besides remaining involved in pursuits of worldly possessions, often we keep so much engrossed in family affairs that we forget to meditate on God with the result that we remain bound to the world and keep coming in and going out of this world again and again and like actors keep playing different roles in different births.

Commenting on this phenomenon, Guru Ji says: “(O’ my friends, in this world the souls and bodies) separate after being united and after separating get united (again. In this way, the beings) are born to live and then they die; and after death they come to life again. (In this process, they) become fathers of many, sons of many, and become Gurus or disciples of many. It cannot be counted how many times previously (we have been born, and how many times more we would be born in future, nor do we know what we were before and what we would be next.”

Guru Ji adds: “But all the account of one’s deeds is being written and after creating, the Creator keeps creating. (The end result is that one who) follows the dictates of one’s mind, dies (to be born again, but the one who) follows Guru’s advice swims across (the worldly ocean, and doesn’t go through births and deaths anymore), because O’ Nanak, the gracious (God) casts His glance of grace (on such a person).”(2)

Paurri

Now Guru Ji explains why the self-conceited person dies to be born again and thus keep suffering the pains of birth and death endlessly. He says: “(O’ my friends), within the mind of self-conceited persons is the doubt of duality, because they are lured by the love of the other (worldly things, instead of God). While practicing falsehood and deceit they utter nothing but falsehood. (They don’t realize that) attachment and infatuation for one’s sons or wife is all a source of pain. (Therefore the self-conceited ones) keep wandering in doubts (as if) they are being punished, bound at the door of the demon of death. (In short), O’ Nanak, the self-conceited ones waste their (human) life, this is what God wills.”(3)

The message of this Paurri is that we should understand that God has sent us to this world with a certain amount of breaths. It is our duty to utilize these breaths in virtuous pursuits, and meditate on God’s Name. So that we go back to God with a positive balance and are accepted with honor in His court. But if following the dictates of our mind we squander away our life-span in false worldly pleasures, then we would be punished by the demon of death and would keep wandering in doubts and illusions and suffering the pains of births and deaths.

ਸਲੋਕ ਮਹਲਾ ੨ ॥

ਜਿਨ ਵਡਿਆਈ ਤੇਰੇ ਨਾਮ ਕੀ ਤੇ ਰਤੇ ਮਨ ਮਾਰਿ ॥

salok mehlāa 2.

jin vadi-aa-ee tayray naam kee tay ratay man
maahi.

ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਏਕੁ ਹੈ ਦੂਜਾ ਅੰਮ੍ਰਿਤੁ ਨਾਹਿ ॥
ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਮਨੈ ਮਾਹਿ ਪਾਈਐ ਗੁਰੁ ਪਰਸਾਦਿ ॥
ਤਿਨੀ ਪੀਤਾ ਰੰਗ ਸਿਉ ਜਿਨੁ ਕਉ ਲਿਖਿਆ ਆਦਿ ॥੧॥

ਪੰਨਾ ੧੨੩੯

ਮਹਲਾ ੨ ॥

ਕੀਤਾ ਕਿਆ ਸਾਲਾਹੀਐ ਕਰੇ ਸੋਇ ਸਾਲਾਹਿ ॥
ਨਾਨਕ ਏਕੀ ਬਾਹਰਾ ਦੂਜਾ ਦਾਤਾ ਨਾਹਿ ॥
ਕਰਤਾ ਸੋ ਸਾਲਾਹੀਐ ਜਿਨਿ ਕੀਤਾ ਆਕਾਰੁ ॥
ਦਾਤਾ ਸੋ ਸਾਲਾਹੀਐ ਜਿ ਸਭਸੈ ਦੇ ਆਧਾਰੁ ॥
ਨਾਨਕ ਆਪਿ ਸਦੀਵ ਹੈ ਪੂਰਾ ਜਿਸੁ ਭੰਡਾਰੁ ॥
ਵਡਾ ਕਰਿ ਸਾਲਾਹੀਐ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਸੇਵਿਐ ਸੁਖੁ ਪਾਈ ॥

ਨਾਮੁ ਨਿਰੰਜਨੁ ਉਚਰਾ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਈ ॥
ਗੁਰਮੁਖਿ ਬਾਣੀ ਨਾਮੁ ਹੈ ਨਾਮੁ ਰਿਦੈ ਵਸਾਈ ॥

ਮਤਿ ਪੰਖੇਰੂ ਵਸਿ ਹੋਇ ਸਤਿਗੁਰੂ ਧਿਆਈ ॥

ਨਾਨਕ ਆਪਿ ਦਇਆਲੁ ਹੋਇ ਨਾਮੇ ਲਿਵ ਲਾਈ ॥੪॥

naanak amrit ayk hai doojaa amrit naahi.
naanak amrit manai maahi paa-ee-ai gur
parsaad.
tin^{ee} peetaa rang si-o jinⁱ ka-o likhi-aa aad.
||1||

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mehlaa 2.

keetaa ki-aa salaah-ee-ai karay so-ay saalaahi.
naanak aykee baahraa doojaa daataa naahi.
kartaa so salaah-ee-ai jin keetaa aakaar.
daataa so salaah-ee-ai je sabhsai day aaDhaa.
naanak aap sadeev hai poora jis bhaandaar.
vadaa kar salaah-ee-ai ant na paraavaar. ||2||

pa-orhee.

har kaa naam niDhaan hai sayvi-ai sukh
paa-ee.
naam niranjan uchraaⁿ pat si-o ghar jaaⁿ-ee.
gurmukh bane naam hai naam ridai
vasaa-ee.
mat pankhayroo vas ho-ay satguroo
Dhi-aa-eeⁿ.
naanak aap da-i-aal ho-ay naamay liv laa-ee.
||4||

Salok Mehla-2

In the previous *Paurri*, Guru Ji told us that God has sent us to this world with a certain number of breaths and it is our duty to utilize these breaths in virtuous pursuits and meditating on God's Name and thus go back to God with a positive balance so that we may be accepted with honor in His court. In this *shabad*, he clarifies what is Name, how and from whom it is obtained and what are some of the traits of those who are blessed with the glory of Name.

He says: "(O' God), they who have been blessed with the glory of Your Name, in their minds, are imbued with the love (of Your Name). O' Nanak, there is only one (life rejuvenating) nectar (of Name) and there is no other nectar (such as the one believed to be extracted from the ocean according to Hindu mythology). O' Nanak, this nectar is present in the mind itself and we obtain it (only) by Guru's grace. Only they have quaffed (this nectar) with love in whose destiny it was so written from the very beginning."(1)

Mehla-2

An important part of meditating on God's Name is singing praises of God. But mistakenly many people start praising lesser gods and goddesses or powerful human beings who have been created by God. But Guru Ji says: "(O' my friends), why should we praise (that entity), which has been created (by God)? We should praise Him who creates (all). O' Nanak, except for that one, there is no other (Giver). We should praise that Creator, who has created this form (of the world) and we should praise only that Giver who gives

sustenance to all. O' Nanak, (that God) Himself is eternal whose storehouse is always full. We should call Him great and praise Him who is infinite and limitless.”(2)

Paurri

Once again Guru Ji tells us what God's Name is, how priceless it is, what kind of blessing we obtain when we utter God's Name, and how Guru Ji himself craves for that Name. He says: “(O' my friends), God's Name is a treasure (of blessings). By meditating on it one obtains peace. (Therefore I wish), that I may also utter the immaculate Name, so that I may go home (to God's mansion) with honor. For a Guru following person, (*Gurbani*) the Guru's word is Name and such a person enshrines (God's) Name in the mind. As through the true Guru, a Guru's follower meditates (on God's Name, the) bird like flying intellect comes under control. But O' Nanak, only when He Himself becomes gracious then one remains attuned to the Name.”(4)

The message of this Paurri is that if we want true peace and want to go to God's court with honor, then we should drink the nectar of (God's) Name, which is already present in us, but is obtained only when by Guru's grace we sing God's praises as uttered by our Gurus (as *Gurbani* in *Guru Granth Sahib Ji*).

ਸਲੋਕ ਮਹਲਾ ੨ ॥

ਤਿਸੁ ਸਿਉ ਕੈਸਾ ਬੋਲਣਾ ਜਿ ਆਪੇ ਜਾਣੈ ਜਾਣੁ ॥
ਚੀਰੀ ਜਾ ਕੀ ਨਾ ਫਿਰੈ ਸਾਹਿਬੁ ਸੇ ਪਰਵਾਣੁ ॥
ਚੀਰੀ ਜਿਸ ਕੀ ਚਲਣਾ ਮੀਰ ਮਲਕ ਸਲਾਰ ॥
ਜੇ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਸਾਈ ਭਲੀ ਕਾਰ ॥
ਜਿਨ੍ਹਾ ਚੀਰੀ ਚਲਣਾ ਹਥਿ ਤਿਨ੍ਹਾ ਕਿਛੁ ਨਾਹਿ ॥
ਸਾਹਿਬ ਕਾ ਫੁਰਮਾਣੁ ਹੋਇ ਉਠੀ ਕਰਲੈ ਪਾਹਿ ॥
ਜੇਹਾ ਚੀਰੀ ਲਿਖਿਆ ਤੇਹਾ ਹੁਕਮੁ ਕਮਾਹਿ ॥
ਘਲੇ ਆਵਹਿ ਨਾਨਕਾ ਸਦੇ ਉਠੀ ਜਾਹਿ ॥੧॥

ਮਹਲਾ ੨ ॥

ਸਿਫਤਿ ਜਿਨ੍ਹਾ ਕਉ ਬਖਸੀਐ ਸੇਈ ਪੋਤੇਦਾਰ ॥
ਕੁੰਜੀ ਜਿਨ ਕਉ ਦਿਤੀਆ ਤਿਨ੍ਹਾ ਮਿਲੇ ਭੰਡਾਰ ॥
ਜਹ ਭੰਡਾਰੀ ਹੂ ਗੁਣ ਨਿਕਲਹਿ ਤੇ ਕੀਅਹਿ ਪਰਵਾਣੁ ॥

ਨਦਰਿ ਤਿਨ੍ਹਾ ਕਉ ਨਾਨਕਾ ਨਾਮੁ ਜਿਨ੍ਹਾ ਨੀਸਾਣੁ ॥੨॥

ਪਉੜੀ ॥

ਨਾਮੁ ਨਿਰੰਜਨੁ ਨਿਰਮਲਾ ਸੁਣਿਐ ਸੁਖੁ ਹੋਈ ॥
ਸੁਣਿ ਸੁਣਿ ਮੰਨਿ ਵਸਾਈਐ ਬੂਝੈ ਜਨੁ ਕੋਈ ॥
ਬਹਦਿਆ ਉਠਦਿਆ ਨ ਵਿਸਰੈ ਸਾਚਾ ਸਚੁ ਸੋਈ ॥
ਭਗਤਾ ਕਉ ਨਾਮ ਅਧਾਰੁ ਹੈ ਨਾਮੇ ਸੁਖੁ ਹੋਈ ॥

ਨਾਨਕ ਮਨਿ ਤਨਿ ਰਵਿ ਰਹਿਆ ਗੁਰਮੁਖਿ ਹਰਿ ਸੋਈ
॥੫॥

salok mehlā 2.

tis si-o kaisaa bolṇaa je aapay jaṇai jaan.
cheeree jaa kee naa firai saahib so parvaan.
cheeree jis kee chalṇaa meer malak salaar.
jo tis bḥaavai naankaa saa-ee bḥalee kaar.
jin'aa cheeree chalṇaa hath tin'aa kichḥ naahi.
saahib kaa furmaan ho-ay utḥee karlai paahi.
jayhaa cheeree likḥi-aa tayhaa hukam kamaahi.
ghalay aavahi naankaa saday utḥee jaahi. ||1||

mehlā 2.

sifat jinaa ka-o bakhsee-ai say-ee potaydaar.
kunjee jin ka-o dītee-aa tin'aa milay bḥandaar.
jah bḥandaaree hoo gun niklahi tay kee-ah
parvaan.
naḍar tin'aa ka-o naankaa naam jin'aa neesaan.
||2||

pa-orḥee.

naam niranjan nirmalaa suni-ai sukh ho-ee.
sun sun man vasaa-ee-ai boojhai jan ko-ee.
bahdi-aa utḥ-di-aa na visrai saachaa sach so-ee.
bḥagṭaa ka-o naam aḍhaar hai naamay sukh
ho-ee.
naanak man tan rav rahi-aa gurmukḥ har so-ee.
||5||

Salok Mehla-2

In the first *Salok* of previous *Paurri* (3), Guru stated that when like salesmen the mortals start on their journey (to the world, God the banker sends them with the capital of life

breaths written in their destiny based on their past deeds. God's command prevails according to that writ and we are supposed to safeguard the commodity by meditating on God's Name. In this *Salok*, he explains the other side of this process and tells us that just as by His order or command the mortals come into this world they also have to go back from this world as soon as God's command for their departure arrives. No matter how great or powerful a person might be, he or she, has to obey and implement this command right away. Some people might argue and say to God that they are not yet ready to go because they have some very urgent things to take care of but none of these pleas have any effect and they have to obey His will.

Therefore Guru Ji advises: "(O' my friends), why say anything (or argue with that God) who knows everything (about our situation and whatever our excuses or reasons may be for our unwillingness to depart)? He is such an acknowledged Master whose warrant cannot be returned (without compliance. What to speak of ordinary people even) the kings, rulers, and commanders have to depart from this world at His command. Therefore O' Nanak, (we should accept) that deed as the best, which pleases Him. They, who, as per His summons have to depart, have nothing under their control. So as soon as the orders from the Master are issued, they rise and start on their journey (to the next world) and whatever is written in that order they have to implement. (In short) O' Nanak, (the mortals) come (into this world) when sent, and depart from here when called back (by Him)."(1)

Mehla-2

Now Guru Ji tells us who are those persons who are put in charge of the treasures of God's Name. He says: "(O' my friends), they alone are the masters of the treasury (of God's Name), whom God has blessed with His praise. Yes, they whom (God) has entrusted with the key, (are not blessed with just one treasure, but many) storehouses (of the wealth of God's Name). Then those treasures (of hearts) from which emanate the (divine) merits, (these hearts) are approved (in God's court. In short), O' Nanak, they who carry the flag of Name, on them is the grace (of God. They themselves meditate on God's Name and motivate others)."(2)

Paurri

Now Guru Ji once again describes the excellence of God's Name. He says: "(O' my friends), immaculate and pure is God's Name; hearing which peace is obtained. Yes, by hearing it again and again, we enshrine it in our mind, but only a rare person understands (this thing. One who realizes this thing), doesn't forsake that true and eternal (God), whether sitting or standing. For the devotees, God's Name is their mainstay and only by meditating on the Name can they obtain peace. O' Nanak, that God (always) remains pervading in the mind and body of the Guru's followers."(5)

The message of this *Paurri* is that as per God's orders one comes into this world and as per His command, one has to go back, no matter how big or small, rich or poor one may be. The most blessed are those who are blessed with the gift of His Name and who themselves meditate on it and motivate others as well. It is only God's Name, which purifies us and gives us peace in this world and honor in God's court.

ਸਲੋਕ ਮਹਲਾ ੧ ॥

ਨਾਨਕ ਤੁਲੀਅਹਿ ਤੋਲ ਜੇ ਜੀਉ ਪਿਛੈ ਪਾਈਐ ॥

salok mehlāa 1.

naanak tūlee-ah tōl jay jee-o pichhai
paa-ee-ai.

ਇਕਸੁ ਨ ਪੁਜਹਿ ਬੋਲ ਜੇ ਪੂਰੇ ਪੂਰਾ ਕਰਿ ਮਿਲੈ ॥
 ਵਡਾ ਆਖਣੁ ਭਾਰਾ ਤੋਲੁ ॥
 ਹੋਰ ਹਉਲੀ ਮਤੀ ਹਉਲੇ ਬੋਲ ॥
 ਧਰਤੀ ਪਾਣੀ ਪਰਬਤ ਭਾਰੁ ॥
 ਕਿਉ ਕੰਡੈ ਤੋਲੈ ਸੁਨਿਆਰੁ ॥
 ਤੋਲਾ ਮਾਸਾ ਰਤਕ ਪਾਇ ॥
 ਨਾਨਕ ਪੁਛਿਆ ਦੇਇ ਪੁਜਾਇ ॥
 ਮੁਰਖ ਅੰਧਿਆ ਅੰਧੀ ਧਾਤੁ ॥
 ਕਹਿ ਕਹਿ ਕਹਣੁ ਕਹਾਇਨਿ ਆਪੁ ॥੧॥

ਮਹਲਾ ੧ ॥

ਆਖਣਿ ਅਉਖਾ ਸੁਨਣਿ ਅਉਖਾ ਆਖਿ ਨ ਜਾਪੀ ਆਖਿ ॥

ਇਕਿ ਆਖਿ ਆਖਹਿ ਸਬਦੁ ਭਾਖਹਿ ਅਰਧ ਉਰਧ ਦਿਨੁ ਰਾਤਿ ॥

ਜੇ ਕਿਹੁ ਹੋਇ ਤ ਕਿਹੁ ਦਿਸੈ ਜਾਪੈ ਰੂਪੁ ਨ ਜਾਤਿ ॥

ਸਭਿ ਕਾਰਣ ਕਰਤਾ ਕਰੇ ਘਟ ਅਉਘਟ ਘਟ ਬਾਧਿ ॥

ਪੰਨਾ ੧੨੪੦

ਆਖਣਿ ਅਉਖਾ ਨਾਨਕਾ ਆਖਿ ਨ ਜਾਪੈ ਆਖਿ ॥੨॥

ਪਉੜੀ ॥

ਨਾਇ ਸੁਣਿਐ ਮਨੁ ਰਹਸੀਐ ਨਾਮੇ ਸਾਂਤਿ ਆਈ ॥

ਨਾਇ ਸੁਣਿਐ ਮਨੁ ਤ੍ਰਿਪਤੀਐ ਸਭ ਦੁਖ ਗਵਾਈ ॥

ਨਾਇ ਸੁਣਿਐ ਨਾਉ ਊਪਜੈ ਨਾਮੇ ਵਡਿਆਈ ॥

ਨਾਮੇ ਹੀ ਸਭ ਜਾਤਿ ਪਤਿ ਨਾਮੇ ਗਤਿ ਪਾਈ ॥

ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਨਾਨਕ ਲਿਵ ਲਾਈ ॥੬॥

ikas na pujeḥ bol jay pooray pooraa kar milai.
 vadaa aakhaṇ bhaaraa tol.
 hor ha-ulee maṭee ha-ulay bol.
 Dharṭee paanee parbat bhaar.
 ki-o kandai ṭolai suni-aar.
 ṭolaa maasaa ratāk paa-ay.
 naanak puchhi-aa day-ay pujaa-ay.
 moorakh anDhi-aa anDhee Dhaat.
 kahi kahi kahaṇ kahaa-in aap. ||1||

mehlā 1.

aakhaṇ a-ukhaa sunaṇ a-ukhaa aakh na
 jaapee aakh.
 ik aakh aakhahi sabad bhaakhahi araDh
 uraDh dīn raat.

jay kihu ho-ay ṭa kihu disai jaapai roop na
 jaat.

sabh kaaran kartāa karay ghat a-ughat ghat
 thaap.

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aakhaṇ a-ukhaa naankaa aakh na jaapai
 aakh. ||2||

pa-orhee.

naa-ay suni-ai man rehsee-ai naamay saaṅṅ
 aa-ee.

naa-ay suni-ai man taripāt-ee-ai sabh dukh
 gavaa-ee.

naa-ay suni-ai naa-o oopjai naamay
 vadi-aa-ee.

naamay hee sabh jaat pat naamay gat paa-ee.

gurmukh naam Dhi-aa-ee-ai naanak liv laa-ee.
 ||6||

Salok Mehla-1

In the previous *Paurri*, Guru Ji told us that it is as per God's orders that one comes into this world and as per His command that one has to go back, no matter how big or small, rich or poor one may be. The most blessed are those who are blessed with the gift of His Name and who meditate on it and motivate others as well. It is only God's Name, which purifies us and gives us peace in this world and honor in God's court. In this *Salok*, he explains this concept with another common example of those days when things were always weighed on a balance with two sides or pans hanging from the ends of a stick. The wares were placed in one pan and the appropriate weights in the other to ensure that the wares are equal to the weights. Guru Ji uses this metaphor to describe how a person is judged in God's court.

He says: "O' Nanak, (in God's court) we are adjudged as of right weight (or satisfactory merit), if on the other side of the scale is put (the merit) of our soul. (In other words our soul is approved only on the basis of its good deeds and meditation on God's Name. Others who try different ritualistic methods to get approval in God's court), don't equal in merit to even one word (of that person) who after fully equipping (himself or herself with

God's Name) goes and meets that perfect (God. In fact), there is great merit in uttering the greatness (or praise of God)."

Guru Ji adds: "All other (ritualistic deeds, such as going to pilgrimages, observing fasts) are the shallow words uttered by people of shallow intellect. Just as we cannot weigh the earth, ocean, or the mountains in the (tiny) balance of a jeweler, (similar is the merit of other ritualistic deeds). But O' Nanak, (when the person who touts these deeds, which are like) *tolas*, *massas*, and *rattis* (very light in weight or merit) is questioned, that person recites some (vague or inapplicable references. But the fact is that) blind is the running about of blind fools. (Unnecessarily) they repeatedly praise themselves or ask others to praise them."(1)

Mehla-1

Even though Guru Ji urges us again and again to meditate on God's Name and sing His praises at all times, yet he knows that it is very difficult to utter His Name or even to listen to it when we cannot see Him, or describe His form. Therefore, he says: "(O' my friends), hard it is to utter God's Name and hard it is to listen to it (and even when someone) describes Him (again and again), He is not understood. There are some who with great effort keep describing (Him) day and night, but only if there were (some solid form of God) He could be seen. But He has no (particular) form or personality. However that Creator Himself causes all things to happen and establishes all high and low places (or easy and difficult situations in man's life). But O' Nanak, it is very difficult to describe (His form and no matter how long someone may keep describing Him, still His form) is not understood."(2)

Paurri

Even though Guru Ji acknowledges that it is impossible to describe God's form and therefore very difficult to meditate on His Name, still he says: "(O' my friends), when we listen to (God's) Name the mind is in bliss and through the Name we obtain peace. By listening to the Name our mind is satiated and all our pain is dispelled. By listening to the Name (the desire to meditate on) the Name (arises in one's mind and by meditating on) the Name, one obtains glory. (It is through) the Name that one obtains all the honor of (high lineage) and it is through the Name that one obtains salvation. O' Nanak, through the Guru we should lovingly meditate on the Name with our mind attuned (to God)."(6)

The message of this *Paurri* is that no other ritual or form of worship equals the merit of meditating on God's Name, which is very difficult to do because God has no particular shape or form. However it is only by meditating on His Name as per the guidance of the Guru with true love that we can obtain peace and salvation.

ਸਲੋਕ ਮਹਲਾ ੧ ॥

ਜੂਠਿ ਨ ਰਾਗੀ ਜੂਠਿ ਨ ਵੇਦੀ ॥
ਜੂਠਿ ਨ ਚੰਦ ਸੂਰਜ ਕੀ ਭੇਦੀ ॥
ਜੂਠਿ ਨ ਅੰਨੀ ਜੂਠਿ ਨ ਨਾਈ ॥
ਜੂਠਿ ਨ ਮੀਹੁ ਵਰ੍ਹਿਐ ਸਭ ਥਾਈ ॥
ਜੂਠਿ ਨ ਧਰਤੀ ਜੂਠਿ ਨ ਪਾਣੀ ॥
ਜੂਠਿ ਨ ਪਉਣੈ ਮਾਹਿ ਸਮਾਣੀ ॥
ਨਾਨਕ ਨਿਗੁਰਿਆ ਗੁਣੁ ਨਾਹੀ ਕੋਇ ॥

salok mehlāa 1.

jooth na raagee^N jooth na vaydee^N.
jooth na chand sooraj kee bhaydee.
jooth na annee jooth na naa-ee.
jooth na meehu var^{hi}-ai sabh thaa-ee.
jooth na Dhartee jooth na paanee.
jooth na pa-unai maahi samaanee.
naanak niguri-aa guⁿ naahee ko-ay.

ਮੁਹਿ ਫੇਰਿਐ ਮੁਹੁ ਜੂਠਾ ਹੋਇ ॥੧॥

ਮਹਲਾ ੧ ॥

ਨਾਨਕ ਚੁਲੀਆ ਸੁਚੀਆ ਜੇ ਭਰਿ ਜਾਣੈ ਕੋਇ ॥

ਸੁਰਤੇ ਚੁਲੀ ਗਿਆਨ ਕੀ ਜੋਗੀ ਕਾ ਜਤੁ ਹੋਇ ॥

ਬ੍ਰਹਮਣ ਚੁਲੀ ਸੰਤੋਖ ਕੀ ਗਿਰਹੀ ਕਾ ਸਤੁ ਦਾਨੁ ॥

ਰਾਜੇ ਚੁਲੀ ਨਿਆਵ ਕੀ ਪੜਿਆ ਸਚੁ ਧਿਆਨੁ ॥

ਪਾਣੀ ਚਿਤੁ ਨ ਧੋਪਈ ਮੁਖਿ ਪੀਤੈ ਤਿਖ ਜਾਇ ॥

ਪਾਣੀ ਪਿਤਾ ਜਗਤ ਕਾ ਫਿਰਿ ਪਾਣੀ ਸਭੁ ਖਾਇ ॥੨॥

ਪਉੜੀ ॥

ਨਾਇ ਸੁਣਿਐ ਸਭ ਸਿਧਿ ਹੈ ਰਿਧਿ ਪਿਛੈ ਆਵੈ ॥

ਨਾਇ ਸੁਣਿਐ ਨਉ ਨਿਧਿ ਮਿਲੈ ਮਨ ਚਿੰਦਿਆ ਪਾਵੈ ॥

ਨਾਇ ਸੁਣਿਐ ਸੰਤੋਖੁ ਹੋਇ ਕਵਲਾ ਚਰਨ ਧਿਆਵੈ ॥

ਨਾਇ ਸੁਣਿਐ ਸਰਜੁ ਊਪਜੈ ਸਹਜੇ ਸੁਖੁ ਪਾਵੈ ॥

ਗੁਰਮਤੀ ਨਾਉ ਪਾਈਐ ਨਾਨਕ ਗੁਣ ਗਾਵੈ ॥੩॥

muhi fayri-ai muhu joothaa ho-ay. ||1||

mehlaa 1.

naanak chulee-aa suchee-aa jay bhar jaanai ko-ay.

surtay chulee gi-aan kee jogee kaa jat ho-ay.

barahman chulee santokh kee girhee kaa sat daan.

raajay chulee ni-aav kee parhi-aa sach Dhi-aan.

paanee chit na Dhop-ee mukh peetai tikh jaa-ay.

paanee pita jagat kaa fir paanee sabh khaa-ay. ||2||

pa-orhee.

naa-ay suni-ai sabh siDh hai riDh pichhai aavai.

naa-ay suni-ai na-o niDh milai man chindi-aa paavai.

naa-ay suni-ai santokh ho-ay kavlaa charan Dhi-aavai.

naa-ay suni-ai sahj oopjai sehjay sukh paavai.

gurmattee naa-o paa-ee-ai naanak gun gaavai. ||7||

Salok Mehla-1

People do many different things to purify themselves. Some bathe at holy places believing that by doing so, along with their body, their mind would be purified. Others do many ritualistic deeds, such as observing fasts, going through austerities, reading holy books, singing holy songs to purify their mind. In this *Salok*, Guru Ji rejects all such practices and tells us the way by which the pollution of one's mind can be removed.

He says: "(O' my friends), the pollution (of mind, doesn't get removed by singing holy hymns accompanied by) music, nor by reading *Vedas* (or other holy books). Nor does the contamination (of mind) gets removed by doing different kinds of worship (for different seasons) caused by the different positions of sun and moon. The impurity (of mind, doesn't go away by forsaking) food, or bathing (at holy places). Nor does the pollution (of mind) go away when it rains. The impurity (of mind doesn't get removed by roaming around) the earth, (doing penance standing in) water, nor by merging in air (and doing breathing exercises). O' Nanak, they who are without the Guru, don't have any merit in them, and when we turn our face away (from the Guru and don't follow his advice), our mouth becomes polluted."(1)

Mehla-1

Guru Ji now takes the opposite side of the coin and comments on the practice of many people to cleanse their mouths by gargling with water after each meal. He uses this metaphor to explain what the true cleansing or the rightful conduct for persons of different professions is. He says: "O' Nanak, true are the gargles if one knows how to do them. (In other words true is one's conduct if one knows how to conduct oneself. For example) the right conduct for a wise person is to acquire (divine) knowledge, (similarly) self-discipline is the purification for a yogi."

Guru Ji adds: “The *Brahmin* has to purify himself with contentment and for a householder (right conduct) is truthful living and charity. For the king (or ruler, purification lies in ruling with) justice and for the learned person is meditation on the eternal (God). By drinking water, one’s thirst does go away, but the water doesn’t wash (or purify) the mind. However water is the father (or the source of creation of the) entire world, but it is water which again (destroys and) devourers everything.”(7)

Paurri

Guru Ji concludes this *Paurri* by listing some of the virtues of listening to the Name (and attuning one’s mind to God). He says: “By listening to the Name (and truly meditating on God) one obtains all the supernatural powers and financial prosperity follows. By listening to the Name one obtains (all) the nine (kinds of) treasures (of wealth), and one obtains what one’s mind desires. By listening to the Name one obtains contentment and *Kanwala* (the goddess of wealth serves one, as if it) worships one’s feet. By listening to the Name poise arises (in the mind), and one easily obtains peace. But O’ Nanak, only through Guru’s instruction do we obtain (the gift of) Name and sing praises (of God).”(7)

The message of this *Paurri* is that bathing at holy places, or doing any kind of ritual worships does not cleanse the mind. Only listening to the Guru and meditating on God’s Name as per his instruction purifies the mind.

ਸਲੋਕ ਮਹਲਾ ੧ ॥

ਦੁਖ ਵਿਚਿ ਜੰਮਣੁ ਦੁਖਿ ਮਰਣੁ ਦੁਖਿ ਵਰਤਣੁ ਸੰਸਾਰਿ ॥
ਦੁਖੁ ਦੁਖੁ ਅਗੈ ਆਖੀਐ ਪੜਿ ਪੜਿ ਕਰਹਿ ਪੁਕਾਰ ॥

ਦੁਖ ਕੀਆ ਪੰਡਾ ਖੁਲੀਆ ਸੁਖੁ ਨ ਨਿਕਲਿਓ ਕੋਇ ॥

ਦੁਖ ਵਿਚਿ ਜੀਉ ਜਲਾਇਆ ਦੁਖੀਆ ਚਲਿਆ ਰੋਇ ॥
ਨਾਨਕ ਸਿਫਤੀ ਰਤਿਆ ਮਨੁ ਤਨੁ ਹਰਿਆ ਹੋਇ ॥
ਦੁਖ ਕੀਆ ਅਗੀ ਮਾਰੀਅਹਿ ਭੀ ਦੁਖੁ ਦਾਹੁ ਹੋਇ ॥੧॥

ਮਹਲਾ ੧ ॥

ਨਾਨਕ ਦੁਨੀਆ ਭਸੁ ਰੰਗੁ ਭਸੁ ਹੂ ਭਸੁ ਖੋਹ ॥

ਭਸੇ ਭਸੁ ਕਮਾਵਣੀ ਭੀ ਭਸੁ ਭਰੀਐ ਦੇਹ ॥
ਜਾ ਜੀਉ ਵਿਚਹੁ ਕਵੀਐ ਭਸੁ ਭਰਿਆ ਜਾਇ ॥

ਅਗੈ ਲੇਖੈ ਮੰਗਿਐ ਹੋਰ ਦਸੂਣੀ ਪਾਇ ॥੨॥

ਪਉੜੀ ॥

ਨਾਇ ਸੁਣਿਐ ਸੁਚਿ ਸੰਜਮੇ ਜਮੁ ਨੇਤਿ ਨ ਆਵੈ ॥
ਨਾਇ ਸੁਣਿਐ ਘਟਿ ਚਾਨਣਾ ਆਨ੍ਹੇਰੁ ਗਵਾਵੈ ॥
ਨਾਇ ਸੁਣਿਐ ਆਪੁ ਬੁਝੀਐ ਲਾਹਾ ਨਾਉ ਪਾਵੈ ॥
ਨਾਇ ਸੁਣਿਐ ਪਾਪ ਕਟੀਅਹਿ ਨਿਰਮਲ ਸਚੁ ਪਾਵੈ ॥
ਨਾਨਕ ਨਾਇ ਸੁਣਿਐ ਮੁਖ ਉਜਲੇ ਨਾਉ ਗੁਰਮੁਖਿ
ਧਿਆਵੈ ॥੮॥

salok mehlāa 1.

dukh vich jaman dukh maran dukh vartan sansaar.
dukh dukh agai aakhee-ai parh^h parh^h karahi
pukaar.
dukh kee-aa pandaa khul^hee-aa sukh na nikli-o
ko-ay.
dukh vich jee-o jalaa-i-aa dukhee-aa chali-aa ro-ay.
naanak siftee ratī-aa man tan hari-aa ho-ay.
dukh kee-aa agee maaree-ah bhee dukh daaroo
ho-ay. ||1||

mehlāa 1.

naanak dune-aa bhas rang bhasoo hoo bhas
khayh.
bhaso bhas kamaavnee bhee bhas bharee-ai dayh.
jaa jee-o vichahu kadhee-ai bhasoo bhari-aa
jaa-ay.
agai laykhai mangi-ai hor dasoonnee paa-ay. ||2||

pa-orhee.

naa-ay suni-ai such sanjamo jam nayr^h na aavai.
naa-ay suni-ai ghat chaanpaa aan^hayr gavaavai.
naa-ay suni-ai aap bujhee-ai laahaa naa-o paavai.
naa-ay suni-ai paap katee-ah nirmal sach paavai.
naanak naa-ay suni-ai mukh ujlay naa-o gurmukh
Dhi-aavai. ||8||

Salok Mehla-1

Guru Ji concluded the previous *Paurri*, with the statement that by listening to the Name and truly meditating on God one obtains all the supernatural powers and financial prosperity follows. By listening to the Name one obtains (all) the nine (kinds of) treasures (of wealth) and one obtains what one's mind desires. However in this *shabad*, Guru Ji observes that throughout the world there is pain and suffering all around. No matter in what state one is, whether rich or poor, young or old, one spends one's entire life in some kind of pain or sorrow.

Guru Ji says: "(O' my friends, a mortal) is born in pain, dies in pain, and in pain deals with the world. After studying (the holy books) again and again, (the pundits) proclaim loudly that there is nothing but pain (for us) in the yond (or the next life. In fact, if we examine the entire life span of a human being we find it so full of pain and suffering, as if) bundles of pain have been laid open (before us), and out of this not a single (episode of) happiness comes out. In short, the human being remains burning (and suffering in pain throughout life, and) in pain departs (from here). O' Nanak, only by being imbued with praises (of God), one's mind and body bloom (in delight. The human beings) are killed in the fires of pain, but the pain itself becomes the medicine (if one meditates on God's Name)."(1)

Mehla-1

But Guru Ji observes that generally the world doesn't care about God's Name. It remains obsessed with acquiring false worldly wealth or enjoying false worldly pleasures, which do not bring any lasting happiness and prove as worthless as dust. Therefore, Guru Ji comments: "O' Nanak, the worldly revelry (is worthless like) dust, nothing but ashes and dust. (Being absorbed in such revelries is nothing but) acquiring more and more dust and filling one's body with dust (of evil thoughts). When the life is taken out (of the body) the soul departs smeared with dust (of sinful deeds) and when asked to render account in the yond (in God's court) it receives ten times more dust (and disgrace)."(2)

Paurri

In order to avoid such disgrace and suffering, Guru Ji once again recommends meditating on and listening to God's Name. Listing some of the benefits of doing that he says: "(O' my friends), by listening to (God's) Name we obtain purity and self-control and the demon (or fear) of death doesn't come near. By listening to the Name, the mind is illuminated with (divine) light, which dispels the darkness (of ignorance). By listening to the Name we realize (that we are the spark of the divine) and obtain the profit of Name. By listening to the Name, we wash off our sins, and obtain the immaculate true (God). In short O' Nanak, by listening to the Name we are honored (in God's court); therefore a Guru following person (always) meditates on (God's) Name."(8)

The message of this *Paurri* is that the entire human life is basically a story of pain and suffering. The reason is that the human beings remain engrossed in acquiring false worldly wealth and false worldly pleasures. These things ultimately prove worthless like dust in this world, and bring disgrace in God's court. The only remedy to avoid all this pain and suffering is to meditate on God's Name under Guru's guidance.

ਘਰਿ ਨਾਰਾਇਣੁ ਸਭਾ ਨਾਲਿ ॥

ਪੂਜ ਕਰੈ ਰਖੈ ਨਾਵਾਲਿ ॥

ਪੰਨਾ ੧੨੪੧

ਕੁੰਗੂ ਚੰਨਣੁ ਫੁਲ ਚੜਾਏ ॥

ਪੈਰੀ ਪੈ ਪੈ ਬਹੁਤੁ ਮਨਾਏ ॥

ਮਾਣੁਆ ਮੰਗਿ ਮੰਗਿ ਪੈਨੈ ਖਾਇ ॥

ਅੰਧੀ ਕੰਮੀ ਅੰਧ ਸਜਾਇ ॥

ਭੁਖਿਆ ਦੇਇ ਨ ਮਰਦਿਆ ਰਖੈ ॥

ਅੰਧਾ ਝਗੜਾ ਅੰਧੀ ਸਭੈ ॥੧॥

ਮਹਲਾ ੧ ॥

ਸਭੇ ਸੁਰਤੀ ਜੋਗ ਸਭਿ ਸਭੇ ਬੇਦ ਪੁਰਾਣ ॥

ਸਭੇ ਕਰਣੇ ਤਪ ਸਭਿ ਸਭੇ ਗੀਤ ਗਿਆਨ ॥

ਸਭੇ ਬੁਧੀ ਸੁਧਿ ਸਭਿ ਤੀਰਥ ਸਭਿ ਥਾਨ ॥

ਸਭਿ ਪਾਤਿਸਾਹੀਆ ਅਮਰ ਸਭਿ ਸਭਿ ਖੁਸੀਆ ਸਭਿ
ਖਾਨ ॥

ਸਭੇ ਮਾਣਸ ਦੇਵ ਸਭਿ ਸਭੇ ਜੋਗ ਧਿਆਨ ॥

ਸਭੇ ਪੁਰੀਆ ਖੰਡ ਸਭਿ ਸਭੇ ਜੀਅ ਜਹਾਨ ॥

ਹੁਕਮਿ ਚਲਾਏ ਆਪਣੈ ਕਰਮੀ ਵਹੈ ਕਲਾਮ ॥

ਨਾਨਕ ਸਚਾ ਸਚਿ ਨਾਇ ਸਚੁ ਸਭਾ ਦੀਬਾਨੁ ॥੨॥

ਪਉੜੀ ॥

ਨਾਇ ਮੰਨਿਐ ਸੁਖੁ ਉਪਜੈ ਨਾਮੇ ਗਤਿ ਹੋਈ ॥

ਨਾਇ ਮੰਨਿਐ ਪਤਿ ਪਾਈਐ ਹਿਰਦੈ ਹਰਿ ਸੋਈ ॥

ਨਾਇ ਮੰਨਿਐ ਭਵਜਲੁ ਲੰਘੀਐ ਫਿਰਿ ਬਿਘਨੁ ਨ ਹੋਈ
॥

ਨਾਇ ਮੰਨਿਐ ਪੰਥੁ ਪਰਗਟਾ ਨਾਮੇ ਸਭ ਲੋਈ ॥

ਨਾਨਕ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਨਾਉ ਮੰਨੀਐ ਜਿਨ ਦੇਵੈ
ਸੋਈ ॥੯॥

ghar naaraa-in sabh^haa naal.

pooj karay rak^hhai naavaal.

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kungoo channan^h ful char^haa-ay.

pairee pai pai bahu^t manaa-ay.

maanoo-aa mang mang pain^hai k^haa-ay.

anD^hee kammee anD^h sajaa-ay.

b^huk^hi-aa day-ay na mardⁱ-aa rak^hhai.

anD^haa j^hagr^haa anD^hee sathai. ||1||

mehl^haa 1.

sabhay surtee jog sab^h sab^hay bayd^h pura^han.

sabhay karnay tap sab^h sab^hay geet gi-aan.

sabhay buD^hee suD^h sab^h sab^h tirath sab^h tha^han.

sab^h paatⁱsa^hhee-aa amar sab^h sab^h k^husee-aa
sab^h k^haan.

sabhay maan^{as} dayv sab^h sab^hay jog D^hi-aan.

sabhay puree-aa k^hand sab^h sab^hay jee-a jahaan.

hukam chala^h-ay aapⁿai karmee vahai kalaam.

naanak sachaa sach naa-ay sach sab^haa deeba^han.
||2||

pa-or^hee.

naa-ay mani-ai suk^h oopjai naamay gat^h ho-ee.

naa-ay mani-ai pat^h paa-ee-ai hir^dai har so-ee.

naa-ay mani-ai b^havjal lang^hee-ai fir bighan na
ho-ee.

naa-ay mani-ai panth pargataa naamay sab^h lo-ee.

naanak satgur mili-ai naa-o mannee-ai jin dayvai
so-ee. ||9||

Salok Mehla-1

In the previous *Paurri*, Guru Ji told us that the entire human life is basically a story of pain and suffering. The reason is that the human beings remain engrossed in acquiring worldly wealth and false worldly pleasures. These things ultimately prove worthless like dust in this world and bring disgrace in God's court. The only remedy to avoid all this pain and suffering is to meditate on God's Name under Guru's guidance. Guru Ji notes that there are some who advocate and practice worshipping statues of gods and goddesses in the hope of relieving their suffering and getting their worldly desires fulfilled. Guru Ji begins this *Paurri* by telling us how absolutely useless are such practices, how God administers His justice based on our deeds, and what is the best deed to obtain true peace.

Commenting on the practices of a Hindu *pundit*, he says: "(O' my friends, the *pundit*) establishes *Thaakur* (a statue of god *Vishnu*) God) along with its courtiers (or smaller gods and goddesses) in his house. He worships and keeps these (idols) bathed. He applies saffron and sandal mark, offers flowers, and falling at their feet again and again, tries to please (these statues). However he begs human beings for his food and clothing. Naturally blind (and severe) is the punishment of such blind deeds. (The fact is that a statue) can neither give (food) to the hungry, nor save a dying person. (But to argue against such practices is like starting) a blind (ignorant) conflict in a blind (ignorant) society."(1)

Mehla-1

Now Guru Ji comments on the all-pervading power of God and how He administers all beings and all places according to His true justice based on our past deeds. He says: “(O’ my friends), all meditations, all yogas, all (readings of) *Vedas* and *Puranas*, doing of all kinds of penances, or singing of hymns and their discourses, all intellect and intuition, all holy places and pilgrimage stations, all kingdoms, all commands, all revelries and feasts, all human beings and gods, all kinds of yogic meditations, all the regions of world and their parts, all the beings of the universe, (God) administers as per His writ. It is on the basis of (one’s past) deeds that (His) pen moves (and one’s future is determined by God). O’ Nanak, eternal is the Name of the eternal God, eternal is His court and true is His justice.”(2)

Paurri

After commenting on the uselessness of statue worship and other kinds of rituals, Guru Ji tells us what practice can bring us peace and salvation. He says: “(O’ my friends), it is by believing in (God’s) Name that peace wells up (in our mind), and it is through the Name that we obtain the supreme state (of salvation). By believing in Name we obtain honor and that God comes to reside in our heart. By having faith in (God’s) Name we cross over the dreadful (worldly) ocean and no obstruction comes our way.”

Guru Ji adds: “By believing in Name the path (of life) becomes clear, It is the Name through which the light (of divine wisdom spreads). But, O’ Nanak only it is when we meet the true Guru that we believe in the Name (and only those obtain it) whom that (God) Himself gives.”(9)

The message of this Paurri is that if we want to have true peace and want to be ferried across this dreadful worldly ocean, then instead of doing any statue worship or other ritualistic deeds, we should pray to God to bless us with the guidance of the true Guru so that we may meditate on God’s Name and become worthy of His grace.

ਸਲੋਕ ਮਃ ੧ ॥

ਪੁਰੀਆ ਖੰਡਾ ਸਿਰਿ ਕਰੇ ਇਕ ਪੈਰਿ ਧਿਆਏ ॥
ਪਉਣੁ ਮਾਰਿ ਮਨਿ ਜਪੁ ਕਰੇ ਸਿਰੁ ਮੁੰਡੀ ਤਲੈ ਦੇਇ ॥

ਕਿਸੁ ਉਪਰਿ ਓਹੁ ਟਿਕ ਟਿਕੈ ਕਿਸ ਨੋ ਜੋਰੁ ਕਰੇਇ ॥
ਕਿਸ ਨੋ ਕਹੀਐ ਨਾਨਕਾ ਕਿਸ ਨੋ ਕਰਤਾ ਦੇਇ ॥
ਗੁਕਮਿ ਰਹਾਏ ਆਪਣੈ ਮੂਰਖੁ ਆਪੁ ਗਣੇਇ ॥੧॥

ਮਃ ੧ ॥

ਹੈ ਹੈ ਆਖਾਂ ਕੋਟਿ ਕੋਟਿ ਕੋਟੀ ਹੂ ਕੋਟਿ ਕੋਟਿ ॥
ਆਖੂੰ ਆਖਾਂ ਸਦਾ ਸਦਾ ਕਹਣਿ ਨ ਆਵੈ ਤੋਟਿ ॥

ਨਾ ਹਉ ਬਕਾਂ ਨ ਠਾਕੀਆ ਏਵਡ ਰਖਹਿ ਜੋਤਿ ॥

ਨਾਨਕ ਚਸਿਅਹੁ ਚੁਖ ਬਿੰਦ ਉਪਰਿ ਆਖਣੁ ਦੋਸੁ ॥੨॥

ਪਉੜੀ ॥

ਨਾਇ ਮੰਨਿਐ ਕੁਲੁ ਉਧਰੈ ਸਭੁ ਕੁਟੰਬੁ ਸਬਾਇਆ ॥

salok mehlāa 1.

puree-aa khanda sir karay ik pair Dhi-aa-ay.
pa-un maar man jap karay sir munde talai
day-ay.
kis upar oh tik tikai kis no jor karay-i.
kis no kahee-ai naankaa kis no kartaa day-ay.
hukam rahaa-ay aapnai moorakh aap
ganay-ay. ||1||

mehlāa 1.

hai hai aakhaa^N kot kot kotee hoo kot kot.
aakhoo^N aakhaa^N sadaa sadaa kahan na
aavai tot.
naa ha-o thakaa^N na thaakee-aa ayvad
rakheh jot.
naanak chasi-ahu chukh bind upar aakhan
dos. ||2||

pa-orhee.

naa-ay mani-ai kul uDhrai sabh kutamb
sabaa-i-aa.

ਨਾਇ ਮੰਨਿਐ ਸੰਗਤਿ ਉਧਰੈ ਜਿਨ ਰਿਦੈ ਵਸਾਇਆ ॥

naa-ay mani-ai sangat̃ uDhrai jin ridai
vasaa-i-aa.

ਨਾਇ ਮੰਨਿਐ ਸੁਣਿ ਉਧਰੈ ਜਿਨ ਰਸਨ ਰਸਾਇਆ ॥

naa-ay mani-ai suñ uDhray jin rasan
rasaa-i-aa.

ਨਾਇ ਮੰਨਿਐ ਦੁਖ ਭੁਖ ਗਈ ਜਿਨ ਨਾਮਿ ਚਿਤੁ ਲਾਇਆ ॥

naa-ay mani-ai dukh̃ bhukh̃ ga-ee jin naam
chit̃ laa-i-aa.

ਨਾਨਕ ਨਾਮੁ ਤਿਨੀ ਸਾਲਾਹਿਆ ਜਿਨ ਗੁਰੂ ਮਿਲਾਇਆ ॥੧੦॥

naanak naam̃ t̃inee salaahi-aa jin guroo
milaa-i-aa. ||10||

Salok Mehla-1

In the previous *Paurri*, Guru Ji told us that if we want to have true peace and want to be ferried across this dreadful worldly ocean then instead of doing any statue worship or other ritualistic deeds, we should pray to God to bless us with the guidance of the true Guru so that we may meditate on God's Name and become worthy of His grace. He begins this *Paurri*, by commenting on the futility of performing pilgrimages and doing very difficult penances.

Guru Ji says: "(O' my friends), one may walk around all the lands and continents on one's head and meditate (on God standing) on one leg, worship while controlling the breath, put one's head below the body (in other words stand on one's head, but the question still arises) on what is one focusing (the mind) and which of these does one consider as one's source of power? Because O' Nanak, we cannot say whom the Creator blesses (with honor). He runs the (world) as per His command, but a fool (unnecessarily) takes pride in him or herself (thinking that his or her austerity brought the particular blessing or power)."(1)

Mehla-1

Now Guru Ji tells us how impossible it is to say even a fraction of God's praise. He says: "Even if millions upon millions of times I say that God is there. I may keep saying this forever and there never is any lessening in my saying that. (Even if God may) bless me with such energy that I never feel tired or stop saying this upon anybody's asking me to stop, still O' Nanak this is just an iota and trice (of Your praise). To claim any more than this is sin."(2)

Paurri

Therefore instead of trying to please God by performing rituals, difficult penances, or keep repeating that God is there, Guru Ji tells us an easier and more beneficial way to worship God.

He says: "(O' my friends), by believing in (the power of God's) Name our entire lineage and family is emancipated. By believing in (God's) Name in the company of those who have enshrined (God) in their heart, the entire congregation is saved. Believing in Name, who have listened to it or uttered it with relish with their tongues, they all have been emancipated. They who have attuned their mind to (God's) Name by believing in the Name all their thirst and hunger (for worldly things) has gone away. But O' Nanak, only they have praised the Name (and meditated on it, whom God) has united with the Guru."(10)

The message of this *Paurri* is that roaming around pilgrimage places or doing torturous penances is of no spiritual consequence. We should remember that God is so

great that even if we were to praise Him and utter His Name millions of times, still we could not utter even an iota of His praise. Therefore we should believe and have faith in God's Name and pray to Him to bless us with guidance of the Guru so that we may meditate on His Name. By doing so not only would we be saved, but so would those who are associated with us.

ਸਲੋਕ ਮਃ ੧ ॥

ਸਭੇ ਰਾਤੀ ਸਭਿ ਦਿਹ ਸਭਿ ਥਿਤੀ ਸਭਿ ਵਾਰ ॥
ਸਭੇ ਰੁਤੀ ਮਾਹ ਸਭਿ ਸਭਿ ਧਰਤੀ ਸਭਿ ਭਾਰ ॥

ਸਭੇ ਪਾਣੀ ਪਉਣ ਸਭਿ ਸਭਿ ਅਗਨੀ ਪਾਤਾਲ ॥

ਸਭੇ ਪੁਰੀਆ ਖੰਡ ਸਭਿ ਸਭਿ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥

ਹੁਕਮੁ ਨ ਜਾਪੀ ਕੇਤੜਾ ਕਹਿ ਨ ਸਕੀਜੈ ਕਾਰ ॥

ਆਖਹਿ ਬਕਹਿ ਆਖਿ ਆਖਿ ਕਰਿ ਸਿਫਤੀ ਵੀਚਾਰ ॥
ਤ੍ਰਿਣੁ ਨ ਪਾਇਓ ਬਪੁੜੀ ਨਾਨਕੁ ਕਹੈ ਗਵਾਰ ॥੧॥

ਮਃ ੧ ॥

ਅਖੀ ਪਰਣੈ ਜੇ ਫਿਰਾਂ ਦੇਖਾਂ ਸਭੁ ਆਕਾਰੁ ॥
ਪੁਛਾ ਗਿਆਨੀ ਪੰਡਿਤਾਂ ਪੁਛਾ ਬੇਦ ਬੀਚਾਰੁ ॥

ਪੰਨਾ ੧੨੪੨

ਪੁਛਾ ਦੇਵਾਂ ਮਾਣਸਾਂ ਜੋਧ ਕਰਹਿ ਅਵਤਾਰ ॥

ਸਿਧ ਸਮਾਧੀ ਸਭਿ ਸੁਣੀ ਜਾਇ ਦੇਖਾਂ ਦਰਬਾਰੁ ॥

ਅਗੈ ਸਚਾ ਸਚਿ ਨਾਇ ਨਿਰਭਉ ਭੈ ਵਿਣੁ ਸਾਰੁ ॥

ਹੋਰ ਕਚੀ ਮਤੀ ਕਦੁ ਪਿਰੁ ਅੰਧਿਆ ਅੰਧੁ ਬੀਚਾਰੁ ॥

ਨਾਨਕ ਕਰਮੀ ਬੰਦਗੀ ਨਦਰਿ ਲੰਘਾਏ ਪਾਰਿ ॥੨॥

ਪਉੜੀ ॥

ਨਾਇ ਮੰਨਿਐ ਦੁਰਮਤਿ ਗਈ ਮਤਿ ਪਰਗਟੀ ਆਇਆ ॥

ਨਾਉ ਮੰਨਿਐ ਹਉਮੈ ਗਈ ਸਭਿ ਰੋਗ ਗਵਾਇਆ ॥

ਨਾਇ ਮੰਨਿਐ ਨਾਮੁ ਊਪਜੈ ਸਹਜੇ ਸੁਖੁ ਪਾਇਆ ॥

ਨਾਇ ਮੰਨਿਐ ਸਾਂਤਿ ਊਪਜੈ ਹਰਿ ਮੰਨਿ ਵਸਾਇਆ ॥

ਨਾਨਕ ਨਾਮੁ ਰਤੰਨੁ ਹੈ ਗੁਰਮੁਖਿ ਹਰਿ ਧਿਆਇਆ ॥੧੧॥

salok mehlā 1.

sab^hhay raatēe sab^h dīh sab^h thītee sab^h vaar.
sab^hhay rutēe maah sab^h sab^h Dhartēeⁿ sab^h
bhaar.

sab^hhay paanee pa-un sab^h sab^h agnee
paataal.

sab^hhay puree-aa khand sab^h sab^h lo-a lo-a
aakaar.

hukam na jaapee kayt-rhaa kahi na saakeejai
kaar.

aakhahi thakeh aakh aakh kar sifteeⁿ veechaar.
tarin na paa-i-o bapurhee naanak kahai
gavaar. ||1||

mehlā 1.

akheeⁿ pargai jay firaaⁿ daykhaaⁿ sab^h aakaar.
puchhaa gi-aanee pandhitaaⁿ puchhaa bayd
beechar.

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puchhaa dayvaaⁿ maansaaⁿ joDh karahi
avtaar.

siDh samaaDhee sab^h sunee jaa-ay daykhaaⁿ
darbaar.

agai sachaa sach naa-ay nirbha-o bhai vin
saar.

hor kachee matēe kach pich anDhi-aa anDh
beechar.

naanak karmee bandagee nadar langhaa-ay
paar. ||2||

pa-orhee.

naa-ay mani-ai durmat ga-ee mat pargatee
aa-i-aa.

naa-o mani-ai ha-umai ga-ee sab^h rog
gavaa-i-aa.

naa-ay mani-ai naam oopjai sehjay sukh
paa-i-aa.

naa-ay mani-ai saaⁿt oopjai har man
vasaa-i-aa.

naanak naam ratann hai gurmukh har
Dhi-aa-i-aa. ||11||

Salok Mehla-1

In *Mehla 1* of previous *Paurri*, Guru Ji stated that even if millions upon millions of times we may say that God is there and keep uttering His praise at all times still it will not be

more than a tiny iota of God's praise. In this *Paurri* again, he stresses the limitlessness of God and tells us about the significance of meditating on His Name.

Guru Ji says: "(O' my friends, it is not possible to say about) all the nights, all (solar) days, all (lunar) days, all week days, all seasons, all months, all earths, and all the loads on the earths. (Similarly it is not possible to describe) all waters, all airs, all fires and nether worlds, all the cities, all the continents, all the worlds, and the forms (of creatures) in those worlds. It cannot be estimated how vast is (His) command and it cannot be said how vast is His creation. Again and again people get exhausted uttering His praises by reflecting on His qualities. But Nanak says that the poor foolish (world) hasn't been able to say even an iota of God's (limit)."(1)

Mehla-1

Commenting further on the difficulty of being able to see the sight of such a limitless God, Guru Ji says: "(O' my friends), even if I were to roam around walking on my eyes (and try to cover all the spheres with my sight alone), see all the forms, ask all the wise men and the *pundits* who reflect on the *Vedas*, ask the gods and the mortals, those who are born as warriors, listen to the adepts who practice meditation and go and see them in their courts; (still I won't be able to find the end limit of God, because in the yond is the eternal (God) whose Name is eternal, fearless, without fear and supreme. All else is false and shallow intellect and foolish thinking of foolish persons. But O' Nanak, it is by His grace, that one is blessed with meditation (of His Name) and by His grace He ferries us across (the worldly ocean)."(2)

Paurri

Now Guru Ji tells us what blessings we obtain when we believe and meditate on God's Name. He says: "When we believe in the Name (the power of His love and enlightenment), our evil intellect goes away and good intellect becomes manifest. By believing in (God's) Name, the ego goes away and one is rid of all ailments. Because when we believe in the God's Name (an inspiration to meditate on) the Name wells up (in us) and we easily obtain peace. By believing in the Name contentment wells up and one enshrines God in the mind. (In short) O' Nanak, (God's) Name is (like a priceless) jewel, but it is only through Guru's grace that one meditates on God."(11)

The message of this *Paurri* is that what to speak of human beings; even all the gods and goddesses cannot describe an iota of God's praise. If we ask all the wise men or yogis and study all the holy books we would conclude that He couldn't be met except by meditating on His Name. However, it is only through Guru's grace that we are blessed with meditation on God's Name.

ਸਲੋਕ ਮਃ ੧ ॥

ਹੋਰੁ ਸਰੀਕੁ ਹੋਵੈ ਕੋਈ ਤੇਰਾ ਤਿਸੁ ਅਗੈ ਤੁਧੁ ਆਖਾ ॥

ਤੁਧੁ ਅਗੈ ਤੁਧੈ ਸਾਲਾਹੀ ਮੈ ਐਧੈ ਨਾਉ ਸੁਜਾਖਾ ॥

ਜੇਤਾ ਆਖਣੁ ਸਾਹੀ ਸਬਦੀ ਭਾਖਿਆ ਭਾਇ ਸੁਭਾਈ ॥

ਨਾਨਕ ਬਹੁਤਾ ਏਹੋ ਆਖਣੁ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ॥੧॥

salok mehlāa 1.

hor sareek hovai ko-ee tayarā tīs agai tuDh aakhāⁿ.

tuDh agai tuDhai saalaahē mai anDhay naa-o sujaakhāa.

jaytāa aakhān saahē sabdē bhaakhi-aa bhāa-ay subhāa-ee.

naanak bahutāa ayho aakhān sabh tayarē vadi-aa-ee. ||1||

ਮਃ ੧ ॥

ਜਾਂ ਨ ਸਿਆ ਕਿਆ ਚਾਕਰੀ ਜਾਂ ਜੰਮੇ ਕਿਆ ਕਾਰ ॥

ਸਭਿ ਕਾਰਣ ਕਰਤਾ ਕਰੇ ਦੇਖੈ ਵਾਰੇ ਵਾਰ ॥

ਜੇ ਚੁਪੈ ਜੇ ਮੰਗਿਐ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥

ਇਕੁ ਦਾਤਾ ਸਭਿ ਮੰਗਤੇ ਫਿਰਿ ਦੇਖਹਿ ਆਕਾਰੁ ॥

ਨਾਨਕ ਦੇਵੈ ਜਾਣੀਐ ਜੀਵੈ ਦੇਵਣਹਾਰੁ ॥੨॥

ਪਉੜੀ ॥

ਨਾਇ ਮੰਨਿਐ ਸੁਰਤਿ ਊਪਜੈ ਨਾਮੇ ਮਤਿ ਹੋਈ ॥

ਨਾਇ ਮੰਨਿਐ ਗੁਣ ਉਚਰੈ ਨਾਮੇ ਸੁਖਿ ਸੋਈ ॥

ਨਾਇ ਮੰਨਿਐ ਭ੍ਰਮੁ ਕਟੀਐ ਫਿਰਿ ਦੁਖੁ ਨ ਹੋਈ ॥

ਨਾਇ ਮੰਨਿਐ ਸਾਲਾਹੀਐ ਪਾਪਾਂ ਮਤਿ ਧੋਈ ॥

ਨਾਨਕ ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਉ ਮੰਨੀਐ ਜਿਨ ਦੇਵੈ ਸੋਈ ॥੧੨॥

mehlaa 1.

jaa^N na si-aa ki-aa chaakree jaa^N jammai ki-aa kaar.sabh^h kaaran^h kartaa karay daykhai vaaro vaar.jay chupai jay mangi-ai daat^t karay daataar.ik daataa sabh^h mangtay fir daykheh aakaar.

naanak ayvai jaanee-ai jeevai dayvanhaar.

||2||

pa-orhee.

naa-ay mani-ai surat^t oopjai naamay mat^t ho-ee.naa-ay mani-ai gunⁿ uchrai naamay sukh^h so-ee.naa-ay mani-ai bharamⁿ katee-ai fir dukh^h na ho-ee.naa-ay mani-ai salaah-ai paapaa^N mat^t Dho-ee.

naanak pooray gur tay naa-o mannee-ai jin dayvai so-ee. ||12||

Salok Mehla-1

In the opening lines of the previous *Paurri*, Guru Ji indicated that we couldn't describe how big the extent of God's creation is and how all who try to utter His praises get exhausted doing that and are still not able to describe even an iota of His praise. He begins this *Paurri*, by addressing God Himself and humbly acknowledging his own inability to fully appreciate God's greatness. He also acknowledges the inability of a human being to do anything by himself or herself.

He says: "(O' God), if there were any other rival of Yours, I would go and talk about You with him, (but since there is none) I have to praise You before Yourself. Even though I am blind (and spiritually ignorant, yet) I have been named a seer (or a person with perfect eyesight). But whatever has to be said, it is through some words uttered in accordance with Your loving nature. O' Nanak, the greatest thing to say is that all glory is Yours."(1)

Mehla-1

Guru Ji now comments on the dependence of human beings on God, and why we have to be thankful to that God who is the Giver of everything to everybody. He says: "When the (human being) was not there (was not yet born) then what job did he or she do, and what could one do just after being born? (The fact is that) it is the Creator who creates all causes and takes care of all (creatures) again and again. Whether we remain silent or beg the beneficent (God) blesses us with His bounties. After roaming around the entire world (all come to the conclusion) that there is only one Giver and all others are beggars (at His door). O' Nanak, we should know this thing that the Giver lives (forever)."(2)

Paurri

Guru Ji concludes the *Paurri* by listing the blessings of believing in God's Name (His love, enlightenment, and power). He says: "(O' my friends), by believing in the Name, true understanding arises in us, and through the God's Name we obtain (right) intellect.

By believing in the Name, one utters (God's) praises and through the Name one obtains peace. By having faith in the Name, we remove our doubt and then no pain afflicts us. When believing in the Name, we praise (God); we wash off (our) sinful intellect. But, O' Nanak it is only through the perfect Guru that we come to believe in God's Name and (only those receive this gift) whom that (God) gives."(12)

The message of this *Paurri* is that if we want to wash away our sinful intellect, obtain divine wisdom, and true happiness, then we should praise God who is the Giver of all and beg for the Guru's guidance and His Name.

ਸਲੋਕ ਮ: ੧ ॥

ਸਾਸਤ੍ਰ ਬੇਦ ਪੁਰਾਣ ਪੜ੍ਹਤਾ ॥
ਪ੍ਰਕਾਰੰਤਾ ਅਜਾਣੰਤਾ ॥
ਜਾਂ ਬੂਝੈ ਤਾਂ ਸੂਝੈ ਸੋਈ ॥
ਨਾਨਕੁ ਆਖੈ ਕੂਕੁ ਨ ਹੋਈ ॥੧॥

ਮ: ੧ ॥

ਜਾਂ ਹਉ ਤੇਰਾ ਤਾਂ ਸਭੁ ਕਿਛੁ ਮੇਰਾ ਹਉ ਨਾਹੀ ਤੂ ਹੋਵਹਿ ॥
॥
ਆਪੇ ਸਕਤਾ ਆਪੇ ਸੁਰਤਾ ਸਕਤੀ ਜਗਤੁ ਪਰੋਵਹਿ ॥
ਆਪੇ ਭੋਜੇ ਆਪੇ ਸਦੇ ਰਚਨਾ ਰਚਿ ਰਚਿ ਵੇਖੈ ॥

ਨਾਨਕ ਸਚਾ ਸਚੀ ਨਾਂਦੀ ਸਚੁ ਪਵੈ ਧੁਰਿ ਲੋਖੈ ॥੨॥

ਪਉੜੀ ॥

ਨਾਮੁ ਨਿਰੰਜਨ ਅਲਖੁ ਹੈ ਕਿਉ ਲਖਿਆ ਜਾਈ ॥
ਨਾਮੁ ਨਿਰੰਜਨ ਨਾਲਿ ਹੈ ਕਿਉ ਪਾਈਐ ਭਾਈ ॥
ਨਾਮੁ ਨਿਰੰਜਨ ਵਰਤਦਾ ਰਵਿਆ ਸਭ ਠਾਂਈ ॥
ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਈਐ ਹਿਰਦੈ ਦੇਇ ਦਿਖਾਈ ॥
ਨਾਨਕ ਨਦਰੀ ਕਰਮੁ ਹੋਇ ਗੁਰ ਮਿਲੀਐ ਭਾਈ ॥੧੩॥

salok mehlāa 1.

saastar bayḍ puraāṇ parhḥaṇṭāa.
pookaaranṭāa ajaṇanṭāa.
jāaṇ boojhai ṭāaṇ soojhai so-ee.
naanak aakhai kook na ho-ee. ||1||

mehlāa 1.

jāaṇ ha-o ṭayraa ṭāaṇ sabh kichh mayraa ha-o
naahee ṭoo hoveh.
aapay sakṭāa aapay surṭāa saktee jagat paroveh.
aapay bhayjay aapay saday rachnaa rach rach
vaykhai.
naanak sachaa sachee naaṇ-ee sach pavai Dhur
laykhai. ||2||

pa-orhee.

naam niranjan alakḥ hai ki-o lakḥi-aa jāa-ee.
naam niranjan naal hai ki-o paa-ee-ai bhāa-ee.
naam niranjan varatḍāa ravi-aa sabh ṭhāaṇ-ee.
gur pooray ṭay paa-ee-ai hirdai day-ay dikhāa-ee.
naanak nadree karam ho-ay gur milee-ai bhāa-ee.
||13||

Salok Mehla-1

In the previous *Paurri*, Guru Ji advised us that if we want to wash away our sinful intellect, obtain divine wisdom, and true happiness, then we should praise God who is the Giver of all and beg for the Guru's guidance and His Name. In this *Paurri*, he wants to forewarn us about the uselessness of simply reading the holy books without understanding the essence of the message in them. He also tells us about the necessity of shedding our ego and seeking the guidance of the Guru for seeing the sight of the formless and indescribable God.

He says: "(O' my friends, as long as) a person keeps reading (only holy books like) *Shastras*, *Vedas* and *Puranas* (without understanding, even though) one may keep loudly lecturing (but still) doesn't know (the essence of the message in these books). It is only when one understands (the essence, then) one is able to realize (God everywhere). Nanak says there is no more shouting (because, one doesn't feel its necessity any more)."(1)

Mehla-1

Now Guru Ji describes the understanding we obtain when we realize the essence of divine knowledge. Addressing God, he says: "When I (realize that) I am Yours, (I feel that)

everything is mine. (When there is no ego in me and I feel that) I am not anywhere, then You are (everywhere. I realize that) You Yourself are the one with the power, the (true) understanding (about everything), and that You run the world under the power of Your law. On Your own You send (mortals to the world), on Your own You call them back, and look over the creation after creating it again and again. O' Nanak, eternal is He, eternal is His glory, and only (meditation of) His true (Name) is approved in God's court.”(2)

Paurri

Finally advising us how to obtain that true or immaculate Name, Guru Ji says: “(O' my friends), the immaculate (God's) Name is incomprehensible, so (the question arises), how can it be comprehended? O' brothers (and sisters, even though the) immaculate Name is with us, how can we obtain it? (The answer is that) the immaculate Name abides (in us all) and pervades all places. It is through the perfect Guru that we obtain it, He shows (it to us) in our heart. Nanak (says), it is only when we are blessed with (God's) grace, that we meet the Guru.”(13)

The message of this *Paurri* is that reading or reciting of religious books is of no use without understanding their real essence. When one obtains true understanding, one loses one's self-conceit and realizes that God is pervading everywhere. The entire world is running as per the power of His law, and only by meditating on His Name is one accepted in His court, and that Name is obtained when as per God's grace, we meet the (true) Guru.

ਸਲੋਕ ਮਃ ੧ ॥

ਕਲਿ ਹੋਈ ਕੁਤੇ ਮੁਹੀ ਖਾਜੁ ਹੋਆ ਮੁਰਦਾਰੁ ॥
ਕੂੜੁ ਬੋਲਿ ਬੋਲਿ ਭਉਕਣਾ ਚੂਕਾ ਧਰਮੁ ਬੀਚਾਰੁ ॥

ਜਿਨ ਜੀਵੰਦਿਆ ਪਤਿ ਨਹੀ ਮੁਇਆ ਮੰਦੀ ਸੋਇ ॥

ਪੰਨਾ ੧੨੪੩

ਲਿਖਿਆ ਹੋਵੈ ਨਾਨਕਾ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਇ ॥੧॥

ਮਃ ੧ ॥

ਰੰਨਾ ਹੋਈਆ ਬੋਧੀਆ ਪੁਰਸ ਹੋਏ ਸਈਆਦ ॥

ਸੀਲੁ ਸੰਜਮੁ ਸੁਚ ਭੰਨੀ ਖਾਣਾ ਖਾਜੁ ਅਹਾਜੁ ॥

ਸਰਮੁ ਗਇਆ ਘਰਿ ਆਪਣੈ ਪਤਿ ਉਨਿ ਚਲੀ ਨਾਲਿ ॥

ਨਾਨਕ ਸਚਾ ਏਕੁ ਹੈ ਅਉਰੁ ਨ ਸਚਾ ਭਾਲਿ ॥੨॥

ਪਉੜੀ ॥

ਬਾਹਰਿ ਭਸਮ ਲੇਪਨ ਕਰੇ ਅੰਤਰਿ ਗੁਬਾਰੀ ॥
ਬਿੰਬਾ ਝੋਲੀ ਬਹੁ ਭੋਖ ਕਰੇ ਦੁਰਮਤਿ ਅਹੰਕਾਰੀ ॥

ਸਾਹਿਬ ਸਬਦੁ ਨ ਉਚਰੈ ਮਾਇਆ ਮੋਹ ਪਸਾਰੀ ॥

ਅੰਤਰਿ ਲਾਲਚੁ ਭਰਮੁ ਹੈ ਭਰਮੈ ਗਾਵਾਰੀ ॥
ਨਾਨਕ ਨਾਮੁ ਨ ਚੇਤਈ ਜੂਐ ਬਾਜੀ ਹਾਰੀ ॥੧੪॥

salok mehlāa 1.

kal ho-ee kuṭay muhee khaaj ho-aa murḍaar.
kooṛh bol bol bha-ukanaa chookaa Dharam
beechar.

jīn jeevandi-aa paṭ nahee mu-i-aa mandee
so-ay.

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likhi-aa hovai naankaa kartaa karay so ho-ay.
||1||

mehlāa 1.

rannaa ho-ee-aa boDhee-aa puras ho-ay
sa-ee-aad.

seel sanjam such bhannee khaanaa khaaj
ahaaj.

saram ga-i-aa ghar aapnai paṭ uth chalee
naal.

naanak sachaa ayk hai a-or na sachaa bhaal.
||2||

pa-orhee.

baahar bhasam laypan karay anṭar gubaaree.
khinthaa jholee baho bhaykḥ karay durmat
aha^{ka}aree.

saahib sabaḍ na oochrai maa-i-aa moh
pasaaree.

anṭar laalach bharam hai bharmāi gaavaaree.
naanak naam na chayṭ-ee joo-ai baajee
haaree. ||14||

Salok Mehla-1

We often lament how so much corruption, immorality, and falsehoods are prevailing in this world, particularly in India. But it appears that even five centuries ago, during the time of Guru Nanak Dev Ji, things were not good either. In this *Paurri*, he comments on the state of affairs at that time and describes how people were behaving like dogs to snatch food from others, how any kind of honesty or self-control had become non-existent, and how even the supposedly religious people were adorning holy clothes on the outside but from inside were rotten like the rest of the people.

He says: "In *Kal Yug* (the present iron age, man's intellect) has become (greedy like) a dog, and (taking bribes or earning wealth by dishonest means has become their regular habit like) eating of carcasses (by dogs). Just as dogs keep barking they keep telling lies and gone is any reflection on righteousness. (The result is that they) who don't have any respect when alive, after death also, their reputation remains bad. But O' Nanak, (they too are helpless, because) whatever is written in their destiny that happens, and whatever the Creator does that comes to pass." (1)

Mehla-1

Next commenting on the sorry state of affairs in the family life of those days, Guru Ji says: "(Now there is so much difference in the nature between husband and wife), that while women might have become *Bodhi* (who believe in absolute nonviolence and don't want to hurt even an ant), the men have become (cruel like) hunters (who don't feel slightest remorse in taking anyone's life). They have abandoned all civility, self-control, and purity (of mind), and eat what is undesirable (or procured by corrupt means). Their modesty has gone away and along with that, their honor has also vanished. O' Nanak, only the one (God) is true, don't try to look for any other true (or honest) person." (2)

Paurri

Now commenting on the state of those persons such as yogis, who were supposed to be righteous and truthful, Guru Ji says: "From outside (a yogi) smears his body with ashes, but within him is darkness (of ignorance). He adorns many holy garbs like wearing a patched coat, and having a cloth bag (for alms, but he is) full of evil intellect and ego. He doesn't utter the Master's Name; all around him is the expanse of worldly attachment. Within him is greed and doubt, and the fool keeps wandering (in such pursuits). O' Nanak, he doesn't contemplate on (God's) Name, and has lost the game (of his life) in gamble." (14)

The message of this *Paurri* is that in this *Kal Yug* the world has gone absolutely rotten. The men are full of falsehood and greed, and women have lost their sense of chastity, shyness, and modesty. What to speak of ordinary people, even the religious persons like the yogis are making a false show of their righteousness, but within them is deceit, falsehood, and ego. If we don't want to loose our life as well in this worldly gamble, then we should remember God's Name, the Giver of all peace and bliss.

ਸਲੋਕ ਮਃ ੧ ॥

ਲਖ ਸਿਉ ਪ੍ਰੀਤਿ ਹੋਵੈ ਲਖ ਜੀਵਣੁ ਕਿਆ ਖੁਸੀਆ
ਕਿਆ ਚਾਉ ॥

salok mehlāa 1.

lakh si-o pareet hovai lakh jeevan ki-aa khusee-aa
ki-aa chaa-o.

ਵਿਛੁੜਿਆ ਵਿਸੁ ਹੋਇ ਵਿਛੋੜਾ ਏਕ ਘੜੀ ਮਹਿ ਜਾਇ ॥

ਜੇ ਸਉ ਵਰ੍ਹਿਆ ਮਿਠਾ ਖਾਜੈ ਭੀ ਫਿਰਿ ਕਉੜਾ ਖਾਇ ॥

ਮਿਠਾ ਖਾਧਾ ਚਿਤਿ ਨ ਆਵੈ ਕਉੜਤਨੁ ਧਾਇ ਜਾਇ ॥

ਮਿਠਾ ਕਉੜਾ ਦੋਵੈ ਰੋਗੁ ॥

ਨਾਨਕ ਅੰਤਿ ਵਿਗੁਤੇ ਭੋਗੁ ॥

ਝਖਿ ਝਖਿ ਝਖਣਾ ਝਗੜਾ ਝਾਖੁ ॥

ਝਖਿ ਝਖਿ ਜਾਹਿ ਝਖਹਿ ਤਿਨੁ ਪਾਸਿ ॥੧॥

ਮਃ ੧ ॥

ਕਾਪੜੁ ਕਾਨ੍ਹੁ ਰੰਗਾਇਆ ਰਾਂਗਿ ॥

ਘਰ ਗਚ ਕੀਤੇ ਬਾਗੇ ਬਾਗੁ ॥

ਸਾਦ ਸਹਜੁ ਕਰਿ ਮਨੁ ਖੋਲਾਇਆ ॥

ਤੈ ਸਹ ਪਾਸਹੁ ਕਹਣੁ ਕਹਾਇਆ ॥

ਮਿਠਾ ਕਰਿ ਕੈ ਕਉੜਾ ਖਾਇਆ ॥

ਤਿਨਿ ਕਉੜੈ ਤਨਿ ਰੋਗੁ ਜਮਾਇਆ ॥

ਜੇ ਫਿਰਿ ਮਿਠਾ ਪੇੜੈ ਪਾਇ ॥

ਤਉ ਕਉੜਤਨੁ ਚੂਕਸਿ ਮਾਇ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਵੈ ਸੋਇ ॥

ਜਿਸ ਨੋ ਪ੍ਰਾਪਤਿ ਲਿਖਿਆ ਹੋਇ ॥੨॥

ਪਉੜੀ ॥

ਜਿਨ ਕੈ ਹਿਰਦੈ ਮੈਲੁ ਕਪਟੁ ਹੈ ਬਾਹਰੁ ਧੋਵਾਇਆ ॥

ਕੂੜੁ ਕਪਟੁ ਕਮਾਵਦੇ ਕੂੜੁ ਪਰਗਟੀ ਆਇਆ ॥

ਅੰਦਰਿ ਹੋਇ ਸੁ ਨਿਕਲੈ ਨਹ ਛਪੈ ਛਪਾਇਆ ॥

ਕੂੜੈ ਲਾਲਚਿ ਲਗਿਆ ਫਿਰਿ ਜੂਨੀ ਪਾਇਆ ॥

ਨਾਨਕ ਜੋ ਬੀਜੈ ਸੋ ਖਾਵਣਾ ਕਰਤੈ ਲਿਖਿ ਪਾਇਆ ॥੧੫॥

vichhūrhi-aa vis ho-ay vichhorhaa ayk gharhee
meh jaa-ay.

jay sa-o varhi-aa mithaa khaajai bhee fir ka-urhaa
khaa-ay.

mithaa khaaDhaa chit na aavai ka-urh-tan Dhaa-ay
jaa-ay.

mithaa ka-urhaa dōvai rog.

naanak ant vigutay bhog.

jhakh jhakh jhakh-naa jhagrhaa jhaakh.

jhakh jhakh jaahi jhakheh tin paas. ||1||

mehlaa 1.

kaaparh kaath rangaa-i-aa raa^{ng}.

ghar gach keetay baagay baag.

saad sahj kar man khaaylaa-i-aa.

tai sah paashu kahan kahaa-i-aa.

mithaa kar kai ka-urhaa khaa-i-aa.

tin ka-urhai tan rog jamaa-i-aa.

jay fir mithaa payrhai paa-ay.

ta-o ka-urh-tan chookas maa-ay.

naanak gurmukh paavai so-ay.

jis no paraapat likhi-aa ho-ay. ||2||

pa-orhee.

jīn kai hīrdai mail kapat hai baahar Dhovaa-i-aa.

koorh kapat kamaavday koorh pargatee aa-i-aa.

andar ho-ay so niklai nah chhapai chhapaa-i-aa.

koorhai laalach lagi-aa fir joonee paa-i-aa.

naanak jo beejai so khaavnaa kartai likh paa-i-aa.
||15||

Salok Mehla-1

In the previous *Paurri*, Guru Ji told us that in this *Kal Yug* the world has gone absolutely rotten. The men are full of falsehood and greed, and women have lost their sense of chastity, shyness, and modesty. What to speak of ordinary people, even the religious persons like the yogis are making a false show of their righteousness, but within them is deceit, falsehood, and ego. If we don't want to loose our life as well in this worldly gamble then we should remember God, the Giver of all peace and bliss. In this *Paurri*, Guru Ji comments on the end result of enjoying false worldly pleasures to acquire which we commit so many sins and usurp the right of so many innocent people. He also tells us what is the thing which can bring us true and lasting peace, and who is the one who can help us procure that.

First commenting on the long term effect of indulging in false pleasures of the world, Guru Ji says: "(O' my friends), one may have friendship with millions (of people and) may have a life (span) of millions of years, and there may be (innumerable) joys and fond desires in one, (but at the time of death) in an instant, one has to depart from here, the separation (from these pleasures) becomes painful like poison. (But the fact is that) even if one enjoys pleasures for hundred years still one has to bear pain. Then one doesn't remember the pleasures one has enjoyed but the pain goes deep into one's mind (and one keeps lamenting

about it. But the truth is) that both pleasure and pain are (like) maladies. Because O' Nanak, they who indulge in (worldly) pleasure are ultimately ruined. To keep fighting and entering into disputes with others (for the sake of these short-lived pleasures) is useless bickering. People keep fighting, and after fighting (among themselves), they keep going and wrangling with each other for those very same false pleasures.”(1)

Mehla-1

After commenting on the end results of enjoyment of false worldly pleasures, Guru Ji comments on the other aspects of human nature of trying to amass as many worldly possessions as possible in the form of magnificent houses, furniture, and clothes. He says: “(O' my friends), one may have got one's clothes and wooden (furniture) dyed (and polished) in beautiful colors, has got one's houses whitewashed and painted pure white, and with relishes and joys pampered one's mind. But that one would receive admonition from You O' Master (for not utilizing the human birth to meditate on Your Name. In this way, one has wasted one's life as if) deeming something sweet, one actually has eaten a bitter (thing), and then that bitter thing has given rise to a disease in the body. Only if one is blessed with (God's Name, the truly) sweet thing, then O' mother, the bitter taste (or the suffering brought by false worldly pleasures) would go away. But O' Nanak, only that person obtains (the sweet Name) through the Guru in whose destiny it has been so written.”(2)

Paurri

Finally, Guru Ji warns us against being holy and immaculate from outside, but having all kinds of evil intentions and designs inside. He says: “They within whom is the dirt and deceit (of sins and evil), but appear clean (or immaculate) from outside practice falsehood and deception (in their dealings, ultimately their) falsehood becomes apparent. Because whatever is within (one's mind, ultimately) becomes manifest and even by trying to hide, it doesn't remain hidden. By engaging in false greed, one is again made to go through existences. O' Nanak, whatever one sows one has to (reap and) consume the same, (because) this is what the Creator has written (in the destiny of human beings).”(15)

The message of this Paurri is that whatever good or bad deeds we perform in this life we would obtain rewards or punishment accordingly. Therefore if we don't want to go through continuous pains of birth and deaths, then instead of running after false pleasures or amassing worldly wealth and possessions by committing sins, we should try to enjoy the pleasure of God's Name, which can bring us true and lasting peace and happiness.

ਸਲੋਕ ਮਃ ੨ ॥

ਕਥਾ ਕਹਾਣੀ ਬੇਦੀ ਆਣੀ ਪਾਪੁ ਪੁੰਨੁ ਬੀਚਾਰੁ ॥

ਦੇ ਦੇ ਲੈਣਾ ਲੈ ਲੈ ਦੇਣਾ ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰੁ ॥

ਉਤਮ ਮਧਿਮ ਜਾਤੀ ਜਿਨਸੀ ਭਰਮਿ ਭਵੈ ਸੰਸਾਰੁ ॥

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਤਤੁ ਵਖਾਣੀ ਗਿਆਨ ਧਿਆਨ ਵਿਚਿ ਆਈ ॥

ਗੁਰਮੁਖਿ ਆਖੀ ਗੁਰਮੁਖਿ ਜਾਤੀ ਸੁਰਤੀ ਕਰਮਿ ਧਿਆਈ ॥

salok mehlāa 2.

kathaa kahaanee baydee^N aanee paap punn
beechar.

day day lainaa lai lai daynaa narak surag avtaar.
utam maDhim jaatee^N jinsee bharam bhavai
sansaar.

amrit banee tat vakhaanee gi-aan Dhi-aan vich
aa-ee.

gurmukh aakhee gurmukh jaatee surtee^N
karam Dhi-aa-ee.

ਹੁਕਮੁ ਸਾਜਿ ਹੁਕਮੈ ਵਿਚਿ ਰਖੈ ਹੁਕਮੈ ਅੰਦਰਿ ਵੇਖੈ ॥

ਨਾਨਕ ਅਗਹੁ ਹਉਮੈ ਤੁਟੈ ਤਾਂ ਕੋ ਲਿਖੀਐ ਲੇਖੈ ॥੧॥

ਮਃ ੧ ॥

ਬੇਦੁ ਪੁਕਾਰੇ ਪੁੰਨੁ ਪਾਪੁ ਸੁਰਗ ਨਰਕ ਕਾ ਬੀਉ ॥

ਜੋ ਬੀਜੈ ਸੋ ਉਗਵੈ ਖਾਂਦਾ ਜਾਣੈ ਜੀਉ ॥

ਗਿਆਨੁ ਸਲਾਹੇ ਵਡਾ ਕਰਿ ਸਚੇ ਸਚਾ ਨਾਉ ॥

ਸਚੁ ਬੀਜੈ ਸਚੁ ਉਗਵੈ ਦਰਗਹ ਪਾਈਐ ਬਾਉ ॥

ਪੰਨਾ ੧੨੪੪

ਬੇਦੁ ਵਪਾਰੀ ਗਿਆਨੁ ਰਾਜਿ ਕਰਮੀ ਪਲੈ ਹੋਇ ॥

ਨਾਨਕ ਰਾਸੀ ਬਾਹਰਾ ਲਦਿ ਨ ਚਲਿਆ ਕੋਇ ॥੨॥

ਪਉੜੀ ॥

ਨਿੰਮੁ ਬਿਰਖੁ ਬਹੁ ਸੰਚੀਐ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪਾਇਆ ॥

ਬਿਸੀਅਰੁ ਮੰਤ੍ਰਿ ਵਿਸਾਹੀਐ ਬਹੁ ਦੂਧੁ ਪੀਆਇਆ ॥

ਮਨਮੁਖੁ ਅਭਿੰਨੁ ਨ ਭਿਜਈ ਪਥਰੁ ਨਾਵਾਇਆ ॥

ਬਿਖੁ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਸਿੰਚੀਐ ਬਿਖੁ ਕਾ ਫਲੁ ਪਾਇਆ ॥

ਨਾਨਕ ਸੰਗਤਿ ਮੇਲਿ ਹਰਿ ਸਭ ਬਿਖੁ ਲਹਿ ਜਾਇਆ ॥੧੬॥

hukam saaj hukmai vich rakhai hukmai andar
vaykhai.

naanak agahu ha-umai tutai taaⁿ ko likee-ai
laykhai. ||1||

mehlaa 1.

bayd pukaaray punn paap surag narak kaa
bee-o.

jo beejai so ugvai khaaⁿdaa jaanai jee-o.

gi-aan salaahay vadaa kar sacho sachaa naa-o.

sach beejai sach ugvai dargeh paa-ee-ai
thaa-o.

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bayd vapaaree gi-aan raas karmee palai ho-ay.

naanak raasee baahraa laḍ na chali-aa ko-ay.

||2||

pa-orhee.

nimm birakh baho sanchee-ai amrit ras
paa-i-aa.

bisee-ar manṭar visaahee-ai baho dooḍh
pee-aa-i-aa.

manmukh abhinna na bhij-ee pathar navaa-i-aa.

bikh meh amrit sinchee-ai bikh kaa fal paa-i-aa.

naanak sangat mayl har sabh bikh leh jaa-i-aa.

||16||

Salok Mehla-2

In the previous *Paurri*, Guru Ji told us that whatever good or bad deeds we perform in this life we would obtain rewards or punishment accordingly. Therefore if we don't want to go through continuous pains of birth and death, then instead of running after false pleasures or amassing worldly wealth and possessions by committing sins, we should try to enjoy the pleasure of God's Name which can bring us true and lasting peace and happiness. In this *Paurri*, Guru Ji tells us how it was the *Vedas* that introduced the theory about virtuous and evil deeds, the concept of heaven and hell, and some other things, which have led men into the misconceptions of higher and lower castes. But what our Guru's have introduced is the quintessence of divine wisdom, which brings us honor and acceptance in God's court. He also warns us about practicing superstitions and false notions of our own mind and tells us how we can purify ourselves.

He says: "It was the *Vedas*, which introduced stories and myths (about gods and demons) along with the discourses on vice and virtue. (These books also tell how men obtain the rewards of) what they give (to others in this life), and how they have to repay what they receive (from others) and are born in hell or heaven (in their future lives). According to the theories introduced by *Vedas*, the human beings) keep wandering in the superstitions of high and low castes and classes. (But *Gurbani*) the nectar sweet word (of the Guru) describes the quintessence (of divine wisdom), because it was revealed (to the Gurus while they were) absorbed in meditation and reflection on the (divine) knowledge. It has been uttered and understood by the Gurus themselves and by (God's) grace have meditated on it in their consciousness. (The *Gurbani* tells that) after creating (the world) as per His will,

God keeps it as per His will and looks after it as per His will. O' Nanak, only when one's ego is demolished, one is taken into account (and approved in God's court)."(1)

Mehla-1

In this *Salok* also Guru Ji compares the concepts and theories described in *Vedas* and *Shastras* with the true divine wisdom in *Gurbani*.

He says: "The *Vedas* proclaim that the vice or virtue is the seed (or the reason of one's going to) hell or heaven. The soul which bears (the consequences) knows that one reaps whatever one sows. (However the divine) knowledge (in *Gurbani*) praises God proclaiming Him great and tells that eternal is the Name of the eternal (God). One who sows the truth (of God's Name in the heart), truth (of God's Name multiplies in that one, (and this is how we) obtain a seat (and acceptance) in God's court. (So in a way, by talking about the consequences of vice and virtues), *Vedas* talk like businessmen. But (Guru's divine) knowledge is the (real) commodity, which one obtains only by God's grace. O' Nanak, without loading (and acquiring this true) commodity, no one departs from here (with real profit)."(2)

Paurri

Finally, Guru Ji wants to warn us that by doing some ritualistic worship according to the obstinacy of our own minds, we cannot wash off the poison of our impurities and become acceptable in God's court. Giving many examples to make his point, he says: "(Even if) we irrigate a *Neem* tree by pouring lot of nectar sweet water on it, (it still remains bitter). Or if we give a lot of milk to a snake to drink and hypnotize it with many kinds of mantras, (it still doesn't abandon its stinging habit), similarly like the stone, which doesn't get wet in spite of being washed in water, (the cruel mind of a) self-conceited person doesn't get softened (by any amount of divine wisdom. Just as even) if we irrigate a poison (tree) with nectar, we would still obtain the fruit of poison. Therefore Nanak (prays, O' God) unite me with the congregation (of saintly persons), so that all the poison (from my mind) may be removed."(16)

The message of this *Paurri* is that instead of worrying about *Vedic* theories of vice and virtue, or such things as high and low castes, we should have complete faith in the divine words of our Gurus (the *Gurbani* in *Guru Granth Sahib*) and meditate on God's Name.

ਸਲੋਕ ਮਃ ੧ ॥

ਮਰਣਿ ਨ ਮੂਰਤੁ ਪੁਛਿਆ ਪੁਛੀ ਬਿਤਿ ਨ ਵਾਰੁ ॥

ਇਕਨ੍ਹੀ ਲਇਆ ਇਕਿ ਲਦਿ ਚਲੇ ਇਕਨ੍ਹੀ ਬਧੇ ਭਾਰੁ ॥

ਇਕਨ੍ਹਾ ਹੋਈ ਸਾਖਤੀ ਇਕਨ੍ਹਾ ਹੋਈ ਸਾਰੁ ॥

ਲਸਕਰ ਸਣੈ ਦਮਾਮਿਆ ਛੁਟੇ ਬੰਕ ਦੁਆਰੁ ॥

ਨਾਨਕ ਢੇਰੀ ਛਾਰੁ ਕੀ ਭੀ ਫਿਰਿ ਹੋਈ ਛਾਰੁ ॥੧॥

ਮਃ ੧ ॥

ਨਾਨਕ ਢੇਰੀ ਢਹਿ ਪਈ ਮਿਟੀ ਸੰਦਾ ਕੋਟੁ ॥

salok mehlāa 1.

maran na moorat puchhi-aa puchhee thit na vaar.

ikn'ee lagi-aa ik lad chalay ikn'ee baDhay bhaar.

ikn'aa ho-ee saakh-tee ikn'aa ho-ee saar.

laskar sanai damaami-aa chhutay bank du-aar.

naanak dhayree chhaar kee bhee fir ho-ee chhaar. ||1||

mehlāa 1.

naanak dhayree dheh pa-ee mitee sandaa kot.

ਭੀਤਰਿ ਚੋਰੁ ਬਹਾਲਿਆ ਖੋਟੁ ਵੇ ਜੀਆ ਖੋਟੁ ॥੨॥

ਪਉੜੀ ॥

ਜਿਨ ਅੰਦਰਿ ਨਿੰਦਾ ਦੁਸਟੁ ਹੈ ਨਕ ਵਢੇ ਨਕ ਵਢਾਇਆ ॥

ਮਹਾ ਕਰੂਪ ਦੁਖੀਏ ਸਦਾ ਕਾਲੇ ਮੁਹ ਮਾਇਆ ॥

ਭਲਕੇ ਉਠਿ ਨਿਤ ਪਰ ਦਰਬੁ ਹਿਰਹਿ ਹਰਿ ਨਾਮੁ ਚੁਰਾਇਆ ॥

ਹਰਿ ਜੀਉ ਤਿਨ ਕੀ ਸੰਗਤਿ ਮਤ ਕਰਹੁ ਰਖਿ ਲੇਹੁ ਹਰਿ
ਰਾਇਆ ॥

ਨਾਨਕ ਪਾਇਐ ਕਿਰਤਿ ਕਮਾਵਦੇ ਮਨਮੁਖਿ ਦੁਖੁ ਪਾਇਆ
॥੧੭॥

bheetar chor bahaali-aa khot vay jee-aa khot.
||2||

pa-orhee.

jin andar nindaa dusat hai nak vadhay nak
vaDhaa-i-aa.

mahaa karoop dukhee-ay sadaa kaalay muh
maa-i-aa.

bhalkay uth nit par darab hireh har naam
churaa-i-aa.

har jee-o tin kee sangat mat karahu rakh
layho har raa-i-aa.

naanak pa-i-ai kirat kamaavday manmukh
dukh paa-i-aa. ||17||

Salok Mehla-1

In the previous *Paurri*, Guru Ji advised us that instead of worrying about *Vedic* theories of vice and virtue, or such things as high and low caste, we should have full faith in the divine words of our Gurus and meditate on God's Name.

In this *salok*, Guru Ji reminds us that any time, death may overtake us and it doesn't wait for our convenience. Therefore we need to meditate on God's Name right away and shouldn't postpone this to any later date. He also warns us against slandering others, because this habit deprives us of the opportunity to meditate on God's Name.

He says: "(O' my friends, death doesn't keep any calendar). Death has never asked (or cared for) any auspicious occasion, or asked for any particular lunar or week day (before overtaking anybody. In fact, death is like a train on which) some have loaded their luggage, some have already loaded and departed from here, while others have packed their bags. So some are ready to depart, and others have (been told by their doctor and have) realized that they too would soon have to go. (Further when one dies, no matter how rich or powerful one may be, one) is separated from one's armies, drums, and magnificent mansions. O' Nanak, (man is like) a heap of dust, which becomes dust again."(1)

Mehla-1

Once again advising us not to commit sins to satisfy the sinful desires of our body, Guru Ji says: "O' Nanak, (this body of ours is like) a fortress of mud, which soon falls down like a heap of dust. O' my soul, (unnecessarily for the sake of this body) you have been doing sinful deeds and allowed the thief (of evil desires) to remain sitting in it."(2)

Paurri

Talking about the falsehood in the fortress of the body, in Guru Ji's view the worst kind of falsehood and sinful habit is that of slandering others. Therefore, he says: "They, within whom is the demon of slander, are shameless and have lost their honor. They always look most ugly, painful, and disfigured (most unhappy, and disrespected). Rising early in the morning every day, they steal wealth belonging to others and rob (themselves of the opportunity to meditate on) God's Name. O' God (bless me that) I may not associate with the company of such people. O' God the King, please save me (from them). O' Nanak, the egotists are doing deeds bound by their destiny, and suffering pain."(17)

The message of this *Paurri* is that any time death may overtake us without any notice. Therefore, right away we should yoke ourselves to meditate on God's Name, avoid any sinful deeds and keep away from those who slander others, because they not only shame themselves but also their associates.

ਸਲੋਕ ਮ: ੪ ॥

ਸਭੁ ਕੋਈ ਹੈ ਖਸਮ ਕਾ ਖਸਮਹੁ ਸਭੁ ਕੋ ਹੋਇ ॥

ਹੁਕਮੁ ਪਛਾਣੈ ਖਸਮ ਕਾ ਤਾ ਸਚੁ ਪਾਵੈ ਕੋਇ ॥

ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਣੀਐ ਬੁਰਾ ਨ ਦੀਸੈ ਕੋਇ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਸਹਿਲਾ ਆਇਆ ਸੋਇ
॥੧॥

ਮ: ੪ ॥

ਸਭਨਾ ਦਾਤਾ ਆਪਿ ਹੈ ਆਪੇ ਮੇਲਣਹਾਰੁ ॥

ਨਾਨਕ ਸਬਦਿ ਮਿਲੇ ਨ ਵਿਛੁੜਹਿ ਜਿਨਾ ਸੇਵਿਆ ਹਰਿ
ਦਾਤਾਰੁ ॥੨॥

ਪਉੜੀ ॥

ਗੁਰਮੁਖਿ ਹਿਰਦੈ ਸਾਂਤਿ ਹੈ ਨਾਉ ਉਗਵਿ ਆਇਆ ॥

ਜਪ ਤਪ ਤੀਰਥ ਸੰਜਮ ਕਰੇ ਮੇਰੇ ਪ੍ਰਭ ਭਾਇਆ ॥

ਹਿਰਦਾ ਸੁਧੁ ਹਰਿ ਸੇਵਦੇ ਸੋਹਹਿ ਗੁਣ ਗਾਇਆ ॥

ਮੇਰੇ ਹਰਿ ਜੀਉ ਏਵੈ ਭਾਵਦਾ ਗੁਰਮੁਖਿ ਤਰਾਇਆ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੇਲਿਅਨੁ ਹਰਿ ਦਰਿ ਸੋਹਾਇਆ ॥੧੮॥

salok mehlā 4.

sabh ko-ee hai khasam kaa khasmahu sabh ko ho-ay.

hukam pachhaanai khasam kaa ta sach paavai ko-ay.

gurmukh aap pachhaanee-ai buraa na deesai ko-ay.

naanak gurmukh naam Dhi-aa-ee-ai sahila aa-i-aa so-ay. ||1||

mehlā 4.

sabhnaa daataa aap hai aapay maylanhaar.

naanak sabad milay na vichhurheh jinaa sayvi-aa har daataar. ||2||

pa-orhee.

gurmukh hirdai saas hai naa-o ugav aa-i-aa.

jap tap tirath sanjam karay mayray parabh bhaa-i-aa.

hirdaa sudh har sayvday soheh gun gaa-i-aa.

mayray har jee-o ayvai bhaavdaa gurmukh taraa-i-aa.

naanak gurmukh mayli-an har dar sohaa-i-aa. ||18||

Salok Mehla-4

In the previous *Paurri*, Guru Ji told us that at any time death might overtake us without any notice. Therefore, right away we should yoke ourselves to meditate on God's Name, avoid any sinful deeds, and keep away from those who slander others because they not only shame themselves but also their associates. But meditating on God's Name doesn't mean simply repeating a certain word or phrase. It includes doing certain other things as well, such as cheerfully obeying God's will and loving all God's creatures. In this *Paurri*, Guru Ji tells us about such things which one ought to do and also describes the blessings that person obtains who follows Guru's advice and meditates on God's Name.

He says: "(O' my friends), everyone belongs to (God) the Master, and everyone is created by the Master. When one realizes the will of the Master, then any person obtains the eternal (God). When by Guru's grace we realize ourselves (our own faults), then no one seems bad to us. O' Nanak, (the person) who under Guru's guidance meditates on God's Name, is considered to have come (to this world to pass his or her life in peace and) comfort."(1)

Mehla-4

Guru Ji now gives us another assurance. He says: "(O' my friends, God) Himself is the Giver of all and He Himself unites (the creatures) with Him. O' Nanak, they who have meditated on that God the benefactor, and remain united with Him through (*Gurbani*) the word of the Guru, never get separated (from Him)."(2)

Paurri

Guru Ji concludes the *shabad* by commenting on the state of mind of a Guru following person, his or her conduct, and what kinds of blessings such a person enjoys. He says: "There is peace in the mind of Guru followers, within them wells up an inspiration to meditate on God's Name. This so pleases my God that they obtain the merit of doing all kinds of worship, penance, and austerities. With a pure mind, they meditate on God and look beautiful singing His praises. This is what my God likes, so He ferries the Guru's followers across (the worldly ocean. In short) O' Nanak, God has united the Guru's followers with Him and they look beautiful in God's mansion." (18)

The message of this *Paurri* is that we should realize that the same God has created every one. Therefore before condemning anybody we should look into our own faults. When we follow Guru's advice, we start loving everyone, our life becomes peaceful, and a longing to meditate on God's Name arises in our mind. This looks pleasing to God, and showing His grace He unites us with Him.

ਸਲੋਕ ਮ: ੧ ॥

ਧਨਵੰਤਾ ਇਵ ਹੀ ਕਹੈ ਅਵਰੀ ਧਨ ਕਉ ਜਾਉ ॥

ਨਾਨਕੁ ਨਿਰਧਨੁ ਤਿਤੁ ਦਿਨਿ ਜਿਤੁ ਦਿਨਿ ਵਿਸਰੈ ਨਾਉ ॥੧॥

ਮ: ੧ ॥

ਸੂਰਜੁ ਚੜੈ ਵਿਜੋਗਿ ਸਭਸੈ ਘਟੈ ਆਰਜਾ ॥

ਤਨੁ ਮਨੁ ਰਤਾ ਭੋਗਿ ਕੋਈ ਹਾਰੈ ਕੋ ਜਿਣੈ ॥

ਸਭੁ ਕੋ ਭਰਿਆ ਫੂਕਿ ਆਖਣਿ ਕਹਣਿ ਨ ਥੀਨੈ ॥

ਨਾਨਕ ਵੇਖੈ ਆਪਿ ਫੂਕ ਕਢਾਏ ਢਹਿ ਪਵੈ ॥੨॥

ਪਉੜੀ ॥

ਸਤਸੰਗਤਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਜਿਬਹੁ ਹਰਿ ਪਾਇਆ ॥

ਪੰਨਾ ੧੨੪੫

ਗੁਰ ਪਰਸਾਦੀ ਘਟਿ ਚਾਨਣਾ ਆਨ੍ਹੇਰੁ ਗਵਾਇਆ ॥

ਲੋਹਾ ਪਾਰਸਿ ਭੋਟੀਐ ਕੰਚਨੁ ਹੋਇ ਆਇਆ ॥

ਨਾਨਕ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਨਾਉ ਪਾਈਐ ਮਿਲਿ ਨਾਮੁ
ਧਿਆਇਆ ॥

ਜਿਨ੍ਹ ਕੋ ਪੋਤੈ ਪੁੰਨੁ ਹੈ ਤਿਨ੍ਹੀ ਦਰਸਨੁ ਪਾਇਆ ॥੧੯॥

salok mehlā 1.

Dhanvantā iv hee kahai avree Dhan ka-o
jaa-o.

naanak nirDhan tit̐ dīn jīt̐ dīn visrai naa-o. ||1||

mehlā 1.

sooraj charhai vijog sabhsai ghatai aarjaa.

tan man ratāa bhog ko-ee haarai ko jinai.

sabh ko bhari-aa fook aakhan kahan na
tham-ee-ai.

naanak vaykhai aap fook kadhaa-ay dheh
pavai. ||2||

pa-orhee.

satsangat̐ naam niDhaan hai jithahu har
paa-i-aa.

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gur parsaadee ghat chaannaa aan^hayr
gavaa-i-aa.

lohaa paaras bhaytee-ai kanchan ho-ay aa-i-aa.

naanak satgur mili-ai naa-o paa-ee-ai mil naam
Dhi-aa-i-aa.

jin^h kai potai punn hai tin^hee darsan paa-i-aa.
||19||

Salok Mehla-1

In the opening lines of *Salok Mehla-1* of *Paurri* (17) Guru Ji stated that death has never asked (or cared for) any auspicious occasion, or asked for any particular lunar or week day before overtaking anybody. However, Guru Ji notes that still, human beings keep running after worldly wealth and feeling puffed up because of that. In this *Salok*, he again tells us when one is truly rich and when one becomes truly poor.

He says: “(O’ my friends), a (worldly) rich person always says (to himself or herself): “I should go out to earn more money.” But O’ Nanak, deem one poor that day on which one forsakes (to meditate on God’s) Name.”(1)

Mehla-1

Guru Ji now comments on the human life in general and how everybody roams around puffed up on one account or the other. He says: “(O’ my friends, just as) with each rising and setting of the Sun (a day passes by, similarly) life (of all creatures) keeps diminishing with the passage of time. (However), the mind and body (of human) beings are imbued with the love of (worldly) enjoyments. Someone loses, and someone wins (in the game of life). But everybody is filled with ego (on one account or the other) and we cannot stop (them from this bad habit) by our speech or sermon. O’ Nanak, He Himself is watching (everybody), when He takes out (one’s) breath, one falls down (dead).”(2)

Paurri

Now Guru Ji tells us, from where can we obtain the true wealth of God’s Name and who are the lucky people who obtain the sight of God. He says: “(O’ my friends), in the company of holy (persons) is the treasure of (God’s) Name, from where God’s (union) is obtained. By Guru’s grace, one’s mind is illuminated (with divine knowledge in that company) and the darkness (of ignorance) is dispelled. (Just as) when we bring iron in contact with the philosopher’s stone it turns into gold, (similarly) O’ Nanak upon meeting the true Guru we obtain the (gift of God’s) Name and meeting him we meditate on the Name. However, only they obtain the sight (of God), in the treasure (of whose destiny is the reward of) virtuous deeds (done in the past).”(19)

The message of this Paurri is that our life is diminishing every day. Therefore instead of running after worldly wealth we should join the company of holy people, meditate on God’s Name, and become worthy of His sight.

ਸਲੋਕ ਮਃ ੧ ॥

ਪ੍ਰਿਥੁ ਤਿਨਾ ਕਾ ਜੀਵਿਆ ਜਿ ਲਿਖਿ ਲਿਖਿ ਵੇਚਹਿ ਨਾਉ ॥

ਖੇਤੀ ਜਿਨ ਕੀ ਉਜੜੈ ਖਲਵਾੜੇ ਕਿਆ ਬਾਉ ॥

ਸਚੈ ਸਰਮੈ ਬਾਹਰੇ ਅਗੈ ਲਹਹਿ ਨ ਦਾਇ ॥

ਅਕਲਿ ਏਹ ਨ ਆਖੀਐ ਅਕਲਿ ਗਵਾਈਐ ਬਾਇ ॥

ਅਕਲੀ ਸਾਹਿਬੁ ਸੇਵੀਐ ਅਕਲੀ ਪਾਈਐ ਮਾਨੁ ॥

ਅਕਲੀ ਪੜ੍ਹਿ ਕੇ ਬੁਝੀਐ ਅਕਲੀ ਕੀਚੈ ਦਾਨੁ ॥

ਨਾਨਕੁ ਆਖੈ ਰਾਹੁ ਏਹੁ ਹੋਰਿ ਗਲਾ ਸੈਤਾਨੁ ॥੧॥

ਮਃ ੨ ॥

ਜੈਸਾ ਕਰੈ ਕਹਾਵੈ ਤੈਸਾ ਐਸੀ ਬਨੀ ਜਰੂਰਤਿ ॥

ਹੋਵਹਿ ਲਿੰਭ ਝਿੰਭ ਨਹ ਹੋਵਹਿ ਐਸੀ ਕਹੀਐ ਸੂਰਤਿ ॥

ਜੇ ਓਸੁ ਇਛੈ ਸੋ ਫਲੁ ਪਾਏ ਤਾਂ ਨਾਨਕ ਕਹੀਐ ਮੂਰਤਿ ॥੨॥

ਪਉੜੀ ॥

ਸਤਿਗੁਰੁ ਅੰਮ੍ਰਿਤੁ ਬਿਰਖੁ ਹੈ ਅੰਮ੍ਰਿਤੁ ਰਸਿ ਫਲਿਆ ॥

ਜਿਸੁ ਪਰਾਪਤਿ ਸੋ ਲਹੈ ਗੁਰੁ ਸਬਦੀ ਮਿਲਿਆ ॥

salok mehlāa 1.

Dharig tīnaa kaa jeevi-aa je likh likh vaycheh naa-o.

khaytee jin kee ujrhai khalvaarhay ki-aa thaa-o.

sachai sarmai baahray agai laheh na daad.

akal ayh na aakhee-ai akal gavaa-ee-ai baad.

aklee saahib sayvee-ai aklee paa-ee-ai maan.

aklee parh^h kai bujhee-ai aklee keechai daan.

naanak aakhai raahu ayhu hor galaaⁿ saitaan.

||1||

mehlāa 2.

jaisaa karai kahaavai taisaa aisee banee jarooraṭ.

hoveh liny jhiny nah hoveh aisee kahee-ai sooraṭ.

jo os ichhay so fal paa-ay taaⁿ naanak kahee-ai mooraṭ. ||2||

pa-orhee.

satgur amrit birakh^h hai amrit ras fali-aa.

jis paraapaṭ so lahai gur sabdee mili-aa.

ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਹਰਿ ਸੇਤੀ ਰਲਿਆ ॥
 ਜਮਕਾਲੁ ਜੋਹਿ ਨ ਸਕਈ ਘਟਿ ਚਾਨਣੁ ਬਲਿਆ ॥
 ਨਾਨਕ ਬਖਸਿ ਮਿਲਾਇਅਨੁ ਫਿਰਿ ਗਰਭਿ ਨ ਗਲਿਆ
 ॥੨੦॥

satgur kai bhaanai jo chalai har saytee rali-aa.
 jamkaal johi na sak-ee ghat chaanan bali-aa.
 naanak bakhās milaa-i-an fir garabh na gali-aa.
 ||20||

Salok Mehla-1

In the concluding lines of the previous *Paurri*, Guru Ji stated that in the company of holy (persons) is the treasure of (God's) Name from where God's (union) is obtained. What Guru Ji meant to say was that we should join the company of holy persons and sing praises of God and meditate on His Name. But during the times of Guru Ji and to a great extent even now holy looking people such as pundits, priests, and saints, started cheating ordinary people by selling them mantras or incantations on a small piece of paper enclosed in pendants to be hung from neck, or tied around the arm, with the false assurance that from now on the wearer would be safe from all evil spirits. In this *Paurri*, Guru Ji condemns all such practices and tells us what the wisest way is for a person to please God and fulfill all one's desires.

He says: "Accursed is the life of those who sell God's Name by writing and selling (God's) Name (in the form of mantras, incantations, or charms. Just as) there cannot be any grains on the thrashing field of those whose entire crop has been destroyed. (Similarly these small incantations on pieces of paper cannot do them any good whose entire life has been wasted in pursuits of worldly riches). Without true effort (in meditating on God's Name) they cannot obtain any honor hereafter (in God's court). There is no wisdom in wasting one's intellect in writing or believing in such useless things (as incantations or charms). Also we waste (our) wisdom (by entering into unnecessary) conflicts or disputes). We should serve (meditate on) the Master wisely (and not through useless rituals or superstitions). Similarly, when we deal with people wisely, we obtain honor. By wisely reading (*Gurbani*) we should understand its essence and then wisely share this knowledge with others (and shouldn't keep foolishly trying to force our knowledge on unwilling people). Nanak says, this alone is the (true path); all other things are the inventions of a devilish (mind)." (1)

Mehla-2

Now Guru Ji gives a very beautiful example to illustrate how to identify a virtuous or a holy person. He says: "This has become the norm that whatever one does, one is called or known accordingly. (Just as if a person steals money, that person is called a thief). Or that person alone is said to have a handsome figure who has no deformities or missing limbs. Similarly O' Nanak, that person alone should be considered an embodiment (of holiness who does what he or she says, has no good quality missing in him or her and) who obtains (from God) what he or she wishes for." (2)

Paurri

Now Guru Ji tells us from whom can we truly learn the right way to meditate on God's Name. He says: "(O' my friends, it is from the true Guru that we can obtain the ambrosial wealth of God's Name in abundance, because) the true Guru is (like) the tree of nectar laden with the juicy fruit of nectar."

Guru Ji further clarifies and says: “(This fruit of Name) is obtained (by following *Gurbani*) the word of the Guru, but that person alone obtains it in whose destiny it has been so pre-ordained. One who conducts oneself in accordance with the will (or advice) of the true Guru merges in God. In such a person’s mind lights up the illumination (of divine wisdom), so even the demon (or fear) of death cannot bother that person. O’ Nanak, forgiving whom (God) has united (with) Himself, they are not wasted in wombs (or fall in existences) again.”(20)

The message of this *Paurri* is that God’s Name cannot be obtained by going to the priests, *pundits*, or *maulvies* and buying charms, or incantations from them. It is only by meditating on God’s Name in the company of holy persons that we can obtain it and get united with God.

ਸਲੋਕ ਮਃ ੧ ॥

ਸਚੁ ਵਰਤੁ ਸੰਤੋਖੁ ਤੀਰਥੁ ਗਿਆਨੁ ਧਿਆਨੁ ਇਸਨਾਨੁ ॥

ਦਇਆ ਦੇਵਤਾ ਖਿਮਾ ਜਪਮਾਲੀ ਤੇ ਮਾਣਸ ਪਰਧਾਨ ॥

ਜੁਗਤਿ ਧੋਤੀ ਸੁਗਤਿ ਚਉਕਾ ਤਿਲਕੁ ਕਰਣੀ ਹੋਇ ॥

ਭਾਉ ਭੋਜਨੁ ਨਾਨਕਾ ਵਿਰਲਾ ਤ ਕੋਈ ਕੋਇ ॥੧॥

ਮਹਲਾ ੩ ॥

ਨਉਮੀ ਨੇਮੁ ਸਚੁ ਜੇ ਕਰੈ ॥

ਕਾਮ ਕ੍ਰੋਧੁ ਤ੍ਰਿਸਨਾ ਉਚਰੈ ॥

ਦਸਮੀ ਦਸੇ ਦੁਆਰ ਜੇ ਠਾਕੈ ਏਕਾਦਸੀ ਏਕੁ ਕਰਿ ਜਾਣੈ ॥

ਦੁਆਦਸੀ ਪੰਚ ਵਸਗਤਿ ਕਰਿ ਰਾਖੈ ਤਉ ਨਾਨਕ ਮਨੁ ਮਾਣੈ ॥

ਐਸਾ ਵਰਤੁ ਰਹੀਜੈ ਪਾਛੇ ਹੋਰ ਬਹੁਤੁ ਸਿਖ ਕਿਆ ਦੀਜੈ ॥੨॥

ਪਉੜੀ ॥

ਭੂਪਤਿ ਰਾਜੇ ਰੰਗ ਰਾਇ ਸੰਚਹਿ ਬਿਖੁ ਮਾਇਆ ॥

ਕਰਿ ਕਰਿ ਹੇਤੁ ਵਧਾਇਦੇ ਪਰ ਦਰਬੁ ਚੁਰਾਇਆ ॥

ਪੁਤ੍ਰੁ ਕਲਤੁ ਨ ਵਿਸਹਹਿ ਬਹੁ ਪ੍ਰੀਤਿ ਲਗਾਇਆ ॥

ਵੇਖਦਿਆ ਹੀ ਮਾਇਆ ਧੁਹਿ ਗਈ ਪਛੁਤਹਿ ਪਛੁਤਾਇਆ ॥

ਜਮ ਦਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਨਾਨਕ ਹਰਿ ਭਾਇਆ ॥੨੧॥

salok mehlā 1.

sach varat̃ santokh̃ tīrath gi-aan Dhi-aan isnaan.

da-i-aa dayvṭaa khimaa japmaalee ṭay maanas parDhaan.

jugat̃ Dhoṭee surat̃ cha-ukaa ṭilak karnēe ho-ay.

bhaa-o bhojan naankaa virḷaa ṭa ko-ee ko-ay. ||1||

mehlā 3.

na-umee naym sach jay karai.

kaam kroDh̃ ṭarisnaa uchrai.

dasmeē dasay du-aar jay thaakai aykaadasee ayk kar jaanai.

du-adasee panch vasgat̃ kar raakhai ṭa-o naanak man maanai.

aisaa varat̃ raheejai paaday hor bahut̃ sikh̃ ki-aa deejai. ||2||

pa-orhee.

bhoopat̃ raajay rang raa-ay saⁿcheh bikh̃ maa-i-aa.

kar kar hayt̃ vaDhaa-iday par darab churaa-i-aa.

putar kaltar na vishahi baho pareet̃ lagaa-i-aa.

vaykh̃-di-aa hee maa-i-aa Dhuhi ga-ee pachhuteh pachhutaa-i-aa.

jam dar baDhay maaree-ah naanak har bhaa-i-aa. ||21||

Salok Mehla-1

In the previous *Paurri*, Guru Ji told us that God’s Name cannot be obtained by going to the priests, pundits, or maulvies and buying charms, or incantations from them. It is only by meditating on God’s Name in the company of holy persons that we can obtain it and get united with God. He begins this *Paurri*, by telling us what kinds of virtues we should try to acquire instead of adopting holy garbs, or doing rituals like observing fasts, and going on

pilgrimages. He particularly warns us against being greedy for worldly riches and trying to acquire it by all kinds of immoral and sinful ways.

He says: “(O’ my friends), highly honorable are those human beings for whom truth is their fast (or pledge of remaining truthful), contentment their pilgrimage station, (divine) wisdom and meditation their ablution, compassion their god and forgiveness their rosary. (For them living) an honest way of life) is their (worshipping) lion-cloth, keeping their conscience clean their cooking enclosure, and high moral character their frontal mark. Love (for all creatures) is their food. But O’ Nanak, it is only a rare person who acquires (such an immaculate life conduct).”(1)

Mehla-3

Guru Ji now suggests some better things in place of observing many fasts. He says: “(If instead of) observing (the fast of) *Naummi* (the ninth lunar day, one) makes a pledge of remaining truthful, thoroughly dispels one’s lust, anger, and desire, instead of observing the fast of tenth lunar day, controls all the ten faculties (of speech, sound, and taste), and instead of the fast of *Ekaadsi* (the eleventh lunar day) deems all as one (or equal, and instead of observing fast on the twelfth (lunar) day keeps all the five (impulses of lust, anger, greed, attachment, and ego) in check, then O’ Nanak, that person’s mind (truly) believes in God’s Name. O’ *pundit*, one should observe such kind of fast, what more advice could one give?”(2)

Paurri

Finally Guru Ji comments on the obsession of all kinds of people for worldly wealth and its end result. He says: “(O’ my friends), emperors, kings, paupers, and nobles (all) try to accumulate poison (of worldly wealth). Acquiring more and more, they multiply their infatuation (with wealth) and even steal money belonging to others. They become so obsessed (with their wealth, that) they don’t trust even their sons or wives. (But they don’t realize) that right in front of their eyes, *Maya* has deceived (many others) and then they repent (grievously and suffer, as if) bound at the door of demon of death they are being beaten. O’ Nanak, this is what (God) wishes (to happen to such people).”(21)

The message of this *Paurri* is that instead of trying to earn more and more worldly wealth, we should meditate on God’s Name and instead of observing various fasts, or adorning holy garbs, we should pledge to lead a truthful life filled with love and compassion for all.

ਸਲੋਕ ਮਃ ੧ ॥

ਗਿਆਨ ਵਿਚੁਣਾ ਗਾਵੈ ਗੀਤ ॥
ਭੁਧੇ ਮੁਲਾਂ ਘਰੇ ਮਸੀਤਿ ॥
ਮਖਟੂ ਹੋਇ ਕੈ ਕੰਨ ਪੜਾਏ ॥
ਫਕਰੁ ਕਰੇ ਹੋਰੁ ਜਾਤਿ ਗਵਾਏ ॥

ਗੁਰੁ ਪੀਰੁ ਸਦਾਏ ਮੰਗਣ ਜਾਇ ॥
ਤਾ ਕੈ ਮੂਲਿ ਨ ਲਗੀਐ ਧਾਇ ॥
ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥
ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥੧॥

salok mehlāa 1.

gi-aan vihoonaa gaavai geet.
bhukhay mulaa" gharay maseet.
makhtoo ho-ay kai kann parhaa-ay.
fakar karay hor jaat gavaa-ay.

gur peer sadaa-ay mangan jaa-ay.
taa kai mool na lagee-ai paa-ay.
ghaal khaa-ay kichh hathahu day-ay.
naanak raahu pachhaaneh say-ay. ||1||

ਮ: ੧ ॥

ਪੰਨਾ ੧੨੪੬

ਮਨਹੁ ਜਿ ਅੰਧੇ ਕੂਪ ਕਹਿਆ ਬਿਰਦੁ ਨ ਜਾਣਨੀ ॥
ਮਨਿ ਅੰਧੈ ਊਧੈ ਕਵਲਿ ਦਿਸਨਿ ਖਰੇ ਕਰੂਪੁ ॥

ਇਕਿ ਕਹਿ ਜਾਣਹਿ ਕਹਿਆ ਬੁਝਹਿ ਤੇ ਨਰ ਸੁਘੜ
ਸਰੂਪੁ ॥

ਇਕਨਾ ਨਾਦ ਨ ਬੇਦ ਨ ਗੀਅ ਰਸੁ ਰਸ ਕਸ ਨ ਜਾਣਿਤਿ
॥

ਇਕਨਾ ਸੁਧਿ ਨ ਬੁਧਿ ਨ ਅਕਲਿ ਸਰ ਅਖਰ ਕਾ ਭੇਉ
ਨ ਲਹਿਤਿ ॥

ਨਾਨਕ ਸੇ ਨਰ ਅਸਲਿ ਖਰ ਜਿ ਬਿਨੁ ਗੁਣ ਗਰਬੁ ਕਰਿਤਿ
॥੨॥

ਪਉੜੀ ॥

ਗੁਰਮੁਖਿ ਸਭ ਪਵਿਤੁ ਹੈ ਧਨੁ ਸੰਧੈ ਮਾਇਆ ॥

ਹਰਿ ਅਰਥਿ ਜੋ ਖਰਚਦੇ ਦੋਂਦੇ ਸੁਖੁ ਪਾਇਆ ॥

ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਇਦੇ ਤਿਨ ਤੋਟਿ ਨ ਆਇਆ ॥

ਗੁਰਮੁਖਾਂ ਨਦਰੀ ਆਵਦਾ ਮਾਇਆ ਸੁਟਿ ਪਾਇਆ ॥

ਨਾਨਕ ਭਗਤਾਂ ਹੋਰੁ ਚਿਤਿ ਨ ਆਵਈ ਹਰਿ ਨਾਮਿ
ਸਮਾਇਆ ॥੨੨॥

mehlaa 1.

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manhu je anDhay koop kahi-aa birad̥ na jaanan^{ee}.
man anDhai ooⁿDhai kaval d̥isniⁱ kharay karoop.

ik kahi jaaneh kahi-aa bujeh tay nar sugharh
saroop.

iknaa naad̥ na bayd̥ na gee-a ras ras kas na
jaanant̥.

iknaa suDh na buDh na akal sar akhar kaa bhay-o
na aahant̥.

naanak say nar asal khar je bin gun garab karant̥.
||2||

pa-orhee.

gurmukh sabh pavit̥ hai Dhan sampai maa-i-aa.

har arath jo kharchaday dayⁿday sukh paa-i-aa.

jo har naam Dhi-aa-iday tin tot na aa-i-aa.

gurmukh^{aa}n nadree aavdaa maa-i-aa sut paa-i-aa.

naanak bhagtaaⁿ hor chit̥ na aavee har naam
samaa-i-aa. ||22||

Salok Mehla-1

In the previous *Paurri*, Guru Ji advised us that instead of trying to earn more and more worldly wealth we should meditate on God's Name and instead of observing various fasts or adorning holy garbs we should pledge to lead a truthful life filled with love and compassion for all. In this *Salok*, he comments on the conduct of those pundits, maulvies, and yogis, who for the sake of worldly wealth go about singing hymns or go to houses to beg for food, and feel proud of their knowledge, even though they don't know anything.

He says: "(Such is the state of the so called holy persons these days, that) without any (divine) knowledge (a pundit) sings holy songs (for the sake of money). Similarly a maulvi, who would otherwise starve, turns his house into a mosque. (Then there is another one who), becoming a freeloader, gets his ears pierced (to look like a yogi). He then goes around begging for food and loses the honor of his family. But we shouldn't fall at the feet (or pay respect) to anyone who calls himself or herself a Guru or a prophet but goes begging from house to house. O' Nanak, (only that person) who earns an honest living and gives something out of it (in charity) knows the true way (of life)."(1)

Mehla-1

Now Guru Ji observes that there are both ignorant and knowledgeable people in this world. But there are some who even though they have no merit, still feel proud of themselves. Guru Ji has some very harsh words for them. He says: "(O' my friends), they who are ignorant in their mind like a blind well, don't realize the object of human life even when told (about it). Being blind in their minds, (their heart remains so devoid of spiritual bliss, as if) the lotus of their heart is turned upside down and they appear very ugly (hypocrites). But there are others who know what to speak, and understand what is told to them, such human beings are wise and beautiful. There are some who don't have any taste for music, divine knowledge, or holy hymns and cannot differentiate between good and bad (or divine

and sinful) relishes. There are even those, who don't have any understanding, knowledge, wisdom, and don't understand even a single word. But O' Nanak, true idiots are they who feel conceited without any merit."(2)

Paurri

Finally Guru Ji describes the conduct of a Guru's follower and how he or she remains merged in meditation of God's Name. He says: "(O' my friends), the person who follow the path shown by the Guru, for them it is all sacred to accumulate wealth and possessions. Because they spend that wealth for godly purposes and enjoy peace as they give it (to the needy). Further they, who meditate on God's Name, never fall short (of anything). The Guru's followers are able to see (and realize God's presence), therefore they have (so lavishly given away in charity, as if) they have thrown away their wealth (in charity. Because) O' Nanak, nothing else comes to the mind of the devotees and they remain absorbed in (meditation of) God's Name."(22)

The message of this Paurri is that we should be careful in worshipping or encouraging those idle people who do not want to work with the sweat of their brow but pose as yogis, gurus, or mullahs. Further we should consider them as the most foolish who feel self-conceited without any merit. Finally it is all right to amass worldly wealth and possessions if we lead our life as per Guru's advice and share our wealth with the needy.

ਸਲੋਕ ਮ: ੪ ॥

ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸੇ ਵਡਭਾਗੀ ॥
ਸਚੈ ਸਬਦਿ ਜਿਨ੍ਹਾ ਏਕ ਲਿਵ ਲਾਗੀ ॥
ਗਿਰਹ ਕੁਟੰਬ ਮਹਿ ਸਹਜਿ ਸਮਾਧੀ ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇ ਸਚੇ ਬੈਰਾਗੀ ॥੧॥

ਮ: ੪ ॥

ਗਣਤੈ ਸੇਵ ਨ ਹੋਵਈ ਕੀਤਾ ਬਾਇ ਨ ਪਾਇ ॥
ਸਬਦੈ ਸਾਦੁ ਨ ਆਇਓ ਸਚਿ ਨ ਲਗੇ ਭਾਉ ॥
ਸਤਿਗੁਰੁ ਪਿਆਰਾ ਨ ਲਗਈ ਮਨਹਨਿ ਆਵੈ ਜਾਇ ॥
ਜੇ ਇਕ ਵਿਖ ਅਗਾਹਾ ਭਰੇ ਤਾਂ ਦਸ ਵਿਖਾਂ ਪਿਛਾਹਾ
ਜਾਇ ॥
ਸਤਿਗੁਰੁ ਕੀ ਸੇਵਾ ਚਾਕਰੀ ਜੇ ਚਲਹਿ ਸਤਿਗੁਰ ਭਾਇ ॥

ਆਪੁ ਗਵਾਇ ਸਤਿਗੁਰੂ ਨੇ ਮਿਲੈ ਸਹਜੇ ਰਹੈ ਸਮਾਇ ॥

ਨਾਨਕ ਤਿਨ੍ਹਾ ਨਾਮੁ ਨ ਵੀਸਰੈ ਸਚੇ ਮੇਲਿ ਮਿਲਾਇ ॥੨॥

ਪਉੜੀ ॥

ਖਾਨ ਮਲੂਕ ਕਹਾਇਦੇ ਕੋ ਰਹਣੁ ਨ ਪਾਈ ॥
ਗੜ੍ਹ ਮੰਦਰ ਗਚ ਗੀਰੀਆ ਕਿਛੁ ਸਾਥਿ ਨ ਜਾਈ ॥
ਸੋਇਨ ਸਾਖਤਿ ਪਉਣ ਵੇਗ ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਚਤੁਰਾਈ ॥
ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਪਰਕਾਰ ਕਰਹਿ ਬਹੁ ਮੈਲੁ ਵਧਾਈ ॥
ਨਾਨਕ ਜੇ ਦੇਵੈ ਤਿਸਹਿ ਨ ਜਾਣਨੀ ਮਨਮੁਖਿ ਦੁਖੁ ਪਾਈ
॥੨੩॥

salok mehlāa 4.

satgur sayvan say vad**ḥ**aaagee.
sachai sabad jin^haa ayk liv laagee.
girah kutamb meh sahj samaa**D**hee.
naanak naam ratay say sachay bairaagee. ||1||

mehlāa 4.

gantai sayv na hova-ee keetaa thaa-ay na paa-ay.
sabḍai saad na aa-i-o sach na lago **ḥ**aa-o.
satgur pi-aaraa na lag-ee manhath aavai jaa-ay.
jay ik vikh agaahaa **ḥ**aray taaⁿ das vikh^haaⁿ
pich^haaahaa jaa-ay.
satgur kee sayvaa chaakree jay chaleh satgur
ḥaa-ay.
aap gavaa-ay satguroo no milai sehjay rahai
samaa-ay.
naanak tin^haa naam na veesrai sachay mayl
milaa-ay. ||2||

pa-orhee.

khaan malook kahaa-**i**day ko rahan na paa-ee.
garh^h mandar gach geeree-aa kich^h saath na
jaa-ee.
so-in saakhath pa-un vayg **D**harig **D**harig
chaturaa-ee.
ch^hateeh amrit parkaar karahi baho mail
va**D**haa-ee.
naanak jo dayvai tiseh na jaanan^hee manmukh
duk^h paa-ee. ||23||

Salok Mehla-4

In the previous *Paurri*, Guru Ji cautioned us against such idle persons who try to pose as yogis or holy persons who adopt mendicant garbs just for the sake of alluring people and earning money in this way. However Guru Ji has lots of respect for the true Guru who himself meditates on God's Name and motivates others to do the same. In this *Salok*, he explains how fortunate those are who serve the true Guru by following his advice and meditating on God's Name. However he also cautions us against any kind of counting of our meditations or worships and depending on any of our worldly wealth or possessions and tells us what the most dependable thing is, which would remain with us forever.

He says: Very fortunate are they who serve (act on the advice of) the true Guru and through the true word (of the Guru) whose mind remains attuned to the one (God). Even while living in their house and family they remain calmly absorbed in meditation. O' Nanak, they who are imbued with (God's) Name are truly detached persons.”(1)

Mehla-4

Now Guru Ji cautions us against entering into any kind of counting practices in our spiritual efforts and saying to oneself or telling others such things as, “I go so many times to the *Gurdwara*, I do so many recitations of certain *Baanees*, or I have donated so much money for the *Gurdwara*.” He says: “(O' my friends), no true service (of God or Guru) is performed by entering into any calculations and one's effort is not approved (in God's court. Such a calculating person) doesn't enjoy the relish of (Guru's) word and doesn't get imbued with love for the eternal (God). To such a person, the true Guru doesn't (really) seem sweet; he or she just keeps going and returning (from Guru's abode out of sheer) obstinacy of the mind. (In spiritual sense) if such a person advances one step forward, goes ten steps backwards. (Because) the service of the true Guru is only (approved if one) leads one's life according to the will (or advice) of the true Guru. One who (goes) and meets the true Guru after erasing one's self-conceit imperceptibly remains absorbed (in God's Name). O' Nanak, (such persons) never forsake (God's) Name and remain united with the eternal (God).”(2)

Paurri

Finally Guru Ji cautions us against false pride in our wealth or power and not being thankful to God who blesses us with all such things. He says: “(O' my friends), none of those who call themselves chiefs or kings are allowed to stay (in this world forever). None of the forts or lime-plastered mansions goes along with us (after death). Accursed is all cleverness (and arrogance on account of one's) wind like swift horses studded with gold harnesses (modern day luxury cars). Even if they eat innumerable dainty dishes, are only multiplying harmful dirt (in their bodies). O' Nanak, the self-conceited persons who do not recognize (and thank that God) who gives them (all such gifts, ultimately) suffer in pain.”(23)

The message of this *Paurri* is that we should recognize and be thankful to God who has blessed us with so many riches and possessions. We should remember that we are not going to stay in this world forever, so we should meditate on God's Name and worship Him with true loving devotion as advised by the Guru and not according to the obstinacy of our minds and entering to any calculations of our recitations or other such acts.

ਸਲੋਕ ਮ: ੩ ॥

ਪਤ੍ਰਿ ਪਤ੍ਰਿ ਪੰਡਿਤ ਮੁਨੀ ਥਕੇ ਦੇਸੰਤਰ ਭਵਿ ਥਕੇ
ਭੇਖਧਾਰੀ ॥

ਦੂਜੈ ਭਾਇ ਨਾਉ ਕਦੇ ਨ ਪਾਇਨਿ ਦੁਖੁ ਲਾਗਾ ਅਤਿ
ਭਾਰੀ ॥

ਮੂਰਖ ਅੰਧੇ ਤ੍ਰੈ ਗੁਣ ਸੇਵਹਿ ਮਾਇਆ ਕੈ ਬਿਉਹਾਰੀ ॥

ਅੰਦਰਿ ਕਪਟੁ ਉਦਰੁ ਭਰਣ ਕੈ ਤਾਈ ਪਾਠ ਪੜਹਿ
ਗਾਵਾਰੀ ॥

ਸਤਿਗੁਰੁ ਸੇਵੈ ਸੋ ਸੁਖੁ ਪਾਏ ਜਿਨ ਹਉਮੈ ਵਿਚਹੁ ਮਾਰੀ ॥

ਨਾਨਕ ਪੜਣਾ ਗੁਨਣਾ ਇਕੁ ਨਾਉ ਹੈ ਬੂਝੈ ਕੋ ਬੀਚਾਰੀ
॥੧॥

ਮ: ੩ ॥

ਨਾਂਗੇ ਆਵਣਾ ਨਾਂਗੇ ਜਾਣਾ ਹਰਿ ਹੁਕਮੁ ਪਾਇਆ ਕਿਆ
ਕੀਜੈ ॥

ਜਿਸ ਕੀ ਵਸਤੁ ਸੋਈ ਲੈ ਜਾਇਗਾ ਰੋਸੁ ਕਿਸੈ ਸਿਉ
ਕੀਜੈ ॥

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਭਾਣਾ ਮੰਨੇ ਸਹਜੇ ਹਰਿ ਰਸੁ ਪੀਜੈ ॥

ਨਾਨਕ ਸੁਖਦਾਤਾ ਸਦਾ ਸਲਾਹਿਹੁ ਰਸਨਾ ਰਾਮੁ ਰਵੀਜੈ
॥੨॥

ਪੰਨਾ ੧੨੪੭

ਪਉੜੀ ॥

ਗਤ੍ਰਿ ਕਾਇਆ ਸੀਗਾਰ ਬਹੁ ਭਾਂਤਿ ਬਣਾਈ ॥

ਰੰਗ ਪਰੰਗ ਕਤੀਫਿਆ ਪਹਿਰਹਿ ਧਰ ਮਾਈ ॥

ਲਾਲ ਸੁਪੇਦ ਦੁਲੀਚਿਆ ਬਹੁ ਸਭਾ ਬਣਾਈ ॥

ਦੁਖੁ ਖਾਣਾ ਦੁਖੁ ਭੋਗਣਾ ਗਰਬੈ ਗਰਬਾਈ ॥

ਨਾਨਕ ਨਾਮੁ ਨ ਚੇਤਿਓ ਅੰਤਿ ਲਏ ਛਡਾਈ ॥੨੪॥

salok mehlāa 3.

parh^{hi} parh^{hi} pandit monee thakay daysantar bhav
thakay bhaykh-Dhaaree.

doojai bhāa-ay naa-o kaday na paa-in dukh laagaa
at bhāaree.

moorakh anDhay tarai gun sayveh maa-i-aa kai
bi-uhaaree.

andar kapat udar bharan kai taa-ee paath parheh
gaavaaree.

satgur sayvay so sukh paa-ay jin ha-umai vichahu
maaree.

naanak parh-naa gunnaa ik naa-o hai boojhai ko
beechaaree. ||1||

mehlāa 3.

naaⁿgay aavnaa naaⁿgay jaanaa har hukam
paa-i-aa ki-aa keejai.

jis kee vasat so-ee lai jaa-igaa ros kisai si-o keejai.

gurmukh hovai so bhaanaa mannay sehjay har ras
peejai.

naanak sukh-daatā sadā salaahihu rasnaa raam
raveejai. ||2||

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pa-orhee.

garheh kaa-i-aa seegaar baho bhāaⁿt bānaa-ee.

rang parang katēefi-aa pahirahi Dhar maa-ee.

laal supayd duleechi-aa baho sabhāa bānaa-ee.

dukh khaanaa dukh bhognaa garbai garbaa-ee.

naanak naam na chayti-o ant la-ay chhādaa-ee.

||24||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that we should recognize and be thankful to God who has blessed us with so many riches and possessions. We should remember that we are not going to stay in this world forever. Therefore we should meditate on God's Name and worship Him with true loving devotion as advised by the Guru and not according to the obstinacy of our minds and entering into any calculations of our recitations or other such acts. In this *Paurri*, Guru Ji informs us about the uselessness of ritual worships or roaming around wearing holy garbs for the love of worldly riches rather than love of God. He also tells us about the facts of life and how it is as per God's will that human beings come into this world and as per His will are called back and what our attitude should be.

Commenting on those who adopt holy garbs or do ritual worships for the love of worldly riches rather than God, Guru Ji says: "The pundits and silent sages have exhausted themselves reading holy books, and those who adorn (false holy) garbs have tired of roaming around, but being in love with the other (worldly things instead of God), they never obtain (God's) Name and are afflicted with very severe pain. These blind fool dealers of *Maya* who always remain concerned with worldly riches, keep serving (and

worshipping) the three impulses (for power, vice, and virtue). These fools read holy sermons for the sake of earning their living but within them is deceit. They who serve the Guru (by sincerely following his advice), and they who have stilled their ego within, enjoy peace. O' Nanak, the only thing which is worthy of studying and pondering is (God's) Name, but only a rare thoughtful person understands this.”(1)

Mehla-3

Now Guru Ji tells us what should be our attitude towards all the ups and downs in life, if we want to become Guru's followers. He says: “(O' my friends), everyone comes naked (into this world) and departs naked from here. This is what God has ordained; no one can do anything about it. He whose commodity (this life is, that same God) would take it (back), so to whom can we complain about it? Therefore the one who is a Guru's follower accepts (God's) will (in all circumstances) and keeps drinking the relish of God's (Name) in a state of equipoise. Nanak says, (O' my friends), we should always praise the Giver of peace and let our tongue always utter God's (Name).”(2)

Paurri

Finally Guru Ji comments on the state and fate of those who remain involved in decorating their bodies with costly clothes and enjoying parties, but never think of meditating on God's Name. He says: “(There are some) who decorate the fortresses of their bodies in many different ways. These wealthy people wear all kinds of colorful and silken dresses and hold many parties in buildings decorated with red and white carpets. Even though they remain puffed up in their ego, yet still, what they eat brings them pain and they keep suffering because of that. O' Nanak, they don't remember God's Name, (which) could emancipate them (from this suffering) in the end.”(24)

The message of this Paurri is that if we want to be saved from future pains, then instead of reading holy books or going on pilgrimages we should serve our true Guru by following his advice and meditating on the God's Name. We should also realize that it is God who gives us every thing including our life, therefore we shouldn't complain or grumble if He takes back any of His gifts (including our loved ones). Instead we should always cheerfully accept His will and keep meditating on His Name in a state of equipoise.

ਸਲੋਕ ਮ: ੩ ॥

ਸਹਜੇ ਸੁਖਿ ਸੁਤੀ ਸਬਦਿ ਸਮਾਇ ॥
 ਆਪੇ ਪ੍ਰਭਿ ਮੇਲਿ ਲਈ ਗਲਿ ਲਾਇ ॥
 ਦੁਬਿਧਾ ਚੁਕੀ ਸਹਜਿ ਸੁਭਾਇ ॥
 ਅੰਤਰਿ ਨਾਮੁ ਵਸਿਆ ਮਨਿ ਆਇ ॥
 ਸੇ ਕੰਠਿ ਲਾਏ ਜਿ ਭੰਨਿ ਘੜਾਇ ॥
 ਨਾਨਕ ਜੋ ਧੁਰਿ ਮਿਲੇ ਸੇ ਹੁਣਿ ਆਣਿ ਮਿਲਾਇ ॥੧॥

ਮ: ੩ ॥

ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਕਿਆ ਜਪੁ ਜਾਪਹਿ ਹੋਰਿ ॥
 ਬਿਸਟਾ ਅੰਦਰਿ ਕੀਟ ਸੇ ਮੁਠੇ ਧੰਧੈ ਚੋਰਿ ॥
 ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਝੂਠੇ ਲਾਲਚ ਹੋਰਿ ॥੨॥

ਪਉੜੀ ॥

ਨਾਮੁ ਸਲਾਹਨਿ ਨਾਮੁ ਮੰਨਿ ਅਸਥਿਰੁ ਜਗਿ ਸੋਈ ॥

salok mehlāa 3.

sehjay sukh sūtē sabad̥ samaa-ay.
 aapay parab̥h mayl̥ la-ee gal laa-ay.
 d̥ubiD̥haa chookee sahj sub̥h̥aa-ay.
 ant̥ar naam vasi-aa man aa-ay.
 say kanth̥ laa-ay je bhann̥ ghar̥haa-ay.
 naanak jo D̥hur milay say hun̥ aan̥ milaa-ay. ||1||

mehlāa 3.

jīn^hee naam visaari-aa ki-aa jap jaapeh hor.
 bistaa andar̥ keet say muth̥ay D̥hanD̥hai chor.
 naanak naam na veesrai jhooth̥ay laalach hor.
 ||2||

pa-orhee.

naam salaahan naam man asthir jag so-ee.

ਹਿਰਦੈ ਹਰਿ ਹਰਿ ਚਿਤਵੈ ਦੂਜਾ ਨਹੀ ਕੋਈ ॥
 ਰੋਮਿ ਰੋਮਿ ਹਰਿ ਉਚਰੈ ਖਿਨੁ ਖਿਨੁ ਹਰਿ ਸੋਈ ॥
 ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਕਾਰਥਾ ਨਿਰਮਲੁ ਮਲੁ ਖੋਈ ॥
 ਨਾਨਕ ਜੀਵਦਾ ਪੁਰਖੁ ਧਿਆਇਆ ਅਮਰਾ ਪਦੁ ਹੋਈ
 ॥੨੫॥

hirdai har har chitvai doojaa nahee ko-ee.
 rom rom har uchrai khin khin har so-ee.
 gurmukh janam sakaartha nirmal mal kho-ee.
 naanak jeevdaa purakh Dhi-aa-i-aa amraa pad
 ho-ee. ||25||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that if we want to be saved from future pains, then instead of reading holy books or going on pilgrimages we should serve our true Guru by following his advice and meditating on God's Name. In this *Paurri*, he describes the blessings a person receives who meditates on God's Name and remains in a state of peace and poise. He also familiarizes us with the sorry state in which those persons live who forsake God's Name. Finally he tells us who those people are who live eternally by becoming one with the eternal God.

Guru Ji says: “(The human bride) who by getting absorbed in the word (of the Guru) lives steadily in a state of peace and poise, on His own (God) has united and embraced her to His bosom. Then in a very natural sort of way her sense of duality (love of things other than God) is ended and (God's) Name has come to reside in her heart. Yes, they who erase (all their previous thinking) and remold it (according to *Gurbani*, God) embraces them to His bosom. (In this way) O' Nanak, they who were predestined to be united (with God), He has united them with Him now.”(1)

Mehla-3

Guru Ji now comments on the state and fate of those who do not meditate on God's Name, but remain obsessed with the greed for false worldly riches. He says: “They who have forsaken God's Name, don't benefit from doing any other kinds of worships (such as going on pilgrimages, or doing ritual worships). They who have been deceived by the thieves (of worldly) affairs are like the worms in filth. Therefore Nanak prays, (O' God, swayed by) the greed for other (false worldly riches), let me not forsake Your Name.”(2)

Paurri

Now listing some of the blessings received by those who believe in and praise God's Name, Guru Ji says: “They alone live an eternal life in this world who praise God's

Name and enshrine God's Name in their hearts. (Such a Guru's follower always) remembers God again and again in the heart and none other. (A stage comes when) each and every pore (of that person's body) utters God's Name and at each and every instant (remembers) that God. In this way the Guru's follower sheds the dirt (of evil thoughts in the) mind and his or her life becomes fruitful. (In short), O' Nanak by meditating on the eternally living Being, one's own status becomes immortal (and one is remembered forever).”(25)

The message of this *Paurri* is that if we want to enjoy a true state of peace and poise and obtain a state of immortality, then forsaking all worldly greed and ritualistic worship we should devotedly follow *Gurbani* (as included in *Guru Granth Sahib*) and always meditate on God's Name with true love and dedication.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਬਹੁ ਕਰਮ ਕਮਾਵਹਿ ਹੋਰਿ ॥
ਨਾਨਕ ਜਮ ਪੁਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਜਿਉ ਸੰਨੀ ਉਪਰਿ
ਚੋਰ ॥੧॥

ਮਃ ੪ ॥

ਧਰਤਿ ਸੁਹਾਵਤੀ ਆਕਾਸੁ ਸੁਹੰਦਾ ਜਪੰਦਿਆ ਹਰਿ ਨਾਉ
॥
ਨਾਨਕ ਨਾਮ ਵਿਹੂਣਿਆ ਤਿਨ ਤਨ ਖਾਵਹਿ ਕਾਉ ॥੨॥

ਪਉੜੀ ॥

ਨਾਮੁ ਸਲਾਹਨਿ ਭਾਉ ਕਰਿ ਨਿਜ ਮਹਲੀ ਵਾਸਾ ॥
ਓਇ ਬਾਹੁੜਿ ਜੋਨਿ ਨ ਆਵਨੀ ਫਿਰਿ ਹੋਹਿ ਨ ਬਿਨਾਸਾ
॥
ਹਰਿ ਸੇਤੀ ਰੰਗਿ ਰਵਿ ਰਹੇ ਸਭ ਸਾਸ ਗਿਰਾਸਾ ॥
ਹਰਿ ਕਾ ਰੰਗੁ ਕਦੇ ਨ ਉਤਰੈ ਗੁਰਮੁਖਿ ਪਰਗਾਸਾ ॥
ਓਇ ਕਿਰਪਾ ਕਰਿ ਕੈ ਮੇਲਿਅਨੁ ਨਾਨਕ ਹਰਿ ਪਾਸਾ
॥੨੬॥

salok mehlāa 3.

jinee naam visaari-aa baho karam kamaaveh hor.
naanak jam pur baDhay maaree-ah ji-o san^hee
upar chor. ||1||

mehlāa 5.

Dharat̃ suhaavar^hee aakaas suhandaa japandī-aa
har naa-o.

naanak naam vihoonī-aa tin^h tan khaaveh kaa-o.
||2||

pa-or^hee.

naam salaahan bhāa-o kar nij mahlee vaasaa.
o-ay baahur^h jon na aavnee fir hohi na binaasaa.

har say^tee rang rav rahay sab^h saas giraasaa.

har kaa rang kaday na ut^rai gurmuk^h pargaasaa.

o-ay kirpaa kar kai mayli-an naanak har paasaa.
||26||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that if we want to enjoy a true state of peace and poise and obtain a state of immortality then forsaking all worldly greed and ritualistic worship, we should devotedly follow *Gurbani* and always meditate on God's Name with true love and dedication. In this *Paurri*, he again elaborates on the blessings enjoyed by those who meditate on the Name and also tells the kinds of pains those persons suffer who forsake God.

He says: "They who have forsaken (God's) Name and do other deeds (such as doing ritual worships, or running after worldly wealth), O' Nanak, they are bound and punished by the demon of death like the thieves caught red handed." (1)

Mehla-5

Next comparing the state of mind of those who contemplate God's Name and those who do not, Guru Ji says: "Both earth and sky (and everything in between) looks pleasant to those who meditate on God's Name, but they who are without Name, their bodies (suffer in such agony, as if they are being) plucked by crows." (2)

Paurri

Now listing some more blessings of meditating on God's Name, Guru Ji says: "With true love, they who praise God's Name, obtain residence in their own abode (the mansion of God). They do not fall into existences again and do not perish again. With each and every breath and morsel they remain imbued with the love of God. Through the Guru, they have been so (divinely) enlightened that their love for God never fades. O' Nanak, showing His mercy (God) has united them with Him and they always abide in God's company." (26)

The message of this *Paurri* is that if we want to save ourselves from pains of birth and death and want to always abide in God's company, then at all times we should meditate on God's Name with true love and devotion.

ਸਲੋਕ ਮ: ੩ ॥

ਜਿਚਰੁ ਇਹੁ ਮਨੁ ਲਹਰੀ ਵਿਚਿ ਹੈ ਹਉਮੈ ਬਹੁਤੁ ਅਹੰਕਾਰੁ ॥

ਸਬਦੈ ਸਾਦੁ ਨ ਆਵਈ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ ॥

ਸੇਵਾ ਥਾਈ ਨ ਪਵਈ ਤਿਸ ਕੀ ਖਪਿ ਖਪਿ ਹੋਇ ਖੁਆਰੁ ॥

ਨਾਨਕ ਸੇਵਕੁ ਸੋਈ ਆਖੀਐ ਜੋ ਸਿਰੁ ਧਰੇ ਉਤਾਰਿ ॥

ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਮੰਨਿ ਲਏ ਸਬਦੁ ਰਖੈ ਉਰ ਧਾਰਿ ॥੧॥

ਮ: ੩ ॥

ਸੋ ਜਪੁ ਤਪੁ ਸੇਵਾ ਚਾਕਰੀ ਜੋ ਖਸਮੈ ਭਾਵੈ ॥

ਆਪੇ ਬਖਸੇ ਮੇਲਿ ਲਏ ਆਪਤੁ ਗਵਾਵੈ ॥

ਮਿਲਿਆ ਕਦੇ ਨ ਵੀਛੁੜੈ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵੈ ॥

ਨਾਨਕ ਗੁਰ ਪਰਸਾਦੀ ਸੋ ਬੁਝਸੀ ਜਿਸੁ ਆਪਿ ਬੁਝਾਵੈ ॥੨॥

ਪਉੜੀ ॥

ਸਭੁ ਕੋ ਲੇਖੇ ਵਿਚਿ ਹੈ ਮਨਮੁਖੁ ਅਹੰਕਾਰੀ ॥

ਹਰਿ ਨਾਮੁ ਕਦੇ ਨ ਚੇਤਈ ਜਮਕਾਲੁ ਸਿਰਿ ਮਾਰੀ ॥

ਪੰਨਾ ੧੨੪੮

ਪਾਪ ਬਿਕਾਰ ਮਨੁਚ ਸਭਿ ਲਏ ਬਹੁ ਭਾਰੀ ॥

ਮਾਰਗੁ ਬਿਖਮੁ ਡਰਾਵਣਾ ਕਿਉ ਤਰੀਐ ਤਾਰੀ ॥

ਨਾਨਕ ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਹਰਿ ਨਾਮਿ ਉਧਾਰੀ ॥੨੭॥

salok mehlā 3.

jichar ih man lahree vich hai ha-umai bahut ahaⁿkaar.

sab^dai saad^u na aavee naam na lagai pi-aar.

sayvaa thaa-ay na pav-ee tis kee ^khap ^khap ho-ay ^khu-aar.

naanak sayvak so-ee aak^hee-ai jo sir ^Dharay uta^aar.

satgur kaa ^bhaaⁿaa man la-ay saba^d rak^hai ur ^Dhaar. ||1||

mehlā 3.

so jap tap sayvaa chaakree jo ^khasmai ^bhaavai.

aapay bak^hsay mayl la-ay aapat^u gavaavai.

mili-aa kaday na veech^hur^hai jot^{ee} jot milaavai.

naanak gur parsaadee so buj^hsee jis aap buj^haavai. ||2||

pa-orhee.

sab^h ko lay^khay vich hai manmuk^h ahaⁿkaaree.

har naam kaday na chayt-ee jamkaal sir maaree.

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paap bikaar manoor sab^h laday baho ^bhaaree.

maarag bik^ham daraavaⁿaa ki-o taree-ai taaree.

naanak gur raak^hay say ubray har naam u^Dhaaree. ||27||

Salok Mehla-3

In the previous so many *shabads*, Guru Ji told us that the one and only way to obtain salvation from the perpetual pains of births and deaths and other sorrows of the world is to meditate on God's Name with true love and devotion. But still we do not try to get imbued with the love of Name and keep running after worldly affairs. In this *Paurri*, Guru Ji tells us what is the biggest reason for this kind of attitude on our part and why our service of God is not approved.

He says: "As long as this mind remains merged in the waves (of worldly desires, till then it remains puffed up) with too much ego and arrogance. (In this state) one doesn't relish (Guru's) word and isn't imbued with the love of (God's) Name. Therefore one's service is not approved (in God's court) and one is wasted in making repeated fruitless efforts. O' Nanak, that one alone is called a (true) servant (or devotee who so forsakes his or her own cleverness, as if that person) has surrendered his or her head (before the Guru. Such a person) obeys the true Guru's will and keeps the word (of Guru's advice) enshrined in the mind."(1)

Mehla-3

Now, Guru Ji clarifies, what is true service (or worship of God) and who truly understands this. He says: "That alone is (true) worship, penance, and service, which pleases the

Master. One who renounces one's self-conceit, on His own God forgives and unites that one with Him. (The person) so united is never separated and (God) merges that person's light (soul) in His light. (But) O' Nanak, by Guru's grace, that person alone would understand (this) whom He Himself makes to understand.”(2)

Paurri

Now Guru Ji comments on the conduct and fate of the self-conceited persons and also tells us who those people are, who are emancipated from the worldly bonds. He says: “(O' my friends), everyone has to follow (God's) protocol (and is being closely watched over by God), however the arrogant self-conceited person doesn't realize (this fact. Such a person) never remembers God's Name; therefore the demon of death punishes him or her severely. That person has (so filled his or her life with evils, as if he or she has) very heavy loads of the rust of sins and evil deeds (on the head).”

Therefore, Guru Ji says: “Very dreadful and difficult is the path (which the soul has to tread after death), so how could such persons swim across the worldly ocean)? O' Nanak, whom the Guru has protected, they swim across (the worldly ocean, because) God's Name has saved them.”(27)

The message of this Paurri is that we should not remain strayed in a whirlpool of worldly desires and ego. Instead we should obey God's will and following Guru's advice we should meditate on God's Name. Only then would we be ferried across the worldly ocean (and emancipated from the pains of future births and deaths).

ਸਲੋਕ ਮਃ ੩ ॥

ਵਿਣੁ ਸਤਿਗੁਰ ਸੇਵੇ ਸੁਖੁ ਨਹੀ ਮਰਿ ਜੰਮਹਿ ਵਾਰੇ ਵਾਰ ॥

ਮੋਹ ਨਗਉਲੀ ਪਾਈਅਨੁ ਬਹੁ ਦੂਜੈ ਭਾਇ ਵਿਕਾਰ ॥

ਇਕਿ ਗੁਰ ਪਰਸਾਦੀ ਉਬਰੇ ਤਿਸੁ ਜਨ ਕਉ ਕਰਹਿ ਸਭਿ
ਨਮਸਕਾਰ ॥

ਨਾਨਕ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇ ਤੂ ਅੰਤਰਿ ਜਿਤੁ ਪਾਵਹਿ
ਮੋਖ ਦੁਆਰ ॥੧॥

ਮਃ ੩ ॥

ਮਾਇਆ ਮੋਹਿ ਵਿਸਾਰਿਆ ਸਚੁ ਮਰਣਾ ਹਰਿ ਨਾਮੁ ॥

ਧੰਧਾ ਕਰਤਿਆ ਜਨਮੁ ਗਇਆ ਅੰਦਰਿ ਦੁਖੁ ਸਹਾਮੁ ॥

ਨਾਨਕ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਪਾਇਆ ਜਿਨ੍ ਪੂਰਬਿ
ਲਿਖਿਆ ਕਰਾਮੁ ॥੨॥

ਪਉੜੀ ॥

ਲੇਖਾ ਪੜੀਐ ਹਰਿ ਨਾਮੁ ਫਿਰਿ ਲੇਖੁ ਨ ਹੋਈ ॥

ਪੁਛਿ ਨ ਸਕੈ ਕੋਇ ਹਰਿ ਦਰਿ ਸਦ ਵੋਈ ॥

ਜਮਕਾਲੁ ਮਿਲੈ ਦੇ ਭੇਟ ਸੇਵਕੁ ਨਿਤ ਹੋਈ ॥

ਪੂਰੇ ਗੁਰ ਤੇ ਮਹਲੁ ਪਾਇਆ ਪਤਿ ਪਰਗਟੁ ਲੋਈ ॥

ਨਾਨਕ ਅਨਹਦ ਧੁਨੀ ਦਰਿ ਵਜਦੇ ਮਿਲਿਆ ਹਰਿ ਸੋਈ
॥੨੮॥

salok mehlāa 3.

vin̄ satgur sayvay sukh̄ nahee mar jameh vaaro
vaar.

moh̄ th̄ag-ulee paa-ee-an bahō doojai bh̄aa-ay
vikaar.

ik gur parsaadee ubray t̄is jan ka-o karahi sabh̄
namaskaar.

naanak an-d̄in naam̄ Dhi-aa-ay toō ant̄ar jīt̄
paavahi mokh̄ du-aar. ||1||

mehlāa 3.

maa-i-aa mohi visaari-aa sach marnaa har naam.

DhanDhaa karti-aa janam ga-i-aa andar̄ dukh̄
sahaam.

naanak satgur sayv sukh̄ paa-i-aa jin̄ poorab
likhi-aa karaam. ||2||

pa-orhee.

laykhaa parhee-ai har naam fir laykh̄ na ho-ee.

puchh̄ na sakai ko-ay har dar sad̄ dho-ee.

jamkaal milai day bh̄ayt sayvak nit̄ ho-ee.

pooray gur t̄ay mahal paa-i-aa pat̄ pargat lo-ee.

naanak anhad̄ Dhunee dar̄ vajday mili-aa har
so-ee. ||28||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that we should not remain strayed in a whirlpool of worldly desires and our ego. Instead we should obey God's will and following Guru's advice, we should meditate on God's Name. Only then would we be ferried across the worldly ocean and emancipated from the pains of future births and deaths. In this *Paurri*, he reminds us again that without following Guru's advice we cannot obtain peace and also tells us about that single deed by doing which we obtain emancipation from the rounds of birth and death and don't have to do anything else.

First pointing to the importance of acting on Guru's advice, he says: "(O' my friends), without serving (following the advice of) the true Guru, peace is not obtained (and without the guidance of the Guru people) keep dying and getting born (again and again. God) has administered such a potion of worldly attachment (to them) that swayed by the love of the other (worldly riches instead of God) they commit many evil deeds. But there are some who by Guru's grace are saved (from the influence of worldly riches) and all salute (respect such devotees). Therefore O' Nanak, meditate on God's Name in (your mind) every day, by doing which you would obtain the door to salvation."(1)

Mehla-3

Once again comparing the state and fate of those who, swayed by worldly attachments, have forgotten the basic facts of life, with those who have followed Guru's advice, he says: "(Under the influence of) worldly attachments (man) has forgotten that death is inevitable and (it is only) God's Name which is eternal. (Therefore man's) entire life is wasted in doing worldly business and suffers pain in

(the mind). But O' Nanak, they in whose destiny it was so pre-ordained, have enjoyed peace by serving the true Guru (and following his advice)."(2)

Paurri

Finally Guru Ji states the blessings of meditating on God's Name. Using an everyday analogy, he says: "(O' my friends, when we meditate on and) read the account of God's Name, there is no accounting after that. (Then we obtain such a) support from God's court that no one can ask us (any questions about our deeds. So much so that instead of torturing), the demon of death (respectfully) comes to meet us with offerings and becomes our daily servant. (In this way, by the grace of) the perfect Guru one obtains the mansion (of God) and one's glory becomes manifest (in the entire world). O' Nanak, the one who meets that God, continuous melodies of divine music play in that one's mind."(28)

The message of this *Paurri* is that death is inevitable and it is only God's Name, which is eternal. Therefore, instead of wasting our life in worldly attachments we should follow Guru's advice and daily meditate on God's Name. If we do this all our sins and short comings would be ignored and we would not only be emancipated from future pains of birth and death but would also be received with honor in God's court.

ਸਲੋਕ ਮਃ ੩ ॥

ਗੁਰ ਕਾ ਕਹਿਆ ਜੇ ਕਰੇ ਸੁਖੀ ਹੂ ਸੁਖੁ ਸਾਰੁ ॥

salok mehlāa 3.

gur kaa kahi-aa jay karay sukhee hoo sukh saar.

ਗੁਰ ਕੀ ਕਰਣੀ ਭਉ ਕਟੀਐ ਨਾਨਕ ਪਾਵਹਿ ਪਾਰੁ ॥੧॥

ਮਃ ੩ ॥

ਸਚੁ ਪੁਰਾਣਾ ਨਾ ਬੀਐ ਨਾਮੁ ਨ ਮੈਲਾ ਹੋਇ ॥

ਗੁਰ ਕੈ ਭਾਣੈ ਜੇ ਚਲੈ ਬਹੁਤਿ ਨ ਆਵਣੁ ਹੋਇ ॥

ਨਾਨਕ ਨਾਮਿ ਵਿਸਾਰਿਐ ਆਵਣ ਜਾਣਾ ਦੋਇ ॥੨॥

ਪਉੜੀ ॥

ਮੰਗਤ ਜਨੁ ਜਾਚੈ ਦਾਨੁ ਹਰਿ ਦੇਹੁ ਸੁਭਾਇ ॥

ਹਰਿ ਦਰਸਨ ਕੀ ਪਿਆਸ ਹੈ ਦਰਸਨਿ ਤ੍ਰਿਪਤਾਇ ॥

ਖਿਨੁ ਪਲੁ ਘੜੀ ਨ ਜੀਵਉ ਬਿਨੁ ਦੇਖੇ ਮਰਾਂ ਮਾਇ ॥

ਸਤਿਗੁਰਿ ਨਾਲਿ ਦਿਖਾਲਿਆ ਰਵਿ ਰਹਿਆ ਸਭ ਥਾਇ ॥

ਸੁਤਿਆ ਆਪਿ ਉਠਾਲਿ ਦੇਇ ਨਾਨਕ ਲਿਵ ਲਾਇ ॥੨੯॥

gur kee karn^{ee} bha-o katee-ai naanak paavahi
paar. ||1||

mehlā 3.

sach puraṇaa naa thee-ai naam na mailaa
ho-ay.

gur kai bhaṇai jay chalai bahurṅ na aavan
ho-ay.

naanak naam visaari-ai aavan jaṇaa dō-ay.
||2||

pa-orhee.

mangāt jan jaachai daan har dayh subh^{aa}-ay.
har darsan kee pi-aas hai darsan tariptaa-ai.

khin pal ghar^{hee} na jeev-oo bin dayk^{hay}
maraaⁿ maa-ay.

satgur naal dikh^{aali}-aa rav rahi-aa sab^h
thaa-ay.

sutⁱ-aa aap uth^{aal} day-ay naanak liv laa-ay.
||29||

Salok Mehla-3

In the opening lines of previous *Paurri*, Guru Ji stated that without following the advice of the true Guru peace is not obtained, and without the guidance of the Guru people keep dying and getting born again and again. He begins this *Paurri*, by showing us what kinds of comforts one obtains if one acts according to what the Guru says. He also tells us how by meditating on God's Name, one remains free from any sins and what should we always pray for.

Guru Ji says: "If one does whatever the Guru says, one obtains the most sublime comfort. By doing what the Guru wants us to do, we get rid of (all) fear. O' Nanak, (in this way) you would cross over (the dreadful worldly ocean)."(1)

Mehla-3

Once again stressing upon the blessings of obeying Guru's instructions and meditating on God's Name, Guru Ji says: "(O' my friends, just as) truth never becomes old (or loses its legitimacy, similarly) God's Name never becomes soiled (or impure). Therefore, whoever lives as per the Guru's will (and meditates on God's Name, that person) doesn't have to go through the (process) of coming and going (in and out of this world) again. (On the other hand) O' Nanak, if we forsake God's Name, then we (keep suffering the pains of) both coming and going (or both birth and death)."(2)

Paurri

Therefore even for himself Guru Ji prays to God and says: "(O' God, this) beggarly devotee begs You to give one charity with Your blessed hands. He is thirsty for the sight of God, and only God's sight can satiate his thirst (or craving). O' my mother, without seeing (God) I cannot survive even for a moment and (I feel so sad, as if) I am dying. (That God), who is pervading everywhere; the true Guru has revealed Him right beside me. O' Nanak, this is how (the Guru) himself awakens us from our sleep (our involvement in worldly affairs) and attunes us to the love (for God)."(29)

The message of this *Paurri* is that if we want to obtain salvation from the rounds of birth and death and enjoy the bliss of God's sight, then we should obey Guru's command and meditate on God's Name day and night.

ਸਲੋਕ ਮਃ ੩ ॥

ਮਨਮੁਖ ਬੋਲਿ ਨ ਜਾਣਨੀ ਓਨਾ ਅੰਦਰਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ॥

ਬਾਉ ਕੁਥਾਉ ਨ ਜਾਣਨੀ ਸਦਾ ਚਿਤਵਹਿ ਬਿਕਾਰ ॥

ਦਰਗਹ ਲੇਖਾ ਮੰਗੀਐ ਓਥੈ ਹੋਹਿ ਕੂੜਿਆਰ ॥

ਆਪੇ ਸ੍ਰਿਸਟਿ ਉਪਾਈਅਨੁ ਆਪਿ ਕਰੇ ਬੀਚਾਰੁ ॥

ਨਾਨਕ ਕਿਸ ਨੋ ਆਖੀਐ ਸਭੁ ਵਰਤੈ ਆਪਿ ਸਚਿਆਰੁ ॥੧॥

ਮਃ ੩ ॥

ਹਰਿ ਗੁਰਮੁਖਿ ਤਿਨੀ ਅਰਾਧਿਆ ਜਿਨ੍ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥

ਨਾਨਕ ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ੍ ਕਉ ਜਿਨ੍ ਹਰਿ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥੨॥

ਪਉੜੀ ॥

ਆਸ ਕਰੇ ਸਭੁ ਲੋਕੁ ਬਹੁ ਜੀਵਣੁ ਜਾਣਿਆ ॥

ਨਿਤ ਜੀਵਣ ਕਉ ਚਿਤੁ ਗੜ੍ ਮੰਡਪ ਸਵਾਰਿਆ ॥

ਵਲਵੰਚ ਕਰਿ ਉਪਾਵ ਮਾਇਆ ਹਿਰਿ ਆਣਿਆ ॥

ਜਮਕਾਲੁ ਨਿਹਾਲੇ ਸਾਸ ਆਵ ਘਟੈ ਬੇਤਾਲਿਆ ॥

ਪੰਨਾ ੧੨੪੯

ਨਾਨਕ ਗੁਰ ਸਰਣਾਈ ਉਬਰੇ ਹਰਿ ਗੁਰ ਰਖਵਾਲਿਆ ॥੩੦॥

salok mehlā 3.

manmukh bol na jaanān^{ee} onaa andar kaam kroDh ahaⁿkaar.

thaa-o kuthaa-o na jaan^{nee} sadāa chitvahi bikaar.

dargeh laykhaa mangee-ai othai hohi koorhi-aar.

aapay sarisat upaa-ee-an aap karay beechaar.

naanak kis no aakhee-ai sabh vartai aap sachiaar. ||1||

mehlā 3.

har gurmukh tin^{ee} araaDhi-aa jinⁱ karam paraapat ho-ay.

naanak ha-o balihaaree tinⁱ ka-o jinⁱ har man vasi-aa so-ay. ||2||

pa-orhee.

aas karay sabh lok baho jeevan jaanⁱ-aa.

nit jeevan ka-o chit garhⁱ mandap savaari-aa.

valvanch kar upaav maa-i-aa hir aanⁱ-aa.

jamkaal nihaalay saas aav ghatai baytaali-aa.

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naanak gur sarⁿaa-ee ubray har gur rakhvaali-aa. ||30||

Salok Mehla-3

Guru Ji opened the previous *Paurri*, with the remark that if one does whatever the Guru says one obtains the most sublime comfort. By doing what the Guru wants us to do we get rid of (all) fear.

He begins this *Paurri*, by commenting on the conduct of self-conceited people and reminds us that everyone acts as per God's will. Therefore only those contemplate Him who have been so blessed in their destiny and finally tells why people remain engrossed in amassing worldly wealth and expose themselves to punishment by the demon of death, and who are the ones who are saved.

He says: "The self-conceited (persons) don't know (the right thing) to say because within them is lust, anger, and arrogance. They don't know what is the right or wrong place (or occasion to say anything, they) always think of evil deeds. When in God's court they are asked to account for (their deeds); they are adjudged as liars (and punished accordingly. God) Himself has created the universe and He Himself ponders over (everything). Therefore O' Nanak, whom can we call (good or bad) when that true Being is pervading in all (creatures and places)."(1)

Mehla-3

Now Guru Ji tells us who are those who meditate on God's Name and are therefore worthy of our respect. He says: "Only those Guru following persons have meditated on God who by His grace, receive this blessing. O' Nanak, I am a sacrifice to those in whose mind resides that (God)."(2)

Paurri

Now Guru Ji comments on the general attitude of people, how the demon of death is eagerly waiting to punish them, and who are the lucky ones who escape this punishment. He says: "Deeming their life to be very long, every person builds up many hopes. Wishing to live forever, one embellishes one's fortresses and mansions. Using (all kinds of) deceitful ways, one usurps others' wealth and brings it home. However the demon of death is looking forward (to the end of one's life breaths, as the life span of this disoriented person keeps diminishing (every day. As soon as it ends; he may seize and severely punish that person). O' Nanak, they who seek the shelter of the Guru are saved (from any such punishment), because the Guru God becomes their savior."(30)

The message of this Paurri is that we should not point fingers at anyone, whether good or bad. We should take care that we don't enter into any kinds of falsehood or deception for the sake of worldly wealth. We should seek the shelter of our Guru and meditate on God's Name and He would save us from any punishment.

ਸਲੋਕ ਮਃ ੩ ॥

ਪਤਿ ਪਤਿ ਪੰਡਿਤ ਵਾਦੁ ਵਖਾਣਦੇ ਮਾਇਆ ਮੋਹ ਸੁਆਇ ॥

ਦੂਜੈ ਭਾਇ ਨਾਮੁ ਵਿਸਾਰਿਆ ਮਨ ਮੂਰਖ ਮਿਲੈ ਸਜਾਇ ॥

ਜਿਨ੍ਹ ਕੀਤੇ ਤਿਸੈ ਨ ਸੇਵਨੀ ਦੇਦਾ ਰਿਜਕੁ ਸਮਾਇ ॥

ਜਮ ਕਾ ਫਾਹਾ ਗਲਹੁ ਨ ਕਟੀਐ ਫਿਰਿ ਫਿਰਿ ਆਵਹਿ ਜਾਇ ॥

ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਤਿਨ ਆਇ ॥

ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇਦੇ ਨਾਨਕ ਸਚਿ ਸਮਾਇ ॥੧॥

ਮਃ ੩ ॥

ਸਚੁ ਵਣਜਹਿ ਸਚੁ ਸੇਵਦੇ ਜਿ ਗੁਰਮੁਖਿ ਪੈਰੀ ਪਾਹਿ ॥

ਨਾਨਕ ਗੁਰ ਕੈ ਭਾਣੈ ਜੇ ਚਲਹਿ ਸਹਜੇ ਸਚਿ ਸਮਾਹਿ ॥੨॥

ਪਉੜੀ ॥

ਆਸਾ ਵਿਚਿ ਅਤਿ ਦੁਖੁ ਘਣਾ ਮਨਮੁਖਿ ਚਿਤੁ ਲਾਇਆ ॥

ਗੁਰਮੁਖਿ ਭਏ ਨਿਰਾਸ ਪਰਮ ਸੁਖੁ ਪਾਇਆ ॥

ਵਿਚੇ ਗਿਰਹ ਉਦਾਸ ਅਲਿਪਤ ਲਿਵ ਲਾਇਆ ॥

ਓਨਾ ਸੋਗੁ ਵਿਜੋਗੁ ਨ ਵਿਆਪਈ ਹਰਿ ਭਾਣਾ ਭਾਇਆ ॥

ਨਾਨਕ ਹਰਿ ਸੇਤੀ ਸਦਾ ਰਵਿ ਰਹੇ ਧੁਰਿ ਲਏ ਮਿਲਾਇਆ ॥੩੧॥

salok mehlāa 3.

parh parh pandit vaad vkhāanday maa-i-aa
moh su-aa-ay.

doojai bhāa-ay naam visaari-aa man moorakh
milai sajaa-ay.

jini¹⁴ keetay tisai na sayvn¹⁵ ee daydaa rijak
samaa-ay.

jam kaa faahaa galhu na katee-ai fir fir aavahi
jaa-ay.

jīn ka-o poorab likhi-aa satgur mili-aa tīn aa-ay.

an-dīn naam Dhi-aa-igay naanak sach
samaa-ay. ||1||

mehlāa 3.

sach vanjahi sach sayvdāy je gurmukh pairee
paahi.

naanak gur kai bhāanai jay chaleh sehjay sach
samaahi. ||2||

pa-orhee.

aasaa vich at dukh ghanaa manmukh chit
laa-i-aa.

gurmukh bhā-ay niraas param sukh paa-i-aa.

vichay girah udaas alipat liv laa-i-aa.

onaa sog vijog na vi-aapa-ee har bhāanaa
bhāa-i-aa.

naanak har saytee sadaa rav rahay Dhur la-ay
milaa-i-aa. ||31||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that we should not point fingers at anyone, good or bad. We should take care that we don't enter into any kinds of falsehood or deception for the sake of worldly wealth. We should seek the shelter of our Guru and meditate on God's Name and He would save us from any punishment. In this *Paurri*, he informs us about the fate of those who indulge in heated arguments for the sake of worldly wealth. He also warns us against having too many worldly desires and hopes and tells us how a Guru's follower remains detached from worldly desires and remains attuned to God in a state of poise.

First commenting on those who study holy books to enter into discussions or to make money, Guru Ji says: "For the purpose of making money, the pundits read (sacred texts) again and again and enter into discussions. Due to their love for the other

(worldly riches), they have forsaken (God's) Name; therefore their foolish mind is awarded punishment (suffers in pain). They don't serve (remember that God) who has created them and provides sustenance to all. (For this reason), the noose of death around their necks doesn't get cut off; so they keep coming and going (in and out of this world) again and again. However in whose destiny it has been so pre-ordained, the true Guru comes to meet them. Then O' Nanak, being absorbed in the eternal (God) day and night, they meditate on (His) Name."(1)

Mehla-3

Now elaborating on the conduct of those who seek the shelter of the Guru and act on his advice, Guru Ji says: "They who seek the shelter of the Guru, earn the true (wealth of God's Name) and thus serve the eternal (God). O' Nanak, they who conduct themselves in accordance with the Guru's desire, easily merge in the eternal (God)."(2)

Paurri

Finally Guru Ji cautions us against living with worldly hopes and expectations and tells us the right way to live in this world, which would bring us peace and union with God. He says: "The self-conceited persons keep their mind attuned to (worldly) hopes and expectations, which brings them immense pain. But the Guru's followers remain detached (from worldly desires); therefore they have obtained sublime peace. While living in the household itself, they remain detached (from worldly hopes) and remain attuned (to God's Name). No sorrow or separation afflicts them because God's will sounds sweet to them. O' Nanak, they always remain attuned to God, from the very beginning (God) has united them with Him."(31)

The message of this *Paurri* is that we shouldn't be like those pundits who study sacred texts for the sake of entering into controversies or earning worldly wealth. Further even while living in our households we should remain above worldly hopes and expectations and remain attuned to God's Name. Then we would cheerfully accept God's will and no pain or sorrow would bother us and we would become worthy of union with God.

ਸਲੋਕ ਮ: ੩ ॥

ਪਰਾਈ ਅਮਾਣ ਕਿਉ ਰਖੀਐ ਦਿਤੀ ਹੀ ਸੁਖੁ ਹੋਇ ॥

ਗੁਰ ਕਾ ਸਬਦੁ ਗੁਰ ਬੈ ਟਿਕੈ ਹੋਰ ਬੈ ਪਰਗਟੁ ਨ ਹੋਇ ॥

ਅੰਨ੍ਹੇ ਵਸਿ ਮਾਣਕੁ ਪਾਇਆ ਘਰਿ ਘਰਿ ਵੇਚਣ ਜਾਇ ॥

ਓਨਾ ਪਰਖ ਨ ਆਵਈ ਅਢੁ ਨ ਪਲੈ ਪਾਇ ॥

ਜੇ ਆਪਿ ਪਰਖ ਨ ਆਵਈ ਤਾਂ ਪਾਰਖੀਆ ਬਾਵਹੁ ਲਇਉ ਪਰਖਾਇ ॥

ਜੇ ਓਸੁ ਨਾਲਿ ਚਿਤੁ ਲਾਏ ਤਾਂ ਵਥੁ ਲਹੈ ਨਉ ਨਿਧਿ ਪਲੈ ਪਾਇ ॥

ਘਰਿ ਹੋਏ ਧਨਿ ਜਗੁ ਭੁਖਾ ਮੁਆ ਬਿਨੁ ਸਤਿਗੁਰ ਸੋਝੀ ਨ ਹੋਇ ॥

ਸਬਦੁ ਸੀਤਲੁ ਮਨਿ ਤਨਿ ਵਸੈ ਤਿਥੈ ਸੋਗੁ ਵਿਜੋਗੁ ਨ ਕੋਇ ॥

ਵਸਤੁ ਪਰਾਈ ਆਪਿ ਗਰਬੁ ਕਰੇ ਮੂਰਖੁ ਆਪੁ ਗਣਾਏ ॥

ਨਾਨਕ ਬਿਨੁ ਬੂਝੇ ਕਿਨੈ ਨ ਪਾਇਓ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਏ ॥੧॥

ਮ: ੩ ॥

ਮਨਿ ਅਨਦੁ ਭਇਆ ਮਿਲਿਆ ਹਰਿ ਪ੍ਰੀਤਮੁ ਸਰਸੇ ਸਜਣ ਸੰਤ ਪਿਆਰੇ ॥

ਜੇ ਧਰਿ ਮਿਲੇ ਨ ਵਿਛੁੜਿਐ ਕਬਹੂ ਜਿ ਆਪਿ ਮੇਲੇ ਕਰਤਾਰੇ ॥

ਅੰਤਰਿ ਸਬਦੁ ਰਵਿਆ ਗੁਰੁ ਪਾਇਆ ਸਗਲੇ ਦੂਖ ਨਿਵਾਰੇ ॥

ਹਰਿ ਸੁਖਦਾਤਾ ਸਦਾ ਸਲਾਹੀ ਅੰਤਰਿ ਰਖਾਂ ਉਰ ਧਾਰੇ ॥

ਮਨਮੁਖੁ ਤਿਨ ਕੀ ਬਖੀਲੀ ਕਿ ਕਰੇ ਜਿ ਸਚੈ ਸਬਦਿ ਸਵਾਰੇ ॥

ਓਨਾ ਦੀ ਆਪਿ ਪਤਿ ਰਖਸੀ ਮੇਰਾ ਪਿਆਰਾ ਸਰਣਾਗਤਿ ਪਏ ਗੁਰ ਦੁਆਰੇ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸੇ ਸੁਹੇਲੇ ਭਏ ਮੁਖ ਉਜਲ ਦਰਬਾਰੇ ॥੨॥

ਪਉੜੀ ॥

ਇਸਤਰੀ ਪੁਰਖੈ ਬਹੁ ਪ੍ਰੀਤਿ ਮਿਲਿ ਮੋਹੁ ਵਧਾਇਆ ॥

ਪੁਤ੍ਰੁ ਕਲਤੁ ਨਿਤ ਵੇਖੈ ਵਿਗਸੈ ਮੋਹਿ ਮਾਇਆ ॥

ਦੇਸਿ ਪਰਦੇਸਿ ਧਨੁ ਚੋਰਾਇ ਆਣਿ ਮੁਹਿ ਪਾਇਆ ॥

ਪੰਨਾ ੧੨੫੦

ਅੰਤਿ ਹੋਵੈ ਵੈਰ ਵਿਰੋਧੁ ਕੋ ਸਕੈ ਨ ਛਡਾਇਆ ॥

ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ ਧ੍ਰਿਗੁ ਮੋਹੁ ਜਿਤੁ ਲਗਿ ਦੁਖੁ ਪਾਇਆ ॥੩੨॥

salok mehlāa 3.

paraa-ee amaan ki-o rakhee-ai dītee hee sukh ho-ay.

gur kaa sabad gur thai tikai hor thai pargat na ho-ay.

aⁿay vas maanak pa-i-aa ghar ghar vaychan jaa-ay.

onaa parakh na aavee adh na palai paa-ay.

jay aap parakh na aavee taaⁿ paarkhee-aa thaavhu la-i-o parkhaa-ay.

jay os naal chit laa-ay taaⁿ vath lahai na-o niDh palai paa-ay.

ghar hodai Dhan jag bhukhaa mu-aa bin satgur sojhee na ho-ay.

sabad seetal man tan vasai tithai sog vijog na ko-ay.

vasat paraa-ee aap garab karay moorakh aap ganaa-ay.

naanak bin boojhay kinai na paa-i-o fir fir aavai jaa-ay. ||1||

mehlāa 3.

man anad bha-i-aa mili-aa har pareetam sarsay sajan sant pi-aaray.

jo Dhuur milay na vichhurheh kabhoo je aap maylay kartaaray.

antar sabad ravi-aa gur paa-i-aa saglay dookh nivaaray.

har sukh-daata sadaa salaahē antar rakhaaⁿ ur Dhaaray.

manmukh tin kee bakheeleē ke karay je sachai sabad savaaray.

onaa dee aap pat rakheē mayraa pi-aaraa sarnaagaat pa-ay gur du-aaray.

naanak gurmukh say suhaylay bha-ay mukh oojal darbaaray. ||2||

pa-orhee.

istaree purkhai baho pareet mil moh vaDhaa-i-aa.

putar kalatar nit vaykhai vigsai mohi maa-i-aa.

days pardays Dhan choraa-ay aan muhi paa-i-aa.

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ant hovai vair viroDh ko sakai na chhadaa-i-aa.

naanak vin naavai Dharig moh jit lag dukh paa-i-aa. ||32||

Salok Mehla-3

Many translators (including Prof. Sahib Singh) believe that the third Guru *Amar Das Ji* uttered this *salok* when he was anointing *Ram Das* as the next Guru. He believed that *Ram Das* was pre-ordained to be the next Guru and those who made claims to this honor on

the basis of having some original texts with them were like blind persons who happened to have come across a priceless pearl. But they didn't know its real value and were trying to use these for earning short-lived worldly wealth instead of earning and distributing the priceless and everlasting spiritual wealth.

Guru Ji says: "We shouldn't hold on to another person's trusted property, only on returning it (to the rightful owner) one obtains peace. The Guru's word can only stay steady in the Guru's (heart) and it doesn't become manifest from any other place. (Anyone who claims Guru-ship because he has come across some pages of *Gurbani* uttered by previous Gurus is like) a blind man who has come across a jewel and goes from house to house to sell it. But those (ordinary people) do not know its worth so they don't offer even half a penny for it."

Therefore, Guru Ji says: "(If one) cannot estimate the worth (of a jewel or any other valuable thing, the prudent thing is that) one should get it evaluated from (some genuine) appraisers. When one attunes one's mind to that (genuine appraiser or the Guru) one obtains all the nine treasures (of divine bliss. But the pity is) that in spite of the wealth (of God's Name) being present in the homes (of their hearts) the world is (spiritually) starving to death because without the (guidance of the) true Guru one doesn't realize (its presence. But when one realizes that the) pacifying (divine) word is residing in one's mind and body then there is no pain of separation from (God). But the one who prides oneself on someone else's property, that one is called a fool. O' Nanak, without realizing this fact no one has obtained (God) and one keeps coming and going again and again."(1)

Mehla-3

Now Guru Ji describes the bliss experienced by those who are united with God and seek the shelter of the Guru. He says: "Those dear saints remain delighted and bliss prevails in their minds who meet their beloved God. They whom the Creator has Himself united with Him from the very beginning never get separated (from Him).

They who have obtained the Guru and within whom abides the (Guru's) word all their sufferings are eradicated. (They wish) that they always praise God the Giver of peace and keep Him enshrined in their hearts. How can any self-conceited person talk ill of those who have been embellished with the true word (of the Guru)? Yes, my Beloved (God) would Himself save the honor of those who have come to the shelter of Guru's door. (In short) O' Nanak, they who are Guru's followers, live in peace (in this world) and are (received with) honor in God's court."(2)

Paurri

In the previous *Paurri* Guru Ji said that the self-conceited persons keep their minds attuned to (worldly) hope and expectation, which brings them much pain. In this *Paurri* he tells us about another reason for man's suffering. That reason is man's worldly attachment. He says: "(Generally) the wife and husband love each other very much and meeting together they multiply this love. Every day (the man) looks at his wife and sons and feels delighted in his worldly attachments. By (earning or) stealing money from home and abroad he brings it home to feed (his family). But in the end when any kind of enmity or opposition arises (because of this wealth), no one can rescue him. O' Nanak, without meditating on God's Name accursed is that (worldly) love, attaching to which one suffers pain."(32)

The message of this *Paurri* is that for feeding our family we shouldn't try to usurp or hold back anything, which belongs to others. Instead we should try to enjoy the wealth of God's Name, which is present within us. But to discover that wealth we need to seek the shelter and guidance of the true Guru. When the Guru's word gets enshrined within us all our pains are eradicated and we enjoy the bliss of union with our beloved God.

ਸਲੋਕ ਮਃ ੩ ॥

ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਹੈ ਜਿਤੁ ਖਾਧੈ ਸਭ ਭੁਖ ਜਾਇ ॥

ਤ੍ਰਿਸਨਾ ਮੂਲਿ ਨ ਹੋਵਈ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥

ਬਿਨੁ ਨਾਵੈ ਜਿ ਹੋਰੁ ਖਾਣਾ ਤਿਤੁ ਰੋਗੁ ਲਗੈ ਤਨਿ ਧਾਇ ॥

ਨਾਨਕ ਰਸ ਕਸ ਸਬਦੁ ਸਲਾਹਣਾ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥੧॥

ਮਃ ੩ ॥

ਜੀਆ ਅੰਦਰਿ ਜੀਉ ਸਬਦੁ ਹੈ ਜਿਤੁ ਸਹ ਮੋਲਾਵਾ ਹੋਇ ॥

ਬਿਨੁ ਸਬਦੈ ਜਗਿ ਆਨ੍ਹੇਰੁ ਹੈ ਸਬਦੇ ਪਰਗਟੁ ਹੋਇ ॥

ਪੰਡਿਤ ਮੋਨੀ ਪੜਿ ਪੜਿ ਥਕੇ ਭੇਖ ਥਕੇ ਤਨੁ ਧੋਇ ॥

ਬਿਨੁ ਸਬਦੈ ਕਿਨੈ ਨ ਪਾਇਓ ਦੁਖੀਏ ਚਲੇ ਰੋਇ ॥

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥੨॥

ਪਉੜੀ ॥

ਇਸਤ੍ਰੀ ਪੁਰਖੈ ਅਤਿ ਨੇਹੁ ਬਹਿ ਮੰਦੁ ਪਕਾਇਆ ॥

ਦਿਸਦਾ ਸਭੁ ਕਿਛੁ ਚਲਸੀ ਮੇਰੇ ਪ੍ਰਭੁ ਭਾਇਆ ॥

ਕਿਉ ਰਹੀਐ ਬਿਨੁ ਜਗਿ ਕੇ ਕਵਚੁ ਉਪਾਇਆ ॥

ਗੁਰ ਪੂਰੇ ਕੀ ਚਾਕਰੀ ਬਿਨੁ ਕੰਧੁ ਸਬਾਇਆ ॥

ਨਾਨਕ ਬਖਸਿ ਮਿਲਾਇਅਨੁ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥੩੩॥

salok mehlā 3.

gurmukh amrit naam hai jit khaaDhai sabh bhukh jaa-ay.

tarisnaa mool na hova-ee naam vasai man aa-ay.

bin naavai je hor khaanaa tit rog lagai tan Dhaa-ay.

naanak ras kas sabad salaahnaa aapay la-ay milaa-ay. ||1||

mehlā 3.

jee-aa andar jee-o sabad hai jit sah maylaavaa ho-ay.

bin sabdai jag aan^hayr hai sabday pargat ho-ay.

pandit monee parh parh thakay bhaykh thakay tan Dho-ay.

bin sabdai kinai na paa-i-o dukhee-ay chalay ro-ay.

naanak nadree paa-ee-ai karam paraapat ho-ay. ||2||

pa-orhee.

istaree purkhai at nayhu bahi mand pakaa-i-aa.

disdaa sabh kichh chalsee mayray parabh bhaa-i-aa.

ki-o rahee-ai thir jag ko kadhahu upaa-i-aa.

gur pooray kee chaakree thir kanDh sabaa-i-aa.

naanak bakh^has milaa-i-an har naam samaa-i-aa. ||33||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that for feeding our family we shouldn't try to usurp or hold back anything, which belongs to others. Instead we should try to enjoy the wealth of God's Name, which is present within us. But to discover that wealth we need to seek the shelter and guidance of the true Guru. When the Guru's word gets enshrined within us, all our pains are eradicated and we enjoy the bliss of union with our beloved God. In this *Paurri*, he describes the attitude of a Guru's follower toward the Name, the blessings of the Name, and how it is obtained.

He says: "(O' my friends), for a Guru's follower (God's) Name is such a nectar (like food) partaking which all one's hunger (for material things) goes away. (Because by meditating on God's Name), the desire (for worldly wealth) doesn't arise at all and (God's) Name comes to reside in the mind. (The Guru's follower knows that) except for Name, whatever else we eat, drink (or acquire and use) deeply afflicts our body with the malady (of worldly desires). Therefore O' Nanak, to praise (God and meditate on His Name) through

(*Gurbani*) the word (of the Guru), is to enjoy all kinds of tasty foods and (God) Himself unites (such a Guru's follower) with Him."(1)

Mehla-3

Guru Ji now elaborates on the significance of *Gurbani* the Guru's word. He says: "(O' my friends, *Gurbani*) the word (of the Guru) is the (source of) life in the living beings through which union with (God) the Master takes place. Without the (Guru's) word there is darkness (of spiritual ignorance) in the world, and it is only through the (Guru's) word that (the light of divine knowledge) becomes manifest. The pundits and silent sages have exhausted themselves reading (holy books) and so also those who adorn various holy garbs and wash their bodies (at pilgrimage places), but without (the guidance of the Guru's) word no one has obtained (God), they all departed (from here) crying in pain. O' Nanak, it is only by (God's) grace that we obtain (the guidance of Guru's word) and only by His mercy we obtain Him."(2)

Paurri

Finally Guru Ji tells us how by meditating on God's Name we can virtually fulfill our universal desire to live forever. He says: "Sitting together in immense love, husband and wife make a very big plan (for their future, as if they have to live forever. But they don't realize that) whatever is visible would (ultimately) go away; this is what my God desires. (Therefore we need to) find some way, by which we could live (in the world) forever. (After careful study of all alternatives, we have concluded that) through the service of the perfect Guru (by meditating on God's Name through Guru's word, our entire spiritual) body becomes stable (and immortal). O' Nanak, (God) in His mercy has united (such Guru's followers) with Him and they remain absorbed in His Name."(33)

The message of this *Paurri* is that the word of Guru (*Gurbani* as contained in *Guru Granth Sahib*) is like the nectar which quenches all our worldly desires, attunes us to meditation on God's Name, and leads us to immortality by uniting us with the immortal God.

ਸਲੋਕ ਮਃ ੩ ॥

ਮਾਇਆ ਮੋਹਿ ਵਿਸਾਰਿਆ ਗੁਰ ਕਾ ਭਉ ਹੇਤੁ ਅਪਾਰੁ ॥

ਲੋਭਿ ਲਹਰਿ ਸੁਧਿ ਮਤਿ ਗਈ ਸਚਿ ਨ ਲਗੈ ਪਿਆਰੁ ॥

ਗੁਰਮੁਖਿ ਜਿਨਾ ਸਬਦੁ ਮਨਿ ਵਸੈ ਦਰਗਹ ਮੋਖ ਦੁਆਰੁ ॥

ਨਾਨਕ ਆਪੇ ਮੇਲਿ ਲਏ ਆਪੇ ਬਖਸਣਹਾਰੁ ॥੧॥

ਮਃ ੪ ॥

ਨਾਨਕ ਜਿਸੁ ਬਿਨੁ ਘੜੀ ਨ ਜੀਵਣਾ ਵਿਸਰੇ ਸਰੈ ਨ ਬਿੰਦੁ ॥

ਤਿਸੁ ਸਿਉ ਕਿਉ ਮਨ ਰੂਸੀਐ ਜਿਸਹਿ ਹਮਾਰੀ ਚਿੰਦੁ ॥੨॥

ਮਃ ੪ ॥

ਸਾਵਨੁ ਆਇਆ ਝਿਮਿਝਿਮਾ ਹਰਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇ ॥

ਦੁਖ ਭੁਖ ਕਾੜਾ ਸਭੁ ਚੁਕਾਇਸੀ ਮੀਰੁ ਵਠਾ ਛਹਬਰ ਲਾਇ ॥

salok mehlāa 3.

maa-i-aa mohi visaari-aa gur kaa bha-o hayt
apaar.

lobh lahar suDh mat ga-ee sach na lagai pi-aar.

gurmukh jinaa sabad man vasai dargeh mokh
du-aar.

naanak aapay mayl la-ay aapay bakhsanhaar.
||1||

mehlāa 4.

naanak jis bin gharhee na jeevnaa visray sarai
na bind.

tis si-o ki-o man roosee-ai jisahi hamaaree ching.
||2||

mehlāa 4.

saavan aa-i-aa jhimjhimaa har gurmukh naam
Dhi-aa-ay.

dukh bhukh kaarhaa sabh chukaa-isee meehu
vuthaa chhahbar laa-ay.

ਸਭ ਧਰਤਿ ਭਈ ਹਰੀਆਵਲੀ ਅੰਨੁ ਜੰਮਿਆ ਬੋਹਲ ਲਾਇ ॥

ਹਰਿ ਅਚਿੰਤੁ ਬੁਲਾਵੈ ਕ੍ਰਿਪਾ ਕਰਿ ਹਰਿ ਆਪੇ ਪਾਵੈ ਥਾਇ ॥

ਹਰਿ ਤਿਸਹਿ ਧਿਆਵਹੁ ਸੰਤ ਜਨਹੁ ਜੁ ਅੰਤੋ ਲਏ ਛਡਾਇ ॥

ਹਰਿ ਕੀਰਤਿ ਭਗਤਿ ਅਨੰਦੁ ਹੈ ਸਦਾ ਸੁਖੁ ਵਸੈ ਮਨਿ ਆਇ ॥

ਜਿਨ੍ਹਾ ਗੁਰਮੁਖਿ ਨਾਮੁ ਅਰਾਧਿਆ ਤਿਨਾ ਦੁਖ ਭੁਖ ਲਹਿ ਜਾਇ ॥

ਜਨ ਨਾਨਕੁ ਤ੍ਰਿਪਤੈ ਗਾਇ ਗੁਣ ਹਰਿ ਦਰਸਨੁ ਦੇਹੁ ਸੁਭਾਇ ॥੩੩॥

ਪਉੜੀ ॥

ਗੁਰ ਪੂਰੇ ਕੀ ਦਾਤਿ ਨਿਤ ਦੇਵੈ ਚਤੈ ਸਵਾਈਆ ॥

ਤੁਸਿ ਦੇਵੈ ਆਪਿ ਦਇਆਲੁ ਨ ਛਪੈ ਛਪਾਈਆ ॥

ਹਿਰਦੈ ਕਵਲੁ ਪ੍ਰਗਾਸੁ ਉਨਮਨਿ ਲਿਵ ਲਾਈਆ ॥

ਜੇ ਕੋ ਕਰੇ ਉਸ ਦੀ ਰੀਸ ਸਿਰਿ ਛਾਈ ਪਾਈਆ ॥

ਨਾਨਕ ਅਪਤਿ ਕੋਇ ਨ ਸਕਈ ਪੂਰੇ ਸਤਿਗੁਰ ਕੀ ਵਡਿਆਈਆ ॥੩੪॥

sabh Dharat̃ bha-ee haree-aavalee ann jammi-aa bohal laa-ay.

har achint̃ bulaavai kirpaa kar har aapay paavai thaa-ay.

har t̃iseh Dhi-aavahu sant̃ janhu jo ant̃ay la-ay chhadāa-ay.

har keerat̃ bhagat̃ anand hai sadāa sukh vasai man aa-ay.

jin'aa gurmukh naam araaDhi-aa t̃inaa dukh bhukh leh jaa-ay.

jan naanak tarīpt̃ai gaa-ay gun har darsan dayh subhāa-ay. ||33||

pa-orhee.

gur pooray kee daat̃ nit̃ dayvai charh̃ai savāa-ee-aa.

tus dayvai aap da-i-aal na chhapai chhapāa-ee-aa.

hirdai kaval pargaas unman liv laa-ee-aa.

jay ko karay us dee rees sir chhāa-ee paa-ee-aa.

naanak aparh̃ ko-ay na sak-ee pooray satgur kee vadī-aa-ee-aa. ||34||

Salok Mehla-3

In the previous *Paurri*, Guru Ji told us that the word of Guru is like the nectar, which quenches all our worldly desires, attunes us to meditation on God's Name, and leads us to immortality by uniting us with the immortal God. In this *salok*, Guru Ji compares the attitude of an ordinary human being with that of the Guru's follower to the Guru's word.

He says: "Being attached to *Maya* (the worldly riches, man) has forsaken the fear and love of the limitless Guru. Swayed by the wave of greed, (man's) intellect and wisdom is lost and he or she is not imbued with the love for the eternal (God). On the other hand, the Guru's followers in whose mind abides the (Guru's) word, obtain to God's court and the door to salvation. (In short) O' Nanak, the forgiving God (Himself) unites the (Guru's followers) with Him." (1)

Mehla-4

Now Guru Ji asks himself and indirectly us: "O' Nanak, why in our mind, should we be angry with Him, without whom we cannot live for a moment, forsaking whom we cannot do anything, and who has our welfare in His mind?" (2)

Mehla-4

Next Guru Ji describes the continuous bliss one enjoys when following Guru's advice, one meditates on God's Name. He Says: "(O' my friends, when) following Guru's advice (one) meditates on God's Name (one experiences such a joy, as if) a continuous rain (of God's grace) has started pouring. (This rain) would fall in such continuous downpour that it would end all one's pain and hunger (for worldly things). One would feel so satiated in the mind, as if) the entire land (of the body) has become green and the food (of God's Name) has grown in heaps. (In this way), showing His mercy, (God) Himself brings (a

Guru's follower) near to Him, and Himself approves his or her effort. (Therefore) O' saintly people, meditate on that (God), who in the end would get you liberated (from all worldly pains. Remember that true) bliss lies in God's praise and meditation (by doing which) peace always comes to reside in the mind. Under the guidance of the Guru, they who have meditated on God's Name, all their (worldly) pain and hunger is removed." Therefore, Guru Ji prays to God and says: "(O' God), devotee Nanak gets satiated by singing (Your) praises, (therefore) in Your mercy, please bless him with Your sight (also)."(3)

Paurri

Finally describing the bounties of the perfect Guru, which he showers on a person, with whom he is pleased. Guru Ji says: "The bounty (of Name), which the perfect Guru gives (to anybody) multiplies every day. When becoming pleased, the merciful (Guru) himself gives this boon, (it becomes so apparent all over one's face that) it cannot be concealed even if (the recipient) tries to hide it. (There is so much joy within such a person, as if) the lotus of his or her heart is in bloom and the mind remains blissfully attuned (to God). If anybody tries to compete (with such a blessed person), he or she gets badly disgraced. (In short) O' Nanak, no one can equal the glories of the perfect true Guru."(34)

The message of this Paurri is that we should not let the greed for worldly riches make us forsake our God, who has given us everything. Instead, following Guru's advice, we should have so much love and affection for God that we do not forsake Him. The Guru would bless us with so many blessings that no one would be able to equal the peace and bliss we enjoy.

ਪੰਨਾ ੧੨੫੧

ਸਲੋਕ ਮ: ੩ ॥

ਅਮਰੁ ਵੇਪਰਵਾਹੁ ਹੈ ਤਿਸੁ ਨਾਲਿ ਸਿਆਣਪੁ ਨ
ਚਲਈ ਨ ਹੁਜਤਿ ਕਰਣੀ ਜਾਇ ॥

ਆਪੁ ਛੋਡਿ ਸਰਣਾਇ ਪਵੈ ਮੰਨਿ ਲਏ ਰਜਾਇ ॥

ਗੁਰਮੁਖਿ ਜਮ ਡੰਡੁ ਨ ਲਗਈ ਹਉਮੈ ਵਿਚਹੁ ਜਾਇ ॥

ਨਾਨਕ ਸੇਵਕੁ ਸੇਈ ਆਖੀਐ ਜਿ ਸਚਿ ਰਹੈ ਲਿਵ
ਲਾਇ ॥੧॥

ਮ: ੩ ॥

ਦਾਤਿ ਜੋਤਿ ਸਭ ਸੂਰਤਿ ਤੇਰੀ ॥

ਬਹੁਤੁ ਸਿਆਣਪੁ ਹਉਮੈ ਮੇਰੀ ॥

ਬਹੁ ਕਰਮ ਕਮਾਵਹਿ ਲੋਭਿ ਮੋਹਿ ਵਿਆਪੇ ਹਉਮੈ ਕਏ
ਨ ਚੂਕੈ ਫੇਰੀ ॥

ਨਾਨਕ ਆਪਿ ਕਰਾਏ ਕਰਤਾ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸਾਈ
ਗਲ ਚੰਗੇਰੀ ॥੨॥

ਪਉੜੀ ਮ: ੫ ॥

ਸਚੁ ਖਾਣਾ ਸਚੁ ਪੈਨਣਾ ਸਚੁ ਨਾਮੁ ਅਧਾਰੁ ॥

ਗੁਰਿ ਪੂਰੈ ਮੇਲਾਇਆ ਪ੍ਰਭੁ ਦੇਵਣਹਾਰੁ ॥

ਭਾਗੁ ਪੂਰਾ ਤਿਨ ਜਾਗਿਆ ਜਪਿਆ ਨਿਰੰਕਾਰੁ ॥

ਸਾਪੁ ਸੰਗਤਿ ਲਗਿਆ ਤਰਿਆ ਸੰਸਾਰੁ ॥

ਨਾਨਕ ਸਿਫਤਿ ਸਲਾਹ ਕਰਿ ਪ੍ਰਭ ਕਾ ਜੈਕਾਰੁ ॥੩੫॥

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salok mehlāa 3.

amar vayparvaahu hai t̥is naal si-aanap na chal-ee
na hujat̥ kargee jaa-ay.

aap chhod sarnaa-ay pavai man la-ay rajaa-ay.

gurmukh jam dand na lag-ee ha-umai vichahu
jaa-ay.

naanak sayvak so-ee aakhee-ai je sach rahai liv
laa-ay. ||1||

mehlāa 3.

daat̥ jot̥ sabh soorat̥ tayree.

bahut̥ si-aanap ha-umai mayree.

baho karam kamaaveh lobh mohi vi-aapay ha-umai
kaday na chookai fayree.

naanak aap karaa-ay kartaa jo t̥is bhaavai saa-ee gal
changayree. ||2||

pa-orhee mehlāa 5.

sach khaanāa sach painnāa sach naam aDhaar.

gur poorai maylaa-i-aa parabh dayvanhaar.

bhaag poorāa t̥in jaagi-aa japi-aa nirankaar.

saaDhoo sangat̥ lagi-aa t̥ari-aa sansaar.

naanak sifāt̥ salaah kar parabh kaa jaikaar. ||35||

Salok Mehla-3

In the previous *Paurri* (34), fourth Guru Ram Das Ji stated, “The bounty of Name which the perfect Guru gives (to anybody) keeps multiplying every day. When he is pleased, the merciful Guru himself gives this boon it becomes so apparent in the recipient’s face that it cannot be concealed, even if the latter tries to hide it. In this *Paurri* (35), fifth Guru Arjan Dev Ji elaborates on the blessings received by a person with whom the Guru is pleased and how that person’s conduct and attitude towards life completely changes. But as usual, before stating this *Paurri* Guru Ji wants to clear up some important concepts about God so that we may not make any foolish mistakes while dealing with Him.

He says: “The immortal God is carefree, no cleverness works with Him, nor any excuses can be made before Him. Shedding self (conceit), one should seek His shelter and accept (God’s) will. Such a Guru’s follower is not subjected to punishment by the demon of death because from within that person, self-conceit vanishes. O’ Nanak, that person alone is considered a (true) servant (of God who renouncing his or her ego) remains attuned to the eternal (God).”(1)

Mehla-3

Now Guru Ji shows us how to approach God in humility. He says: “O’ God, my entire soul and figure is Your gift. But too much cleverness and ego is mine. They who keep doing many deeds afflicted by greed and attachment, because of ego, their round (of birth and death) never ends.”

But out of compassion even for these people, Guru Ji says: “O’ Nanak, (we cannot say anyone is bad, because) the Creator Himself does and gets everything done (from His creatures). We should accept that whatever pleases Him is best. (This is the right way of life).”(2)

Paurri Mehla-5

Now describing the conduct of a person whom the perfect Guru has blessed, Guru Ji says: “Whom the perfect Guru has united with God the Giver (that person, so much enjoys meditating on God that he or she cares for nothing else. As if for such a person) the eternal God is the food and wear, and (God’s) eternal Name is the sustenance. They who have meditated on the formless Being, their destiny has awakened. By being attached to the company of saints (Guru, they) have crossed over the worldly (ocean). O’ Nanak, acclaim the victory of God and utter His praise and admiration.”(35)

The message of this *Paurri* is that instead of trying to be clever before God or argue with Him, we should leave aside our ego and accept God’s will as the best thing for us. Joining the company of saintly persons, we should so imbue ourselves with God’s love, that meditation on His Name should become our only passion in life. By doing so, fortune would smile on us and we would obtain salvation from the rounds of birth and death.

ਸਲੋਕ ਮਃ ੫ ॥

ਸਭੇ ਜੀਅ ਸਮਾਲਿ ਅਪਣੀ ਮਿਹਰ ਕਰੁ ॥

ਅੰਨੁ ਪਾਣੀ ਮੁਚੁ ਉਪਾਇ ਦੁਖ ਦਾਲਦੁ ਭੰਨਿ ਤਰੁ ॥

salok mehlāa 5.

sabḥay jee-a samaal apṇee mihar kar.

ann paṇee much upaa-ay dukḥ daalad bhann tar.

ਅਰਦਾਸਿ ਸੁਣੀ ਦਾਤਾਰਿ ਹੋਈ ਸਿਸਟਿ ਠਰੁ ॥
ਲੇਵਹੁ ਕੰਠਿ ਲਗਾਇ ਅਪਦਾ ਸਭ ਹਰੁ ॥
ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਪ੍ਰਭ ਕਾ ਸਫਲੁ ਘਰੁ ॥੧॥

ਮਃ ੫ ॥

ਵੁਠੇ ਮੇਘ ਸੁਹਾਵਣੇ ਹੁਕਮੁ ਕੀਤਾ ਕਰਤਾਰਿ ॥

ਰਿਜਕੁ ਉਪਾਇਓਨੁ ਅਗਲਾ ਠਾਂਢਿ ਪਈ ਸੰਸਾਰਿ ॥
ਤਨੁ ਮਨੁ ਹਰਿਆ ਹੋਇਆ ਸਿਮਰਤ ਅਗਮ ਅਪਾਰ ॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਆਪਣੀ ਸਚੇ ਸਿਰਜਣਹਾਰ ॥
ਕੀਤਾ ਲੋੜਹਿ ਸੇ ਕਰਹਿ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰ ॥੨॥

ਪਉੜੀ ॥

ਵਡਾ ਆਪਿ ਅਗੰਮੁ ਹੈ ਵਡੀ ਵਡਿਆਈ ॥
ਗੁਰ ਸਬਦੀ ਵੇਖਿ ਵਿਗਸਿਆ ਅੰਤਰਿ ਸਾਂਤਿ ਆਈ ॥
ਸਭੁ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪੇ ਹੈ ਭਾਈ ॥
ਆਪਿ ਨਾਥੁ ਸਭ ਨਥੀਅਨੁ ਸਭ ਹੁਕਮਿ ਚਲਾਈ ॥
ਨਾਨਕ ਹਰਿ ਭਾਵੈ ਸੇ ਕਰੇ ਸਭ ਚਲੈ ਰਜਾਈ ॥੩੬॥੧॥
ਸੁਧੁ ॥

ardaaas sunee daataar ho-ee sisat thar.
layvhu kanth lagaa-ay apdaa sabh har.
naanak naam Dhi-aa-ay parabh kaa safal ghar.
||1||

mehlaa 5.

vuthay maygh suhaavanay hukam keetaa
kartaar.
rijak upaa-i-on aglaa thaadh pa-ee sansaar.
tan man hari-aa ho-i-aa simrat agam apaar.
kar kirpaa parabh aapnee sachay sirjanhaar.
keetaa lorheh so karahi naanak sad balihaar.
||2||

pa-orhee.

vadaa aap agamm hai vadee vadi-aa-ee.
gur sabdee vaykh vighsi-aa antar saa^{ti} aa-ee.
sabh aapay aap varatdaa aapay hai bhaa-ee.
aap naath sabh nathee-an sabh hukam chala-ee
naanak har bhaavai so karay sabh chalai
rajaa-ee. ||36||1|| suDh.

Salok Mohala-5

In the previous *Paurri*, Guru Ji advised us that instead of trying to be clever before God or arguing with Him we should leave aside our ego and accept God's will as the best thing for us. Guru Ji concludes this *Vaar* (epic) by stating how great is God and how the entire universe runs as per His command. But before the last *Paurri* (stanza), Guru Ji has inserted two *saloks* (couplets) to illustrate the blessings we receive when we pray for the welfare of all humanity.

Guru Ji first describes what happened when he prayed to God for showing His mercy and providing relief to the people who were suffering from severe drought and were in pain due to other worldly problems. He says: “(When I prayed to God and said): “(O’ God), show Your mercy and take care of all creatures. (Please) provide abundant food and water, and dispelling their pain and penury emancipate them all. The benefactor (God) listened to this prayer and the entire earth got cooled (and comforted.” I also prayed: “O’ God), please embrace (this suffering world) and vanish its entire calamity. Nanak (says, O’ man), meditate on God’s Name because fruitful (all wish fulfilling) is God’s door.”(1)

Mehla-5

Now Guru Ji describes in little more detail what happened when he prayed to God on behalf of entire suffering humanity. He says: “(Listening to the prayer), the Creator issued His command and pleasing clouds started raining. (This rain) produced abundant sustenance and the world was comforted. (Not only that), by meditating on the incomprehensible and limitless (God, the devotees’) body and mind blossomed (in delight. But I still pray and say to Him): “O’ true Creator, show Your mercy on us. You do what You want. Nanak is always a sacrifice to You.”(2)

Paurri

Guru Ji concludes this *Vaar* (epic) by describing some merits and qualities of God. He says: “(God) Himself is beyond the reach of our senses and great is His glory. (One who has experienced His greatness by reflecting on *Gurbani* the) Guru’s word, seeing God’s glory, that one is delighted and a sense of calmness wells up in that person. O’ brothers (and sisters), He is all by Himself, and pervades everywhere. He Himself is the Master, and has subjected all to His command and makes them do as per His will. O’ Nanak, God does what He pleases and the entire (universe) acts as per His will.”(16-1-Corrected)

The message of this *Paurri* is that when we earnestly pray to God for the welfare of all humanity, He not only dispels the physical suffering of the world, but also blesses us with such a spiritual bliss, that our entire body and mind feel comforted and soothed. Therefore, reflecting on *Gurbani*, the Guru’s word, we should keep singing the praises of that great Master, who runs the entire universe as per His command.

ਰਾਗੁ ਸਾਰੰਗ ਬਾਣੀ ਭਗਤਾਂ ਕੀ ॥

ਕਬੀਰ ਜੀ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਹਾ ਨਰ ਗਰਬਸਿ ਥੋਰੀ ਬਾਤ ॥

ਮਨ ਦਸ ਨਾਜੁ ਟਕਾ ਚਾਰਿ ਗਾਂਠੀ ਐਤੋਂ ਟੇਢੇ ਜਾਤੁ ॥੧॥

ਰਹਾਉ ॥

raag saarang banee bhagtaaⁿ kee.

kabeer jee.

ik-oⁿkaar satgur parsaad.

kahaa nar garbas thoree baat.

man das naaj takaa chaar gaaⁿthee aiⁿdou

taydhou jaat. ||1|| rahaa-o.

ਬਹੁਤੁ ਪ੍ਰਤਾਪੁ ਗਾਂਊ ਸਉ ਪਾਏ ਦੁਇ ਲਖ ਟਕਾ ਬਰਾਤ ॥

ਦਿਵਸ ਚਾਰਿ ਕੀ ਕਰਹੁ ਸਾਹਿਬੀ ਜੈਸੇ ਬਨ ਹਰ ਪਾਤ ॥੧॥

bahut partaap gaaⁿ-o sa-o paa-ay du-ay lakh takaa baraat.

divas chaar kee karahu saahibee jaisay ban har paat. ||1||

ਨਾ ਕੋਊ ਲੈ ਆਇਓ ਇਹੁ ਧਨੁ ਨਾ ਕੋਊ ਲੈ ਜਾਤੁ ॥

ਰਾਵਨ ਹੂੰ ਤੇ ਅਧਿਕ ਛਤ੍ਰਪਤਿ ਖਿਨ ਮਹਿ ਗਏ ਬਿਲਾਤ ॥੨॥

ਪੰਨਾ ੧੨੫੨

ਹਰਿ ਕੇ ਸੰਤ ਸਦਾ ਬਿਰੁ ਪੂਜਹੁ ਜੋ ਹਰਿ ਨਾਮੁ ਜਪਾਤ ॥

ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਕਰਤ ਹੈ ਗੋਬਿੰਦੁ ਤੇ ਸਤਸੰਗਿ ਮਿਲਾਤ ॥੩॥

naa ko-oo lai aa-i-o ih Dhan naa ko-oo lai jaat.

raavan hooⁿ tay aDhik chhatarpat khin meh ga-ay bilaat. ||2||

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har kay sant sadaa thir poojahu jo har naam japaat.

jīn ka-o kirpaa karat hai gobid tay tatsang milaⁿat. ||3||

ਮਾਤ ਪਿਤਾ ਬਨਿਤਾ ਸੁਤ ਸੰਪਤਿ ਅੰਤਿ ਨ ਚਲਤ ਸੰਗਾਤ ॥

ਕਹਤ ਕਬੀਰੁ ਰਾਮ ਭਜੁ ਬਉਰੇ ਜਨਮੁ ਅਕਾਰਥ ਜਾਤ ॥੪॥੧॥

maat pitaa banitaa sut sampat ant na chalat sangaat.

khaat kabeer raam bhaj ba-uray janam akaarath jaat. ||4||1||

Rag Sarang Bani Bhagtaan Ki

Kabir Ji

An unique thing about Guru Granth Sahib Ji is that it not only contains the priceless pearls of divine wisdom from the Sikh Gurus but also the invaluable gems of divine knowledge collected by our Gurus from the saints and devotees of all faiths who were truly inspired by

God. In this *shabad*, Kabir Ji (a Muslim Sufi who was raised by Hindu parents), comments on our nature of getting puffed up with ego when we come across some riches, a position of power, or are blessed with a big family. Then we remain engrossed in multiplying our riches, consolidating our power, or providing all sorts of amenities for our families. But in the end none of these accompanies us and our entire life goes to waste. He therefore tells us the way to lead our life, which can make it fruitful.

Kabir Ji says: “O’ man, why do you feel so puffed up for an insignificant matter? Just because you may have ten maunds (a few bushels) of corn (in your granary) or some coins in your wallet, you start walking in an arrogant manner.”(1-pause)

Commenting on those who have acquired more wealth and power, he says: “(Even if you have obtained such) great glory that you rule over an estate of one hundred villages with a revenue of two hundred thousand coins, even then like the leaves in a jungle, which remain green for a short time only, you would govern this estate for a few days only.”(1)

Continuing his comments, Kabir Ji says: “(O’ my friend), neither has anyone ever brought wealth with one when one came (into this world), nor one would carry it with one when one departs (from here). Even kings greater than *Raavan* (who is believed to have ruled over a city of gold) departed from here in an instant (empty handed).”(2)

Now answering the question what one ought to do to avoid wasting one’s life, Kabir Ji says: “(O’ my friends), worship (and follow the advice) of God’s saints who always remain stable, and meditate on God’s Name. (But only) they on whom God shows mercy, He unites them with the company of the holy (saints).”(3)

Finally, cautioning us against depending on our wealth or relatives, Kabir Ji says: “(O’ my friends, neither our) mother, nor father, nor wife, nor son, nor wealth accompanies us in the end. Therefore Kabir says, O’ foolish (person), meditate on God, (because without meditating on God’s Name your human) birth is being wasted.”(4-1)

The message of this *shabad* is that we shouldn’t feel puffed up because of our wealth, power, or influence. All these things are very short lived and in the end neither these nor our relatives would accompany us. Therefore if we don’t want our precious human birth to be wasted, then we should seek the company of God’s saints and meditate on His Name in their company. (Since it may be very difficult to recognize who is a true saint, our safest bet is to follow *Gurbani* contained in *Guru Granth Sahib Ji* because it includes the divine words of not just one but many genuine saints including Kabir Ji).

ਰਾਜਾਸਰਮ ਮਿਤਿ ਨਹੀ ਜਾਨੀ ਤੇਰੀ ॥
ਤੇਰੇ ਸੰਤਨ ਕੀ ਹਰਿ ਚੇਰੀ ॥੧॥ ਰਹਾਉ ॥

raajaasaram miṭ nahee jaanee ṭayree.
ṭayray santan kee ha-o chayree. ||1|| rahaa-o.

ਹਸਤੋ ਜਾਇ ਸੁ ਰੋਵਤੁ ਆਵੈ ਰੋਵਤੁ ਜਾਇ ਸੁ ਹਸੈ ॥
ਬਸਤੋ ਹੋਇ ਹੋਇ ਸੋ ਊਜਰੁ ਊਜਰੁ ਹੋਇ ਸੁ ਬਸੈ ॥੧॥

hasṭo jaa-ay so rovaṭ aavai rovaṭ jaa-ay so hasai.
basto ho-ay ho-ay so oojar oojar ho-ay so basai.
||1||

ਜਲ ਤੇ ਥਲ ਕਰਿ ਥਲ ਤੇ ਕੁਆ ਕੂਪ ਤੇ ਮੇਰੁ ਕਰਾਵੈ ॥

jal ṭay thal kar thal ṭay koo-aa koop ṭay mayr
karaavai.

ਧਰਤੀ ਤੇ ਆਕਾਸਿ ਚਢਾਵੈ ਚਢੇ ਅਕਾਸਿ ਗਿਰਾਵੈ ॥੨॥

Dhartee ṭay aakaas chadhāavai chadhay akaas
giraavai. ||2||

ਭੇਖਾਰੀ ਤੇ ਰਾਜੁ ਕਰਾਵੈ ਰਾਜਾ ਤੇ ਭੇਖਾਰੀ ॥

ਖਲ ਮੁਰਖ ਤੇ ਪੰਡਿਤੁ ਕਰਿਬੇ ਪੰਡਿਤ ਤੇ ਮੁਗਧਾਰੀ ॥੩॥

ਨਾਰੀ ਤੇ ਜੋ ਪੁਰਖੁ ਕਰਾਵੈ ਪੁਰਖਨ ਤੇ ਜੋ ਨਾਰੀ ॥

ਕਹੁ ਕਬੀਰ ਸਾਧੂ ਕੋ ਪ੍ਰੀਤਮੁ ਤਿਸੁ ਮੂਰਤਿ ਬਲਿਹਾਰੀ
॥੪॥੨॥

bhaykhaaree tay raaj karaavai raajaa tay
bhaykhaaree.

khal moorakh tay pandit karibo pandit tay
mugDhaaree. ||3||

naaree tay jo purakh karaavai purkhan tay jo
naaree.

kaho kabeer saaDhoo ko pareetam tis moorat
balihaaree. ||4||2||

In the previous *shabad*, Kabir Ji advised us that if we don't want our precious human birth to be wasted, then we should seek the company of God's saints and meditate on His Name in their company. In this *shabad*, he extols God for His miraculous powers and gives a few examples to make his point.

He says: "O' King of magnificent palaces, I have not realized Your limit. I am a mere maid servant of Your saints."(1-pause)

Commenting on how God can change the status of human beings and places, Kabir Ji says: "(O' God, this is an astonishing quality of Your creation, that) the one who goes laughing comes back crying, and the one who goes crying, comes back laughing. (Similarly many times a city which is thickly) populated becomes deserted and the one which is deserted becomes populated."(1)

Pointing to the wonders of God, Kabir Ji says: "(O' my friends, God) can turn oceans into lands, land into a well, and wells into mountains. (He can bless the most unrespected person with highest honor, and bring utmost disgrace to the most glorious, as if) from earth He can raise one to the sky, and from sky He can make one fall to the ground."(2)

Elaborating on the above statement, Kabir Ji says: "(God) can make a beggar to rule an empire, and turn a king into a beggar. (Many times, He) turns a fool into (a learned) pundit and turns a pundit into an idiot."(3)

Kabir Ji concludes the *shabad* by saying: "(O' my friends), He who can make a woman change into a man, and a man into a woman, Kabir says, he is a sacrifice to that (beautiful) Figure who is Beloved of the saints."(4-2)

The message of this *shabad* is that God possesses all powers to do everything. Therefore we should have full faith in that God and always be a sacrifice unto Him.

Note: In this connection, it may be relevant to refer to a few things to illustrate the truth in Kabir Ji's above statements: 1. We are all familiar with the story how the five-year-old child Guru Har Krishan Ji blessed a dumb illiterate person to recite the meanings of Geeta written in Sanskrit language. 2. Geologists know that Himalaya, used to be an ocean in pre-historic times. 3. We may read in magazines and sometimes come across people, who have changed from men to women or vice versa. The author has seen one such a person living here in Kansas.

ਸਾਰੰਗ ਬਾਣੀ ਨਾਮਦੇਉ ਜੀ ਕੀ ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਕਾਏਂ ਰੇ ਮਨ ਬਿਖਿਆ ਬਨ ਜਾਇ ॥

saarang baneer naamday-o jee kee.
ik-oⁿkaar satgur parsaad.
kaa-ayⁿ ray man bikhī-aa ban jaa-ay.

ਭੂਲੋ ਰੇ ਠਗਮੂਰੀ ਖਾਇ ॥੧॥ ਰਹਾਉ ॥

bhoolou ray thagmooree khaa-ay. ||1|| rahaa-o.

ਜੈਸੇ ਮੀਨੁ ਪਾਨੀ ਮਹਿ ਰਹੈ ॥
ਕਾਲ ਜਾਲ ਕੀ ਸੁਖਿ ਨਹੀ ਲਹੈ ॥
ਜਿਹਬਾ ਸੁਆਦੀ ਲੀਲਿਤ ਲੋਹ ॥
ਐਸੇ ਕਨਿਕ ਕਾਮਨੀ ਬਾਇਓ ਮੋਹ ॥੧॥

jaisay meen paanee meh rahai.
kaal jaal kee suDh nahee lahai.
jihbaa su-aadee leelith loh.
aisay kanik kaamnee baaDhi-o moh. ||1||

ਜਿਉ ਮਧੁ ਮਾਖੀ ਸੰਚੈ ਅਪਾਰ ॥
ਮਧੁ ਲੀਨੋ ਮੁਖਿ ਦੀਨੀ ਛਾਰੁ ॥
ਗਉ ਬਾਛ ਕਉ ਸੰਚੈ ਖੀਰੁ ॥
ਗਲਾ ਬਾਇ ਦੁਹਿ ਲੇਇ ਅਹੀਰੁ ॥੨॥

ji-o madh maakhee sanchai apaar.
maDh leeno mukh deenee chhaar.
ga-oo baachh ka-o sanchai kheer.
galaa baaDh duhi lay-ay aheer. ||2||

ਮਾਇਆ ਕਾਰਨਿ ਸੁਮੁ ਅਤਿ ਕਰੈ ॥
ਸੋ ਮਾਇਆ ਲੈ ਗਾਛੈ ਧਰੈ ॥
ਅਤਿ ਸੰਚੈ ਸਮਝੈ ਨਹੀ ਮੂੜੁ ॥
ਧਨੁ ਧਰਤੀ ਤਨੁ ਹੋਇ ਗਇਓ ਧੂੜਿ ॥੩॥

maa-i-aa kaaran saram at karai.
so maa-i-aa lai gaadai Dharai.
at sanchai samjhai nahee moorh.
Dhan Dhartee tan ho-ay ga-i-o Dhoorh. ||3||

ਕਾਮ ਕ੍ਰੋਧ ਤ੍ਰਿਸਨਾ ਅਤਿ ਜਰੈ ॥
ਸਾਧਸੰਗਤਿ ਕਬਹੂ ਨਹੀ ਕਰੈ ॥
ਕਹਤ ਨਾਮਦੇਉ ਤਾ ਚੀ ਆਣਿ ॥
ਨਿਰਭੈ ਹੋਇ ਭਜੀਐ ਭਗਵਾਨ ॥੪॥੧॥

kaam kroDh tarisnaa at jarai.
saaDhsangaṭ kabhoo nahee karai.
kahaṭ naamday-o taa chee aan.
nirbhai ho-ay bhajee-ai bhagvaan. ||4||1||

Sarang: Bani Namdeo Ji Ki

In the previous *shabad*, Kabir Ji told us that God possesses all powers to do everything. Therefore, we should have full faith in that God and be always a sacrifice unto Him. In this *shabad*, devotee Nam Dev Ji, who was a poor calico printer of very low caste, cautions his mind (actually ours) against being caught in the pursuit of worldly riches, and advises himself to attune his mind to the worship of the all-powerful and fear free God.

Comparing the pursuits of worldly riches to going into a forest, Nam Dev Ji says: “O’ mind, why do you go into the forest of worldly wealth, (and commit sins for its sake, as if) getting lost you are eating *Thug Moori* (a herb which cheats in India used to administer to their victims, to make them unconscious).”(1-pause)

Illustrating man’s state of mind with very a beautiful day to day examples, Nam Dev Ji says: “(O’ man), just as a fish lives in water, (but) doesn’t remain aware of deadly net (cast over it, and) lured by the taste of tongue, it bites on the iron (hook), similarly you have bound yourself in the attachment for gold and lust.”(1)

Cautioning us against the possibility of not being able to use the wealth, to amass which we may keep toiling hard for a long time, Nam Dev Ji says: “Just as a honeybee amasses lots of honey (in its bee hive, but when a honey collector comes), he takes away all the honey (and leaves nothing for the bee, as if) he has put dust in the bee’s mouth. Or just as a cow produces milk for its calf, but tying it by the neck the milk man takes out the milk, (similarly one may save lots of wealth for oneself or for one’s family, but many times some one else takes away that wealth from that person).”(2)

Commenting further on man's efforts to amass worldly wealth, Nam Dev Ji says: "(One may) toil hard for the sake of wealth. Taking that wealth, may bury it in the ground. (In this way), one gathers (wealth), but the fool doesn't realize (that when one dies), one's wealth remains buried in the ground, and one's body becomes dust."(3)

In closing, Nam Dev Ji says: "One keeps burning (and suffering) in lust and anger, but one never joins the society of saints. Nam Dev says, (O' my friend); seek the support of that God (who is always with you), and becoming fear free you should always meditate on God."(4-1)

The message of this *shabad* is that we should not enter into any sinful pursuits for the sake of worldly riches for our family or ourselves. It may happen that in our lifetime, someone may cheat us out of it or it may remain buried in some forgotten place even after our death. So instead of depending on worldly wealth, we should seek the company of saints and meditate on God's Name in their company.

ਬਦਹੁ ਕੀ ਨ ਹੋਡ ਮਾਧਉ ਮੋ ਸਿਉ ॥

ਠਾਕੁਰ ਤੇ ਜਨੁ ਜਨ ਤੇ ਠਾਕੁਰੁ ਖੋਲੁ ਪਰਿਓ ਹੈ ਤੇ ਸਿਉ
॥੧॥ ਰਹਾਉ ॥

badahu kee na hod maaDha-o mo si-o.

thaaakur tay jan jan tay thaaakur khayl pari-o hai
to si-o. ||1|| rahaa-o.

ਆਪਨ ਦੇਉ ਦੇਹੁਰਾ ਆਪਨ ਆਪ ਲਗਾਵੈ ਪੂਜਾ ॥

ਜਲ ਤੇ ਤਰੰਗ ਤਰੰਗ ਤੇ ਹੈ ਜਲੁ ਕਹਨ ਸੁਨਨ ਕਉ ਦੂਜਾ
॥੧॥

aapan day-o dayhuraa aapan aap lagaavai
poojaa.

jal tay tarang tarang tay hai jal kahan sunan ka-o
doojaa. ||1||

ਆਪਹਿ ਗਾਵੈ ਆਪਹਿ ਨਾਚੈ ਆਪਿ ਬਜਾਵੈ ਤੂਰਾ ॥

ਕਹਤ ਨਾਮਦੇਉ ਤੂੰ ਮੇਰੇ ਠਾਕੁਰੁ ਜਨੁ ਊਰਾ ਤੂ ਪੂਰਾ
॥੨॥੨॥

aapeh gaavai aapeh naachai aap bajaavai tooraa.

kahat naamday-o tooⁿ mayro thaaakur jan ooraa
too pooraa. ||2||2||

In the previous *shabad*, devotee Nam Dev Ji advised us that we should not enter into any sinful pursuits for the sake of worldly riches for our family or ourselves. It may happen that in our lifetime someone may cheat us out of it or it may remain buried in some forgotten place even after our death. Instead of depending upon worldly wealth we should seek the company of saints and meditate on God's Name in their company. In this *shabad*, he displays the depth of his love and devotion to God and after understanding the reality of the relationship between God and His creation, Nam Dev Ji talks to the Almighty like an innocent child playfully teasing His beloved Dad.

Lovingly addressing God, he says: "O' dear God, why don't You bet with me. (I can prove that just as) from a Master is known the servant, and from the servant the Master, similar is the play (of our relationship) with You."(1-pause)

Now addressing us, Nam Dev Ji says: "(O' my friends, in the final analysis), He Himself is the God, Himself the temple, and He yokes (mortals to His) worship. Just as from water the waves arise, and waves indicate the water, (and are) different only for the sake of saying or telling, (similar is the relationship between God and His creatures)."(1)

In conclusion, Nam Dev Ji says: "(O' my friends, God) Himself sings, Himself dances, and He Himself plays the instrument. Nam Dev says: "(O' God), You are my Master. (While Your) servant is imperfect, You are perfect."(2-2)

The message of this *shabad* is that just as there is no difference between the waves and the water, similarly there is no difference between the human soul and God, except the size and the limit. Therefore we should have so much love for God that just as a wave merges in the water, similarly we should ultimately merge in Him.

ਦਾਸ ਅਨਿੰਨ ਮੇਰੇ ਨਿਜ ਰੂਪ ॥

daas aninn mayro nij roop.

ਦਰਸਨ ਨਿਮਖ ਤਾਪ ਤ੍ਰਈ ਮੋਚਨ ਪਰਸਤ ਮੁਕਤਿ ਕਰਤ
ਗ੍ਰਿਹ ਕੂਪ ॥੧॥ ਰਹਾਉ ॥

darshan nimakh taap tar-ee mochan parsat mukat
karat garih koop. ||1||

ਮੇਰੀ ਬਾਧੀ ਭਗਤੁ ਛਡਾਵੈ ਬਾਧੈ ਭਗਤੁ ਨ ਛੂਟੈ ਮੋਹਿ ॥

mayree baaⁿDhee bhagat chhadaavai baaⁿDhai
bhagat na chhootai mohi.

ਪੰਨਾ ੧੨੫੩

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ਏਕ ਸਮੈ ਮੇ ਕਉ ਗਹਿ ਬਾਧੈ ਤਉ ਫੁਨਿ ਮੇ ਪੈ ਜਬਾਬੁ ਨ
ਹੋਇ ॥੧॥

ayk samai mo ka-o geh baaⁿDhai ta-o fun mo pai
jabaab na ho-ay. ||1||

ਮੈ ਗੁਨ ਬੰਧ ਸਗਲ ਕੀ ਜੀਵਨਿ ਮੇਰੀ ਜੀਵਨਿ ਮੇਰੇ ਦਾਸ ॥

mai gun bandh sagal kee jeevan mayree jeevan
mayray daas.

ਨਾਮਦੇਵ ਜਾ ਕੇ ਜੀਅ ਐਸੀ ਤੈਸੇ ਤਾ ਕੈ ਪ੍ਰੇਮ ਪ੍ਰਗਾਸ
॥੨॥੩॥

naamdayv jaa kay jee-a aisee taiso ta kai
paraym pargaas. ||2||3||

In the previous *shabad*, Nam Dev Ji advised us that we should have so much love for God that just as a wave merges in the water, similarly we should ultimately merge in Him. In this *shabad*, Nam Dev Ji describes how much God loves His devotees who love only Him and no one else, and how much He is bound by their love.

As if speaking on behalf of God, Nam Dev Ji says: “(O’ Nam Dev), the devotees who adore only me (and none else) are my embodiment. Even an instant of their sight dispels all the three kinds (of mental, physical, or social) afflictions. The touch of the feet (of such a devotee) pulls one out of the well of the household (entanglements).”(1-pause)

Describing on God’s behalf how firmly He is bound by the love of His devotees, Nam Dev Ji says: “(O’ Nam Dev), my devotee can loosen (the knot of worldly attachment) tied by me, but if the devotee ties me (in his or her love), it cannot be loosened by me. If at one time, (the devotee) binds me (in his or her love and asks me not to do something), then I cannot object to it.”(1)

In conclusion, Nam Dev Ji says on behalf of God: “(O’ Nam Dev), I am bound by the merits of my devotee. I am the life of all, but my devotees are (the support) of my life. O’ Nam Dev, as is the love (in the mind of a devotee) so is the illumination of love in his or her heart (for me).”(2-3)

The message of this *shabad* is that when we have true love for God, He also loves us so dearly that even though, we may sometime go against His wishes He never refuses whatever we ask from Him.

ਸਾਰੰਗ ॥

saarang.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਤੈ ਨਰ ਕਿਆ ਪੁਰਾਨੁ ਸੁਨਿ ਕੀਨਾ ॥

tai nar ki-aa puraan sun keenaa.

ਅਨਪਾਵਨੀ ਭਗਤਿ ਨਹੀ ਉਪਜੀ ਭੂਖੈ ਦਾਨੁ ਨ ਦੀਨਾ ॥੧॥
ਰਹਾਉ ॥

anpaavnee bhagat nahee upjee bhookhai
daan na deenaa. ||1|| rahaa-o.

ਕਾਮੁ ਨ ਬਿਸਰਿਓ ਕ੍ਰੋਧੁ ਨ ਬਿਸਰਿਓ ਲੋਭੁ ਨ ਛੂਟਿਓ ਦੇਵਾ ॥

ਪਰ ਨਿੰਦਾ ਮੁਖ ਤੇ ਨਹੀ ਛੂਟੀ ਨਿਫਲ ਭਈ ਸਭ ਸੇਵਾ ॥੧॥

ਬਾਟ ਪਾਰਿ ਘਰੁ ਮੂਸਿ ਬਿਰਾਨੋ ਪੇਟੁ ਭਰੈ ਅਪ੍ਰਾਧੀ ॥

ਜਿਹਿ ਪਰਲੋਕ ਜਾਇ ਅਪਕੀਰਤਿ ਸੋਈ ਅਬਿਦਿਆ ਸਾਧੀ ॥੨॥

ਹਿੰਸਾ ਤਉ ਮਨ ਤੇ ਨਹੀ ਛੂਟੀ ਜੀਅ ਦਇਆ ਨਹੀ ਪਾਲੀ ॥

ਪਰਮਾਨੰਦ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਕਥਾ ਪੁਨੀਤ ਨ ਚਾਲੀ ॥੩॥੧॥੬॥

kaam na bisri-o kroDh na bisri-o lobh na chhooti-o dayvaa.

par ningdaa mukh tay nahee chhootee nifal bha-ee sabh sayvaa. ||1||

baat paar ghar moos biraano payt bharai apraaDhee.

jih*i* parlok jaa-ay apkeerat so-ee abid*i*-aa saaDhee. ||2||

hinsaa ta-o man tay nahee chhootee jee-a da-i-aa nahee paalee.

parmaanand saaDhsangat mil katha*a* puneet na chaalee. ||3||1||6||

Sarang

This is the only one *shabad* of devotee *Parmanand* that is included in *Siri Guru Granth Sahib Ji*. In this *shabad*, holding a mirror to us, *Parmanand Ji* is showing us how, in spite of reading holy books and doing many kinds of ritual worships, we haven't shed our evil habits and acquired any moral qualities like compassion and love for our fellow human beings or meditated on God in the company of holy people.

Parmanand Ji says: "O' man, what have you really gained by listening to the (the holy books like) *Puranas*, if an unending devotion for God hasn't arisen in you, or if you have never given alms to a hungry person."(1-pause)

Continuing his observations he says: "(O' man), neither your lust, nor anger, nor greed has been discarded. Even your tongue hasn't stopped slandering others, so all your service (and hard work) has gone to waste."(1)

Commenting further on the conduct and fate of an ordinary selfish human being, *Parmanand Ji* says: "Like a highway man, the sinful human being breaks into others' houses (or usurps the rights of others) and feeds his or her own family. (A human being) has been following that evil instruction which brings him or her dishonor in the next world."(2)

In closing *Parmanand Ji* asks himself (indirectly us) and says: "(O' my friend, in spite of reading and listening to the holy books) the cruelty of your mind has not gone and you have not enshrined compassion for the living beings. O' *Parmanand*, meeting with the saints (if) you haven't started any holy discourse (on God, then what is the use of your reading all these holy books and doing other ritual worships)?"(3-1-6)

The message of this *shabad* is that there is no use of reading holy books or doing any ritual worships if these things don't change our character, and make us more honest, kind, and compassionate, or inspire us to meditate on God's Name in the company of saintly people.

ਛਾਡਿ ਮਨ ਹਰਿ ਬਿਮੁਖਨ ਕੋ ਸੰਗੁ ॥

chhaad man har bimukhan ko sang.

There is a lot of controversy among different translators regarding the appearance of only this one single line instead of the entire *shabad* in *Sri Guru Granth Sahib Ji*. But the

analysis provided by Prof. *Sahib Singh Ji* is most convincing. According to which *Guru Arjan Dev Ji* uttered the next *shabad* in response to this statement by devotee *Soor Das Ji*.

In this phrase addressing his mind (and indirectly us) devotee *Soor Daas Ji* says: “O’ my mind, abandon the company of those who have turned their back on God.”

ਸਾਰੰਗ ਮਹਲਾ ੫ ਸੂਰਦਾਸ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਕੇ ਸੰਗ ਬਸੇ ਹਰਿ ਲੋਕ ॥

ਤਨੁ ਮਨੁ ਅਰਪਿ ਸਰਬਸੁ ਸਭੁ ਅਰਪਿਓ ਅਨਦ ਸਹਜ ਧੁਨਿ
ਝੋਕ ॥੧॥ ਰਹਾਉ ॥

saarang mehlā 5 soordāas.

ik-o"kaar satgur pārsāād.

har kay sang basay har lok.

tan man arap sarbas sabh arpi-o anad sajh Dhun
jhok. ||1|| rahaa-o.

ਦਰਸਨੁ ਪੇਖਿ ਭਏ ਨਿਰਬਿਖਈ ਪਾਏ ਹੈ ਸਗਲੇ ਝੋਕ ॥

ਆਨ ਬਸਤੁ ਸਿਉ ਕਾਜੁ ਨ ਕਛੁਐ ਸੁੰਦਰ ਬਦਨ ਅਲੋਕ
॥੧॥

darsan paykh bha-ay nirbikha-ee paa-ay hai
saglay thok.

aan basat si-o kaaj na kachhoo-ai sundar badan
alok. ||1||

ਸਿਆਮ ਸੁੰਦਰ ਤਜਿ ਆਨ ਜੁ ਚਾਹਤ ਜਿਉ ਕੁਸਟੀ ਤਨਿ
ਜੋਕ ॥

ਸੂਰਦਾਸ ਮਨੁ ਪ੍ਰਭਿ ਹਥਿ ਲੀਨੇ ਦੀਨੇ ਇਹੁ ਪਰਲੋਕ
॥੨॥੧॥੮॥

si-aam sundar taj aan jo chaahat ji-o kustee tan
jok.

soordāas man parabh hath leeno deeno ih
parlok. ||2||1||8||

Sarang Mehla-5 Soor Das

As stated above fifth *Guru Arjan Dev Ji* uttered this *shabad* in response to the previous one line of devotee *Soor Das Ji*, in which he advised his mind and all of us to abandon the company of those who have turned their back towards God. In this *shabad*, apparently addressing *Soor Das Ji* (but indirectly all of us), *Guru Ji* describes the conduct of those who are devotees of God and the kinds of merits and blessings they enjoy.

Guru Ji says: “(O’ *Soor Das*), the persons belonging to God abide with God (and always remember Him). Surrendering their mind and body, they surrender themselves entirely to Him and (shedding their ego they so absorb themselves in the divine music, that) they start enjoying the vibrations of divine bliss and poise.”(1-pause)

Now describing the effect of seeing the sight of God, *Guru Ji* says: “Upon seeing the sight (of God), they renounce all their vices, (because they feel that they) have obtained all (worldly) things. (Therefore after) seeing the beauteous figure (of God) they don’t care for anything else.”(1)

In conclusion, *Guru Ji* says: “Forsaking the dark handsome God, they who crave for anybody else are like those leeches (which suck the dirty blood from) the body of a leper. But O’ *Soor Das*, they whose minds God has taken in His hand (and attuned to Him), He has given them (the comforts of both this and) the next world.”(2-1-8)

The message of this *shabad* is that if we want to enjoy comforts both in this and the next world, then abandoning our self-conceit and vicious worldly pursuits, we should attune our mind to God and always remember Him.

Detail of shabads: Kabir Ji=2, Nam Dev Ji=3, Parma Nand Ji=1, Guru Arjan Dev Ji=1, Kabir Ji=1, Total=8 + Soor Das Ji=1 (only one phrase)

ਸਾਰੰਗ ਕਬੀਰ ਜੀਉ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਬਿਨੁ ਕਉਨੁ ਸਹਾਈ ਮਨ ਕਾ ॥

ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬਨਿਤਾ ਹਿਤੁ ਲਾਗੋ ਸਭ ਫਨ ਕਾ
॥੧॥ ਰਹਾਉ ॥

ਆਗੇ ਕਉ ਕਿਛੁ ਤੁਲਹਾ ਬਾਂਧਹੁ ਕਿਆ ਭਰਵਾਸਾ
ਧਨ ਕਾ ॥

ਕਹਾ ਬਿਸਾਸਾ ਇਸ ਭਾਂਡੇ ਕਾ ਇਤਨਕੁ ਲਾਗੈ ਠਨਕਾ ॥੧॥

ਸਗਲ ਧਰਮ ਪੁੰਨ ਫਲ ਪਾਵਹੁ ਧੂਰਿ ਬਾਂਧਹੁ ਸਭ ਜਨ ਕਾ ॥

ਕਹੈ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਇਹੁ ਮਨੁ ਉਡਨ ਪੰਖੇਰੂ ਬਨ
ਕਾ ॥੨॥੧॥੯॥

saarang kabeer jee-o.

ik-oⁿkaar satgur parsaad.

har bin ka-un sahāa-ee man kaa.

maat̃ pitāa bhāa-ee sut̃ banitāa hit̃ laago sabh
fan kaa. ||1|| rahaa-o.

aagay ka-o kichh̃ tulhāa baaⁿDhahu ki-aa
bharvaasaa Dhan kaa.

kahaa bisaasaa is bhāaⁿday kaa it̃nak laagai
thankaa. ||1||

sagal Dharam punn fal paavhu Dhoor baaⁿchhahu
sabh jan kaa.

kahai kabeer sunhu ray sant̃ahu ih man udan
pankhayroo ban kaa. ||2||1||9||

Sarang Kabir Jeeo

In the previous *shabad*, Guru Ji told us that if we want to enjoy comforts both in this and the next world, then abandoning our self-conceit and vicious worldly pursuits, we should attune our mind to God and always remember Him. It appears Guru Ji inserted this *shabad* uttered by Kabir Ji at the end of this *Rag* (melody) to stress the point that we cannot depend on our wealth, relatives, or even our own body to accompany us in the end and save us. Therefore we need to join the company of saints and meditate on God's Name, which is the only thing, which can save us in the end.

Kabir Ji says: "(O' my friends), except for God, who else is the supporter of this mind? (Remember that) all this love for your mother, father, brother, son, or wife is nothing but illusion."(1-pause)

Therefore Kabir Ji advises: "(O' my friends, prepare for your journey after death and) build yourself some raft (of God's Name to help you float across the worldly ocean). You cannot depend upon your worldly wealth (on this journey. What to speak of your wealth) even this vessel (of the body) is unreliable because it can break down with the slightest hit."(1)

Kabir Ji concludes the *shabad* by saying: "(O' my friends), this mind (of ours is like a) bird (which flies from place to place. I suggest that to keep it stable), seek the dust of the feet (the humble service and company of) the devotees (of God. In their company) you would obtain the merit of all the righteous deeds (by meditating on God's Name)."(2-1-9)

The message of this *shabad* is that we should realize that neither any of our relatives, nor wealth, nor even our body will be of any help after death. Therefore joining the company of God's devotees we should meditate on God's Name, which is the only thing that can emancipate us from rounds of births and deaths.

ਪੰਨਾ ੧੨੫੪

ਰਾਗੁ ਮਲਾਰ ਚਉਪਦੇ ਮਹਲਾ ੧ ਘਰੁ ੧

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ਖਾਣਾ ਪੀਣਾ ਹਸਣਾ ਸਉਣਾ ਵਿਸਰਿ ਗਇਆ ਹੈ ਮਰਣਾ
॥ਖਸਮੁ ਵਿਸਾਰਿ ਖੁਆਰੀ ਕੀਨੀ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਨਹੀ
ਰਹਣਾ ॥੧॥

ਪ੍ਰਾਣੀ ਏਕੋ ਨਾਮੁ ਧਿਆਵਹੁ ॥

ਅਪਨੀ ਪਤਿ ਸੇਤੀ ਘਰਿ ਜਾਵਹੁ ॥੧॥ ਰਹਾਉ ॥

ਤੁਧਨੋ ਸੇਵਹਿ ਤੁਝੁ ਕਿਆ ਦੇਵਹਿ ਮਾਂਗਹਿ ਲੇਵਹਿ ਰਹਹਿ
ਨਹੀ ॥ਤੂ ਦਾਤਾ ਜੀਆ ਸਭਨਾ ਕਾ ਜੀਆ ਅੰਦਰਿ ਜੀਉ ਤੁਹੀ
॥੨॥ਗੁਰਮੁਖਿ ਧਿਆਵਹਿ ਸਿ ਅੰਮ੍ਰਿਤੁ ਪਾਵਹਿ ਸੇਈ ਸੂਚੇ
ਹੋਹੀ ॥

ਅਹਿਨਿਸਿ ਨਾਮੁ ਜਪਹੁ ਰੇ ਪ੍ਰਾਣੀ ਮੈਲੇ ਹਛੇ ਹੋਹੀ ॥੩॥

ਜੇਹੀ ਰੁਤਿ ਕਾਇਆ ਸੁਖੁ ਤੇਹਾ ਤੇਹੋ ਜੇਹੀ ਦੇਹੀ ॥

ਨਾਨਕ ਰੁਤਿ ਸੁਹਾਵੀ ਸਾਈ ਬਿਨੁ ਨਾਵੈ ਰੁਤਿ ਕੇਹੀ
॥੪॥੧॥

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raag malaar cha-upday mehlaa 1 ghar 1

ik-oⁿkaar sat naam kartaa purakh nirbha-o
nirvair akaal moorat ajoonee saibhaⁿ gur
parsaad.khaanaa peenaa hasnaa sa-una^a visar ga-i-aa hai
maranaa.khasam visaar khu-aaree keenee Dharig jeevan
nahee rahnaa. ||1||

paraanee ayko naam Dhi-aavahu.

apnee pat saytee ghar jaavhu. ||1|| rahaa-o.

tuDhno sayveh tujh ki-aa dayveh maaⁿgeh layveh
raheh nahee.too daataa jee-aa sabhnaa kaa jee-aa andar jee-o
tuhee. ||2||gurmukh Dhi-aavahi se amrit paavahi say-ee
soochay hohee.ahinis naam japahu ray paraanee mailay hachhay
hohee. ||3||jayhee rut kaa-i-aa sukh tayhaa tayho jayhee
dayhee.naanak rut suhaavee saa-ee bin naavai rut kayhee.
||4||1||*Rag Malhar Chaupadaiy**Mehla-1 Ghar-1*

This new melody called *Rag Malhar* is a very popular melody in India. It is particularly sung in the rainy season when because of rains, the earth blooms with new grass, the crops become green, the cuckoos sing, the peacocks dance and human beings also sing and dance with joy. However Guru Ji begins this chapter with a *shabad* reminding us that amidst our celebrations and revelries, eating and laughing, we have forsaken our Benefactor, who has blessed us with these joys, and such an attitude is not good for our soul. So he advises us that if we want that for us there may always be such a season of joy, and we always remain in peace and bliss, then we must meditate on God's Name.

He observes: "(I see that human beings are engrossed in) eating, drinking, laughing, and sleeping, but they have completely forgotten about death. Forsaking the Master, they have ruined (their future). Accursed is such a life, which is not going to last (long, and we are not going to get another opportunity to unite with our beloved Master)." (1)

So Guru Ji urges: "O' mortals, meditate on the one (God's) Name and go to your (God's) home with honor." (1-pause)

Guru Ji realizes that by worshipping God we don't do Him any favor, we do this for our own sake. Therefore he says: "O' God, they who serve (worship) You, don't give You anything. But they ask and receive favors (from You) and cannot live without asking You (for something). You are the life of all creatures and the life in all living beings."(2)

Guru Ji adds: "(O' God), they alone become pure, who by Guru's grace remember You and obtain the nectar (of Name). Therefore O' mortals, day and night meditate on God's Name. (By doing so, even) the sinners become virtuous."(3)

In conclusion, Guru Ji says: "(O' my friends), as is the season, the body is in comfort (or discomfort) according to that season. But, O' Nanak, that season alone is pleasant (in which we meditate on God's Name, because) without the Name, there is no season, (which is pleasant or peace giving for the soul)."(4-1)

The message of this *shabad* is that while we are enjoying our human life laughing, eating, drinking, and sleeping, we should remember God who has blessed us with all these blessings, so that after death we would go to God's court in honor and our soul would live in eternal peace thereafter.

ਮਲਾਰ ਮਹਲਾ ੧ ॥

ਕਰਉ ਬਿਨਉ ਗੁਰ ਅਪਨੇ ਪ੍ਰੀਤਮ ਹਰਿ ਵਰੁ ਆਣਿ
ਮਿਲਾਵੈ ॥
ਸੁਣਿ ਘਨ ਘੋਰ ਸੀਤਲੁ ਮਨੁ ਮੇਰਾ ਲਾਲ ਰਤੀ ਗੁਣ
ਗਾਵੈ ॥੧॥

ਬਰਸੁ ਘਨਾ ਮੇਰਾ ਮਨੁ ਭੀਨਾ ॥
ਅੰਮ੍ਰਿਤ ਬੂੰਦ ਸੁਹਾਨੀ ਹੀਅਰੈ ਗੁਰਿ ਮੋਹੀ ਮਨੁ ਹਰਿ ਰਸਿ
ਲੀਨਾ ॥੧॥ ਰਹਾਉ ॥

ਸਹਜਿ ਸੁਖੀ ਵਰ ਕਾਮਣਿ ਪਿਆਰੀ ਜਿਸੁ ਗੁਰ ਬਚਨੀ
ਮਨੁ ਮਾਨਿਆ ॥
ਹਰਿ ਵਰਿ ਨਾਰਿ ਭਈ ਸੋਹਾਗਣਿ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ
ਸੁਖਾਨਿਆ ॥੨॥

ਅਵਗਣ ਤਿਆਗਿ ਭਈ ਬੈਰਾਗਨਿ ਅਸਥਿਰੁ ਵਰੁ ਸੋਹਾਗੁ
ਹਰੀ ॥
ਸੋਗੁ ਵਿਜੋਗੁ ਤਿਸੁ ਕਦੇ ਨ ਵਿਆਪੈ ਹਰਿ ਪ੍ਰਭਿ ਅਪਣੀ
ਕਿਰਪਾ ਕਰੀ ॥੩॥

ਆਵਣ ਜਾਣੁ ਨਹੀ ਮਨੁ ਨਿਰਚਲੁ ਪੂਰੇ ਗੁਰ ਕੀ ਓਟ
ਗਹੀ ॥
ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਜਪਿ ਗੁਰਮੁਖਿ ਧਨੁ ਸੋਹਾਗਣਿ ਸਚੁ
ਸਹੀ ॥੪॥੨॥

malaar mehlāa 1.

kara-o bin-o gur apnay pareetam har var aān
milaavai.
sun ghan ghor seetāl man moraa laal ratēe gun
gaavai. ||1||

baras ghanaa mayraa man bheena.
amrit boond suhaanee hee-arai gur mohee man
har ras leena. ||1|| rahaa-o.

sahj sukhee var kaaman pi-aaree jis gur bachnee
man maani-aa.
har var naar bha-ee sohagan man tan paraym
sukhaani-aa. ||2||

avgan ti-aag bha-ee bairagan asthir var sohaag
haree.
sog vijog tis kaday na vi-aapai har parabh apnee
kirpaa karee. ||3||

aavan jaan nahee man nihchal pooray gur kee ot
gahee.
naanak raam naam jap gurmukh Dhan sohagan
sach sahee. ||4||2||

Malhar Mehla-1

As stated earlier, *Rag Malhar* is a melody, which is most suited for those pleasant rainy seasons when the dark clouds overcast the sky and in anticipation of bliss giving rain the peacocks start dancing. In this *shabad*, Guru Ji compares the clouds to his Guru and asks

him to pour the rain of his divine words listening to which he may be imbued with love for his beloved Master and be united with Him.

He says: “I pray to my beloved Guru to unite me with (God), my dear Spouse. (Just as looking at the clouds a peacock starts dancing in joy, similarly) listening to the thunder (of the Guru’s words), my mind becomes composed and imbued with (God’s) love, (and my soul) starts singing songs in (God’s) praise.”(1)

Describing his conversation with his Guru, he says: “(O’ my cloud like Guru), pour down profusely (the rain of your divine words, so that) my mind may get soaked (in God’s love). The nectar (like) drop (of God’s Name) has sounded sweet to my mind, I have been captivated by the Guru and my mind is attuned to the relish of God’s Name.”(1-pause)

Now describing what kind of bliss that bride (soul) enjoys whose heart has been inspired with divine love by listening to Gurbani, he says: “(O’ my friends), through Guru’s words the bride (soul), whose mind has been won over (by God’s love), enjoys a state of peace and poise. Becoming a bride of God she has become an (eternally) wedded bride and her body and mind enjoy the peace of (divine) love (and union).”(2)

Listing other blessings, which a person enjoys who has been imbued with God’s love, Guru Ji says: “(Such a bride soul), abandoning her demerits, becomes detached and obtains the eternal God as her spouse. No sorrow or separation ever afflicts her, because on His own God has shown His mercy upon her.”(3)

In conclusion, Guru Ji says: “(The bride soul), who has grasped on to the shelter of the perfect Guru, her mind becomes stable and she no longer keeps coming and going (in and out of the world). O’ Nanak, by meditating on God’s Name through the Guru, she becomes the eternally wedded bride of God and the embodiment of eternal (God).”(4-2)

The message of this *shabad* is that if we want to enjoy the bliss of eternal union with God then we should seek the shelter of the Guru, abandon our demerits, sing praises of God and meditate on His Name.

ਮਲਾਰ ਮਹਲਾ ੧ ॥

ਸਾਚੀ ਸੁਰਤਿ ਨਾਮਿ ਨਹੀ ਤ੍ਰਿਪਤੋ ਹਉਮੈ ਕਰਤ ਗਵਾਇਆ
॥

ਪੰਨਾ ੧੨੫੫

ਪਰ ਧਨ ਪਰ ਨਾਰੀ ਰਤੁ ਨਿੰਦਾ ਬਿਖੁ ਖਾਈ ਦੁਖੁ ਪਾਇਆ
॥

ਸਬਦੁ ਚੀਨਿ ਭੈ ਕਪਟ ਨ ਛੂਟੇ ਮਨਿ ਮੁਖਿ ਮਾਇਆ
ਮਾਇਆ ॥

ਅਜਗਰਿ ਭਾਰਿ ਲਦੇ ਅਤਿ ਭਾਰੀ ਮਰਿ ਜਨਮੇ ਜਨਮੁ
ਗਵਾਇਆ ॥੧॥

ਮਨਿ ਭਾਵੈ ਸਬਦੁ ਸੁਹਾਇਆ ॥

ਭੁਮਿ ਭੁਮਿ ਜੋਨਿ ਭੇਖ ਬਹੁ ਕੀਨੇ ਗੁਰਿ ਰਾਖੇ ਸਚੁ ਪਾਇਆ
॥੧॥ ਰਹਾਉ ॥

ਤੀਰਥਿ ਤੇਜੁ ਨਿਵਾਰਿ ਨ ਨ੍ਰਾਤੇ ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਭਾਇਆ
॥

malaar mehlāa 1.

saachee surat̃ naam nahee tarīpt̃ai ha-umai
karat̃ gavāa-i-aa.

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par Dhan par naaree rat̃ nindāa bikh̃ khaa-ee
dukh̃ paa-i-aa.

sabad̃ cheen bhai kapat na chhootay man mukh̃
maa-i-aa maa-i-aa.

ajgar bhaar laday at̃ bhaaree mar janmay janam
gavāa-i-aa. ||1||

man bhaavai sabad̃ suhaa-i-aa.

bharam bharam jon bhaykh̃ baho keen^hay gur
raakh̃hay sach paa-i-aa. ||1|| rahaa-o.

tīrath̃ t̃ayj nivaar na n^haat̃ay har kaa naam na
bhaa-i-aa.

ਰਤਨ ਪਦਾਰਥੁ ਪਰਹਰਿ ਤਿਆਗਿਆ ਜਤ ਕੇ ਤਤ ਹੀ
ਆਇਆ ॥
ਬਿਸਟਾ ਕੀਟ ਭਏ ਉਤ ਹੀ ਤੇ ਉਤ ਹੀ ਮਾਹਿ ਸਮਾਇਆ
॥
ਅਧਿਕ ਸੁਆਦ ਰੋਗ ਅਧਿਕਾਈ ਬਿਨੁ ਗੁਰ ਸਹਜੁ ਨ
ਪਾਇਆ ॥੨॥

ਸੇਵਾ ਸੁਰਤਿ ਰਹਸਿ ਗੁਣ ਗਾਵਾ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਬੀਚਾਰਾ
॥
ਯੋਜੀ ਉਪਜੈ ਬਾਦੀ ਬਿਨਸੈ ਹਉ ਬਲਿ ਬਲਿ ਗੁਰ ਕਰਤਾਰਾ
॥
ਹਮ ਨੀਚ ਹੁਤੇ ਹੀਣਮਤਿ ਬੂਠੇ ਤੂੰ ਸਬਦਿ ਸਵਾਰਣਹਾਰਾ ॥
ਆਤਮ ਚੀਨਿ ਤਹਾ ਤੂੰ ਤਾਰਣ ਸਚੁ ਤਾਰੇ ਤਾਰਣਹਾਰਾ
॥੩॥

ਬੈਸਿ ਸੁਥਾਨਿ ਕਹਾਂ ਗੁਣ ਤੇਰੇ ਕਿਆ ਕਿਆ ਕਥਉ ਅਪਾਰਾ
॥
ਅਲਖੁ ਨ ਲਖੀਐ ਅਗਮੁ ਅਜੋਨੀ ਤੂੰ ਨਾਥਾਂ ਨਾਥਣਹਾਰਾ ॥
ਕਿਸੁ ਪਹਿ ਦੇਖਿ ਕਹਉ ਤੂੰ ਕੈਸਾ ਸਭਿ ਜਾਚਕ ਤੂੰ ਦਾਤਾਰਾ
॥
ਭਗਤਿਹੀਨੁ ਨਾਨਕੁ ਦਰਿ ਦੇਖਹੁ ਇਕੁ ਨਾਮੁ ਮਿਲੈ ਉਰਿ
ਧਾਰਾ ॥੪॥੩॥

raṭan paḍaarath parhar ṭi-aagi-aa jaṭ ko ṭaṭ hee
aa-i-aa.
bistaa keet bha-ay ut hee ṭay ut hee maahi
samaa-i-aa.
aDhik su-aad rog aDhikaa-ee bin gur sahj na
paa-i-aa. ||2||

sayvaa suraṭ rahas gun gaavaa gurmukh gi-aan
beechaaraa.
khojee upjai baadee binsai ha-o bal bal gur
kartaaraa.
ham neech hotay heenmat jhoothay too sabad
savaaranhaaraa.
aatam cheen tahaa too taaran sach taaray
taaranhaaraa. ||3||

bais suthaan kahaan gun tayray ki-aa ki-aa
katha-o apaaraa.
alakh na lakhee-ai agam ajonee too naathaan
naathanhaaraa.
kis peh daykh kaha-o too kaisaa sabh jaachak
too daataaraa.
bhagtiheen naanak dar daykhu ik naam milai ur
Dhaaraa. ||4||3||

Malhar Mehla-1

In the previous *shabad*, Guru Ji advised us that if we want to enjoy the company of our eternal God then we should seek the shelter of the Guru. Under his guidance we should abandon our demerits, sing praises of God, and meditate on His Name. In this *shabad*, he compares the state and fate of those, whose mind doesn't get attuned to meditating on God's Name, but craves for worldly wealth, with those to whom the Guru's advice sounds pleasing and worth following. In the end he shows us what kind of prayer we ought to make before God and what should we ask from Him.

He says: "(O' my friends), they whose consciousness has not been truly satiated by (God's) Name, have wasted (their human birth) in practicing ego. They have coveted the wealth and women (or men) belonging to others and being imbued with the love of slandering others, (in this way, as if they) have eaten poison and therefore suffered pain. By reflecting on the (Guru's) word, they haven't liberated themselves from fear and falsehood because on their mind and in their mouth is worldly wealth and nothing else. Being burdened with an extremely heavy load (of sin), they die and are born (again and again) and have wasted their (human) birth."(1)

Now briefly stating the blessings enjoyed by those to whom Guru's word sounds pleasing, and the sufferings born by those who have simply adorned holy garbs, he says: "They to whom the Guru's word seems pleasing, their life becomes embellished (and immaculate). On the other hand, forsaking Guru's word, they who have adorned many (holy) garbs, have been roaming around in existences, but they whom Guru has saved, have obtained the eternal God."(1-pause)

Commenting further on the state and fate of the self-conceited persons to whom Guru's advice has not appealed, he says: "Shedding their arrogance, they who haven't bathed at the pilgrimages (of *Gurbani*), to them God's Name hasn't sounded pleasing. They have cast away the jewel (of God's) Name, therefore just as the worms of filth keep dying and getting reborn in filth, they have gone back to the same state from where they had come (and had fallen back into the rounds of birth and death again. The fact is) that the more they indulge in (sinful) pleasures, the more they get afflicted with various ailments, and without (the guidance of) the Guru, they don't obtain a state of peace."(2)

Now he shows us how to humbly pray to our Guru and what to ask for so that we may not have to suffer the kind of fate mentioned above for the self-conceited persons. He says: "(I wish that) attuning my mind (to God), I may fervently sing praises (of God) and through the Guru reflect on (divine) wisdom. (This is a known fact, that) the one who reflects (on Guru's word) is emancipated, but the one who enters into (useless) controversies, perishes. (Therefore I am) again and again a sacrifice to my Guru-God. (O' God), we are persons of low and false intellect, but You can straighten us through the (Guru's) word. O' the Emancipator, wherever one reflects on self, You are present there to emancipate."(3)

Finally showing his humility, Guru Ji says: "O' the limitless one, sitting at a sacred place (in holy congregation), which of Your merits may I sing and what may I say about You. O' incomprehensible, imperceptible and unborn (God), we cannot comprehend You, because You are the Master of even those who have no master. After looking (at all creatures, I wonder) before whom may I go and tell that You are like this. Because all (creatures) are beggars and You are their (only) benefactor. (Therefore I), devotionless Nanak, am looking towards Your door, (with the hope that I may) be blessed with the gift of Your Name, which I may enshrine in my heart."(4-3)

The message of this *shabad* is that if we don't want to go through endless pains of births and deaths, then shedding our false habits of lust, greed, and slandering others, we should reflect on (*Gurbani*) the Guru's word and following Guru's advice, we should sing praises of God and meditate on His Name with true love and devotion, so that God may embrace us in His blissful union.

ਮਲਾਰ ਮਹਲਾ ੧ ॥

ਜਿਨਿ ਧਨ ਪਿਰ ਕਾ ਸਾਦੁ ਨ ਜਾਨਿਆ ਸਾ ਬਿਲਖ ਬਦਨ
ਕੁਮਲਾਨੀ ॥

ਭਈ ਨਿਰਾਸੀ ਕਰਮ ਕੀ ਫਾਸੀ ਬਿਨੁ ਗੁਰ ਭਰਮਿ ਭੁਲਾਨੀ
॥੧॥

ਬਰਸੁ ਘਨਾ ਮੇਰਾ ਪਿਰੁ ਘਰਿ ਆਇਆ ॥

ਬਲਿ ਜਾਵੈ ਗੁਰ ਅਪਨੇ ਪ੍ਰੀਤਮ ਜਿਨਿ ਹਰਿ ਪ੍ਰਭੁ ਆਣਿ
ਮਿਲਾਇਆ ॥ ੧॥ ਰਹਾਉ ॥

ਨਉਤਨ ਪ੍ਰੀਤਿ ਸਦਾ ਠਾਕੁਰ ਸਿਉ ਅਨਦਿਨੁ ਭਗਤਿ
ਸੁਹਾਵੀ ॥

ਮੁਕਤਿ ਭਏ ਗੁਰਿ ਦਰਸੁ ਦਿਖਾਇਆ ਜੁਗਿ ਜੁਗਿ ਭਗਤਿ
ਸੁਭਾਵੀ ॥੨॥

ਹਮ ਬਾਰੇ ਤ੍ਰਿਭਵਣ ਜਗੁ ਤੁਮਰਾ ਤੂ ਮੇਰਾ ਹਉ ਤੇਰਾ ॥

malaar mehlaa 1.

jin Dhan pir kaa saad na jaani-aa saa bilakh
badan kumlaanee.

bha-ee niraasee karam kee faasee bin gur
bharam bhulaanee. ||1||

baras ghanaa mayraa pir ghar aa-i-aa.

bal jaavaaⁿ gur apnay pareetam jin har parabh
aan milaa-i-aa. ||1|| rahaa-o.

na-utan pareet sadaa thaakur si-o an-din bhagat
suhaavee.

mukat bha-ay gur daras dikh^haa-i-aa jug jug
bhagat subhaavee. ||2||

ham thaaray taribhavan jag tumraa too mayraa
ha-o tayraa.

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਨਿਰੰਜਨੁ ਪਾਇਆ ਬਹੁਰਿ ਨ ਭਵਜਲਿ
ਫੇਰਾ ॥੩॥

satgur mili-ai niranjan paa-i-aa bahur na bhavjal
fayraa. ||3||

ਅਪੁਨੇ ਪਿਰ ਹਰਿ ਦੇਖਿ ਵਿਗਾਸੀ ਤਉ ਧਨ ਸਾਚੁ ਸੀਗਾਰੇ
॥

apunay pir har daykh vigaasee ta-o Dhan saach
seegaaro.

ਅਕੁਲ ਨਿਰੰਜਨ ਸਿਉ ਸਚਿ ਸਾਚੀ ਗੁਰਮਤਿ ਨਾਮੁ ਅਧਾਰੇ
॥੪॥

akul niranjan si-o sach saachee gurmat naam
aDhaaro. ||4||

ਮੁਕਤਿ ਭਈ ਬੰਧਨ ਗੁਰਿ ਖੋਲ੍ਹੇ ਸਬਦਿ ਸੁਰਤਿ ਪਤਿ ਪਾਈ
॥

mukat bha-ee banDhan gur khola'ay sabad surat
pat paa-ee.

ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਰਿਦ ਅੰਤਰਿ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਈ
॥੫॥੪॥

naanak raam naam rid antar gurmukh mayl
milaa-ee. ||5||4||

Malhar Mehla-1

In the previous *shabad*, Guru Ji advised us that if we don't want to go through endless pains of births and deaths, then shedding our false habits of lust, greed, and slandering others, we should reflect on (*Gurbani*) the Guru's word and following Guru's advice we should sing praises of God and meditate on His Name with true love and devotion, so that God may embrace us in His blissful union. In this *shabad*, he tells us how miserable a person remains who has not enjoyed the bliss of God's union. He also shows us how to pray to our Guru to give us such advice, which may unite us in love with (God) our Groom, and what kind of bliss we enjoy on meeting Him.

Using the metaphor of a young bride, Guru Ji says: "The bride (soul), who has not experienced the pleasure (of union with her) Spouse, wails and her face withers in grief. Bound by the noose of her own deeds, she remains in a state of hopelessness and without (the guidance of) the Guru remains lost in doubts and illusions."(1)

Now comparing his Guru to a cloud which brings joy to the bride soul with his rain of divine sermon, he says: "(O' cloud (like Guru), let the rain (of your divine words) pour down intensely because my Groom has come into my heart. (I feel like) being a sacrifice to my beloved Guru who has brought about my union with God."(1-pause)

Describing the bliss of his loving union with God in the same metaphor, Guru Ji says: "Ever fresh remains my love with the Master; day and night I engage in His pleasing worship. The Guru has shown me (God's) sight (by virtue of which) I have been freed (from worldly bonds. Therefore I feel that) in every age (God's) worship brings glory."(2)

Now expressing his love for God and gratitude to his Guru, he says: "(O' God), we belong to You, the entire universe of all the three regions (including the sky, earth, and the nether world) is Yours. You are my (Master), and I am Your (servant). By meeting the true Guru, (I) have obtained the immaculate (God, as a result of which I would not have to) go through the dreadful (worldly) ocean (and suffer through the round of birth and death again)."(3)

Next Guru Ji wants to tell us when a devotee does become truly pleasing to God. Continuing the same metaphor of a young bride, he says: "(O' my friends), the bride (soul) is deemed truly embellished only when she feels delighted seeing the sight of her Spouse (God). When following Guru's instruction, she leans on (God's) Name for her support she becomes eternal by uniting with the casteless, immaculate, and eternal (God)."(4)

In conclusion, Guru Ji says: “(O’ my friends, the bride soul) whose (worldly) bonds the Guru has loosened, is emancipated by attuning her mind (to God) through (*Gurbani* the Guru’s) word. She obtains honor (in God’s court). O’ Nanak, she in whose heart is God’s Name, by uniting with him, the Guru has united (her with God).”(5-4)

The message of this *shabad* is if we want to enjoy the bliss of God’s union, then like a young bride we should be eager to see His sight and under Guru’s guidance we should meditate on His Name with true love and devotion.

ਮਹਲਾ ੧ ਮਲਾਰ ॥

ਪਰ ਦਾਰਾ ਪਰ ਧਨੁ ਪਰ ਲੋਭਾ ਹਉਮੈ ਬਿਖੈ ਬਿਕਾਰ ॥

ਦੁਸਟ ਭਾਉ ਤਜਿ ਨਿੰਦ ਪਰਾਈ ਕਾਮੁ ਕ੍ਰੋਧੁ ਚੰਡਾਰ ॥੧॥

ਮਹਲ ਮਹਿ ਬੈਠੇ ਅਗਮ ਅਪਾਰ ॥

ਭੀਤਰਿ ਅੰਮ੍ਰਿਤੁ ਸੋਈ ਜਨੁ ਪਾਵੈ ਜਿਸੁ ਗੁਰ ਕਾ ਸਬਦੁ
ਚਤਨੁ ਆਚਾਰ ॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੧੨੫੬

ਦੁਖ ਸੁਖ ਦੇਉ ਸਮ ਕਰਿ ਜਾਨੈ ਬੁਰਾ ਭਲਾ ਸੰਸਾਰ ॥

ਸੁਧਿ ਬੁਧਿ ਸੁਰਤਿ ਨਾਮਿ ਹਰਿ ਪਾਈਐ ਸਤਸੰਗਤਿ ਗੁਰ
ਪਿਆਰ ॥੨॥

ਅਹਿਨਿਸਿ ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਪਰਾਪਤਿ ਗੁਰੁ ਦਾਤਾ
ਦੇਵਣਹਾਰੁ ॥

ਗੁਰਮੁਖਿ ਸਿਖ ਸੋਈ ਜਨੁ ਪਾਏ ਜਿਸ ਨੇ ਨਦਰਿ ਕਰੇ
ਕਰਤਾਰੁ ॥੩॥

ਕਾਇਆ ਮਹਲੁ ਮੰਦਰੁ ਘਰੁ ਹਰਿ ਕਾ ਤਿਸੁ ਮਹਿ ਰਾਖੀ
ਜੋਤਿ ਅਪਾਰ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਹਲਿ ਬੁਲਾਈਐ ਹਰਿ ਮੇਲੇ ਮੇਲਣਹਾਰ
॥੪॥੫॥

mehlā 1 mālār.

par dāraa par Dhan par lobhāa ha-umai bikhai
bikaar.

dusat bhāa-o taj nind parāa-ee kaam kroDh
chandaar. ||1||

mahal meh baitḥay agam apaar.

bheetar amrit so-ee jan paavai jis gur kaa sabad
raṭan aachaar. ||1|| rahaa-o.

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dukh sukh dō-oo sam kar jaanai burāa bhalāa
sansaar.

suDh buDh surat naam har paa-ee-ai satsangat
gur pi-aar. ||2||

ahinis laahaa har naam paraapat gur daataa
dayvanhaar.

gurmukh sikh so-ee jan paa-ay jis no nadar
karay kartaar. ||3||

kaa-i-aa mahal mandar ghar har kaa tis meh
raakhee jot apaar.

naanak gurmukh mahal bulaa-ee-ai har maylay
maylanhaar. ||4||5||

Mehla-1

Malhar

In the previous *shabad*, Guru Ji advised us that if we want to enjoy the bliss of union with God, then like a young bride we should be eager to see Him and meditate on His Name with true love and devotion. In this *shabad*, he tells what we should or shouldn't do to make ourselves immaculate to receive the nectar of God's Name and be fit for His union.

First listing those evil habits which we must discard, Guru Ji says: “(O’ man), abandon (the desire for) another person’s woman (or man), or wealth and greed for things belonging to others, ego, and evil pursuits. Also renounce evil inclinations, slandering of others, and the demons of lust and anger.”(1)

Next telling us why it is necessary to act on Guru's advice, he says: "(O' my friends), in the mansion (of your body) is sitting the incomprehensible and limitless God. But that person alone can enjoy the nectar (like relish of God's Name) in this (mansion) whose daily conduct is in accordance with the jewel of Guru's word (the *Gurbani*)."(1-pause)

Now listing the qualities of a person who follows the Guru's advice, he says: "(O' my friends, a Guru's follower) deems both pain and pleasure or vice and virtue in the world as same. (But this kind of) realization, understanding, and wisdom we obtain only through God's Name and by embracing love for the Guru in the congregation of saintly persons."(2)

Describing the benefit of embracing love for the Guru, he says: "(O' my friends), the benefactor Guru is the Giver (of Name) and that Guru following Sikh alone obtains his instruction on whom the Creator casts His glance of grace."(3)

In conclusion, Guru Ji says: "(O' my friends), within this body is the mansion, the temple, and home of God in which the limitless God has established His light. O' Nanak, it is only through the Guru, that one is invited inside this mansion and the uniting God unites (that person) with Him."(4-5)

The message of this *shabad* is that if we want to enjoy the bliss of union with God, then following Guru's advice, we should abandon our evil inclinations and joining the congregation of saintly persons meditate on God's Name.

ਮਲਾਰ ਮਹਲਾ ੧ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪਵਣੈ ਪਾਣੀ ਜਾਣੈ ਜਾਤਿ ॥

ਕਾਇਆ ਅਗਨਿ ਕਰੇ ਨਿਭਰਾਂਤਿ ॥

ਜੰਮਹਿ ਜੀਅ ਜਾਣੈ ਜੇ ਥਾਉ ॥

ਸੁਰਤਾ ਪੰਡਿਤੁ ਤਾ ਕਾ ਨਾਉ ॥੧॥

ਗੁਣ ਗੋਬਿੰਦ ਨ ਜਾਣੀਅਹਿ ਮਾਇ ॥

ਅਣਡੀਨਾ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਇ ॥

ਕਿਆ ਕਰਿ ਆਖਿ ਵਖਾਣੀਐ ਮਾਇ ॥੧॥ ਰਹਾਉ ॥

ਊਪਰਿ ਦਰਿ ਅਸਮਾਨਿ ਪਇਆਲਿ ॥

ਕਿਉ ਕਰਿ ਕਹੀਐ ਦੇਹੁ ਵੀਚਾਰਿ ॥

ਬਿਨੁ ਜਿਹਵਾ ਜੇ ਜਪੈ ਹਿਆਇ ॥ ਕੋਈ ਜਾਣੈ ਕੈਸਾ ਨਾਉ ॥੨॥

ਕਥਨੀ ਬਦਨੀ ਰਹੈ ਨਿਭਰਾਂਤਿ ॥

ਸੋ ਬੂਝੈ ਹੋਵੈ ਜਿਸੁ ਦਾਤਿ ॥

ਅਹਿਨਿਸਿ ਅੰਤਰਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥

ਸੋਈ ਪੁਰਖੁ ਜਿ ਸਚਿ ਸਮਾਇ ॥੩॥

ਜਾਤਿ ਕੁਲੀਨੁ ਸੇਵਕੁ ਜੇ ਹੋਇ ॥

ਤਾ ਕਾ ਕਹਣਾ ਕਹਹੁ ਨ ਕੋਇ ॥

ਵਿਚਿ ਸਨਾਤੀ ਸੇਵਕੁ ਹੋਇ ॥

ਨਾਨਕ ਪਛੁਆ ਪਹਿਰੈ ਸੋਇ ॥੪॥੧॥੬॥

malaar mehlā 1 ghar 2

ik-o"kaar satgur parsaaḡ.

pavṇai paanee jaanai jaat.

kaa-i-aa"n agan karay nibhraaṅt.

jameh jee-a jaanai jay thaa-o.

surtaa panditṭṭaa kaa naa-o. ||1||

gun gobind na jaanee-ahi maa-ay.

andeethaa kichḥ kahan na jaa-ay.

ki-aa kar aakh vakhaanee-ai maa-ay. ||1||
rahaa-o.

ooper dar asmaan pa-i-aal.

ki-o kar kahee-ai dayh veechaar.

bin jihvaa jo japai hi-aa-ay. ko-ee jaanai kaisaa
naa-o. ||2||

kathnee badnee rahai nibhraaṅt.

so boojhai hovai jis daat.

ahinis antar rahai liv laa-ay.

so-ee purakh je sach samaa-ay. ||3||

jaatṭṭ kuleen sayvak jay ho-ay.

taa kaa kahṇaa kahhu na ko-ay.

vich sanaatee" sayvak ho-ay.

naanak panṭṭee-aa pahirai so-ay. ||4||1||6||

Malhar Mehla-1 Ghar-2

Guru Ji concluded the previous *shabad*, with the remark that within this body is the mansion, the temple, and home of God in which the limitless God has established His light. But the question arises how can we recognize Him because He has no particular shape or form?

Some learned scholars and pundits claim that man's body is made of the five basic elements like air, fire, and water, but they don't know from what are these elements made. In this *shabad*, Guru Ji tells us who is a true pundit who knows the answer to all such questions and how much he respects such a person.

Guru Ji says: "(In my dictionary, only that person's) name is the pundit (or scholar of) high intellect, who knows (that actually it is God, who is the original) source of (all the elements like) air and water. (That pundit) should still the fire (of desire) in the body, and understand from where actually the creatures are born (or come from)?"(1)

Now listing the difficulties in describing God or His qualities, Guru Ji says: "O' my mother, we cannot know about the qualities of God. Without seeing, nothing can be said (about Him). So what can we say to describe Him?"(1-pause)

Commenting on presence of God everywhere and yet our inability to recognize Him, Guru Ji says: "(O' my friend, God is present both) high in the skies and down below in the under world, (still if you can) give me your thoughts, how can we describe Him. But if any one meditates on (God) from the core of one's heart without (loudly speaking from the) tongue (or showing off to others, only then such a rare person) can understand what (bliss is there in God's) Name."(2)

Now describing the traits and conduct of such a person, Guru Ji says: "(O' my friends), such a person stops entering into (useless) discussions or making tall claims (about his or her knowledge and lives) without any doubt (about God being the origin of every thing. However), that person alone understands (this thing) on whom is bestowed (God's) grace. Day and night, (such a person) remains attuned (to God), and that person alone is (a truly awakened) human being who remains absorbed in the eternal God."(3)

Guru Ji concludes the *shabad* by stating how much he respects and adores such a truly awakened person. He says: "(O' my friends), let no one speak about (the merit or virtue of that person, who in spite of) belonging to a high caste (still meditates on

God's Name and thus) becomes a true servant (of God. I say that even if) among the persons of very low caste someone becomes a (true) servant of God, Nanak would respect and love that person so much (that he would consider it an honor, if that person) wears the shoes (made out of Nanak's skin)."(4-1-6)

The message of this *shabad* is that God is the real source of life. But He has no shape or form; therefore it is ordinarily impossible to recognize Him, even though He is present everywhere. It is only when shedding our self-conceit and following Guru's advice, we meditate on God's Name that we realize Him.

ਮਲਾਰ ਮਹਲਾ ੧ ॥

ਦੁਖੁ ਵੇਛੋੜਾ ਇਕੁ ਦੁਖੁ ਭੂਖ ॥
ਇਕੁ ਦੁਖੁ ਸਕਤਵਾਰ ਜਮਦੂਤ ॥
ਇਕੁ ਦੁਖੁ ਰੋਗੁ ਲਗੈ ਤਨਿ ਧਾਇ ॥
ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੂ ਲਾਇ ॥੧॥

ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੂ ਲਾਇ ॥
ਦਰਦੁ ਹੋਵੈ ਦੁਖੁ ਰਹੈ ਸਰੀਰ ॥
ਐਸਾ ਦਾਰੂ ਲਗੈ ਨ ਬੀਰ ॥੧॥ ਰਹਾਉ ॥

ਖਸਮੁ ਵਿਸਾਰਿ ਕੀਏ ਰਸ ਭੋਗ ॥
ਤਾਂ ਤਨਿ ਉਠਿ ਖਲੋਏ ਰੋਗ ॥
ਮਨ ਅੰਧੇ ਕਉ ਮਿਲੈ ਸਜਾਇ ॥
ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੂ ਲਾਇ ॥੨॥

ਚੰਦਨ ਕਾ ਫਲੁ ਚੰਦਨ ਵਾਸੁ ॥
ਮਾਣਸ ਕਾ ਫਲੁ ਘਟ ਮਹਿ ਸਾਸੁ ॥
ਸਾਸਿ ਗਇਐ ਕਾਇਆ ਢਲਿ ਪਾਇ ॥
ਤਾ ਕੈ ਪਾਛੈ ਕੋਇ ਨ ਖਾਇ ॥੩॥

ਕੰਚਨ ਕਾਇਆ ਨਿਰਮਲ ਹੰਸੁ ॥
ਜਿਸੁ ਮਹਿ ਨਾਮੁ ਨਿਰੰਜਨ ਅੰਸੁ ॥
ਦੂਖੁ ਰੋਗੁ ਸਭਿ ਗਇਆ ਗਵਾਇ ॥
ਨਾਨਕ ਛੂਟਿਸਿ ਸਾਚੈ ਨਾਇ ॥੪॥੨॥੧੭॥

malaar mehlaa 1.

dukh vaychhorhaa ik dukh bhookh.
ik dukh sakatvaar jamdoot.
ik dukh rog lagai tan Dhaa-ay.
vaid na bholay daaroo laa-ay. ||1||

vaid na bholay daaroo laa-ay.
darad hovai dukh rahai sareer.
aisaa daaroo lagai na beer. ||1|| rahaa-o.

khasam visaar kee-ay ras bhog.
taaⁿ tan uth khalo-ay rog.
man anDhay ka-o milai sajaa-ay.
vaid na bholay daaroo laa-ay. ||2||

chandān kaa fal chandān vaas.
maanas kaa fal ghat meh saas.
saas ga-i-ai kaa-i-aa dhal paa-ay.
taa kai paachhai ko-ay na khaa-ay. ||3||

kanchan kaa-i-aa nirmal hans.
jis meh naam niranjan aⁿs.
dookh rog sabh ga-i-aa gavaa-ay.
naanak chhootas saachai naa-ay. ||4||2||7||

Malhar Mehla-1

According to legends one-time parents of Guru Nanak Dev Ji called a physician to check him and find out why he remained so lonely and hardly eating any food. The physician couldn't diagnose the problem but wanted to give him something any way.

It appears Guru Ji then uttered this *shabad*, to educate the physician about the spiritual ailments which unlike bodily diseases cannot be cured by any medicines and if not cured cause both mental and physical pain.

Addressing that physician, Guru Ji says: "O' naive physician, don't administer any medicine (to me. Because, there are many maladies, which could afflict a person). One is the pain of separation (from God); another is hunger (for worldly riches). One pain is (the fear) of the powerful demon of death and one pain is that which afflicts the body." (1)

Urging the physician once again not to administer any medicine, Guru Ji says: "Yes, O' naive physician, do not administer that medicine, (even after taking which) the pain persists and the diseases remains in the body. O' brother, the medicine, (which is given without diagnosing the cause of one's ailment) is not effective at all." (1-pause)

Describing the basic cause of the body being afflicted by ailments, he says: "When forsaking God, one indulges in sensual pleasures, all kinds of maladies start arising in the body. (In this way, the person whose) mind has gone blind (in pursuit of worldly pleasures)

is awarded punishment (to bring that person to the right path). Therefore O' naive physician, do not administer any medicine (to such a person unless you know the root cause of his or her disease).”(2)

Commenting further on the limitations of the ordinary medicines meant for physical ailments, Guru Ji says: “(O' physician), a sandal tree is useful only as long as there is fragrance in it. Similarly a man (is of use) as long as there is breath in the body. When breathing stops the body withers and crumbles down. After that no one takes (the medicine. Therefore the medicine which is really needed is the one which can cure the soul and you don't have that).”(3)

Guru Ji concludes the *shabad* by telling the physician, and us, how we can keep our body healthy and our soul immaculate. He says: “(O' physician), that body remains pure like gold and the soul inside also remains immaculate, in which abides the sparkle of the immaculate (God's) Name. All pain and disease (of such a person) vanishes and goes away. (In short) O' Nanak, one is freed from (all maladies, by meditating on the) eternal (God's) Name.”(4-2-7)

The message of this *shabad* is that when forsaking God we indulge in false sensual pleasures; all kinds of physical, mental and emotional ailments take root. Therefore if we want to avoid pain and suffering and keep our body and soul healthy we should keep meditating on God's Name and abstain from any sensual pleasures.

ਮਲਾਰ ਮਹਲਾ ੧ ॥

ਦੁਖ ਮਹੁਰਾ ਮਾਰਣੁ ਹਰਿ ਨਾਮੁ ॥
ਸਿਲਾ ਸੰਤੋਖ ਪੀਸਣੁ ਹਥਿ ਦਾਨੁ ॥

ਪੰਨਾ ੧੨੫੭

ਨਿਤ ਨਿਤ ਲੋਹੁ ਨ ਛੀਜੈ ਦੇਹੁ ॥
ਅੰਤ ਕਾਲਿ ਜਮੁ ਮਾਰੈ ਠੇਹੁ ॥੧॥
ਐਸਾ ਦਾਹੂ ਖਾਹਿ ਗਵਾਰ ॥
ਜਿਤੁ ਖਾਧੈ ਤੇਰੇ ਜਾਹਿ ਵਿਕਾਰ ॥੧॥ ਰਹਾਉ ॥

ਰਾਜੁ ਮਾਲੁ ਜੋਬਨੁ ਸਭੁ ਛਾਵ ॥
ਰਥਿ ਫਿਰੰਦੈ ਦੀਸਹਿ ਬਾਵ ॥
ਦੇਹੁ ਨ ਨਾਉ ਨੁ ਹੋਵੈ ਜਾਤਿ ॥
ਓਥੈ ਦਿਹੁ ਐਥੈ ਸਭ ਰਾਤਿ ॥੨॥

ਸਾਦ ਕਰਿ ਸਮਧਾਂ ਤ੍ਰਿਸਨਾ ਘਿਉ ਤੇਲੁ ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਗਨੀ ਸਿਉ ਮੇਲੁ ॥
ਹੋਮ ਜਗ ਅਰੁ ਪਾਠ ਪੁਰਾਣ ॥
ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋ ਪਰਵਾਣ ॥੩॥

ਤਪੁ ਕਾਗਦੁ ਤੇਰਾ ਨਾਮੁ ਨੀਸਾਨੁ ॥
ਜਿਨ ਕਉ ਲਿਖਿਆ ਏਹੁ ਨਿਧਾਨੁ ॥
ਸੇ ਧਨਵੰਤ ਦਿਸਹਿ ਘਰਿ ਜਾਇ ॥
ਨਾਨਕ ਜਨਨੀ ਧੰਨੀ ਮਾਇ ॥੪॥੩॥੮॥

malaar mehlaa 1.

dukh mahuraa maaran har naam.
silaa santokh peesaan hath daan.

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niṯ niṯ layho na chḥeejai ḍayh.
ant kaal jam maarai ṭhayh. ||1||
aisaa daaroo khaahi gavaar.
jit khaaDhai tayray jaahi vikaar. ||1|| rahaa-o.

raaj maal joban sabh chḥaaⁿv.
rath firandai ḍeeseh thaav.
ḍayh na naa-o na hovai jaat.
othai dihu aithai sabh raat. ||2||

saad kar samDhaaⁿ tarisnaa ghi-o tayl.
kaam kroDh agnee si-o mayl.
hom jag ar paath puraan.
jo tis bhaavai so parvaan. ||3||

tap kaagad tayraa naam neesaan.
jin ka-o likhi-aa ayhu niDhaan.
say Dhanvant diseh ghar jaa-ay.
naanak jannee Dhannee maa-ay. ||4||3||8||

Malhar Mehla-1

In the previous *shabad*, Guru Ji told us that when forsaking God we indulge in false sensual pleasures, all kinds of physical, mental and emotional ailments take root. Therefore if we want to avoid pain and suffering and keep our body and soul healthy, we should meditate on God's Name and abstain from any sensual pleasures. In this *shabad*, Guru Ji uses a beautiful metaphor to illustrate how we can use our pain itself as the most effective antidote to this pain. For example we know that smallpox is a very deadly disease but by processing the smallpox virus in a certain way, we get a vaccine, which when injected, immunizes against the disease. Similarly in Indian *Ayurvedic* system of medicine, they prepare antidotes by grinding different poisonous things along with many herbs into a very fine powder and heating the same at very high temperature. Guru Ji uses this analogy to tell us how we can turn our pain into its own antidote and not only live a happy and peaceful life, but also go to God's court with honor and bring glory to our parents.

First referring to the metaphor of making an antidote according to Indian system in which one uses a stone slab and pestle to grind the ingredients, Guru Ji says: "(O' my friend), pain is like (the poisonous) arsenic and God's Name is the antidote (or the compound of herbs to turn it into a life-saving medicine. For that you need to make) contentment as your stone slab and charity as the pestle (to grind the ingredients). If you partake this antidote everyday (by leading a life of contentment and compassion, then your) body won't become weak and at the time of your death (this antidote) would decisively defeat even the demon of death (and you would go to God's court without any fear)."(1)

In short, Guru Ji says: "O' ignorant man, eat such a pill, by taking which your sinful habits would go away."(1-pause)

Guru Ji now wants to educate us about the true nature of worldly possessions and powers, and their uselessness in God's court. He says: "(O' my friend), all these kingdoms, possessions and youth are (like short lived) shadows. Just as when the chariot of the sun moves (the sun rises, the shadows disappear and) all places become visible, (similarly when we reflect on *Gurbani* we see the reality of these worldly pleasures, and realize that) neither the body, nor name, nor one's caste (carry any value in God's court. Because) there remains the day (of divine knowledge and enlightenment and) here (in the mortal world remains the ignorance and darkness of) night."(2)

Many times in addition to or in place of medicines, people resort to some ritualistic worship to get rid of some ailment or sorrow in the family. One such practice is performing "*Hoam Yagg*", ceremony presided over by a pundit, who reads some mantras in front of a *holy* fire and the family members keep pouring oil and *Ghee* (clarified butter) and some other things over the fire to keep it burning. Using this ritual as analogy, Guru Ji says: "(O' man), make your worldly relishes as the firewood, worldly (cravings) as *Ghee* and oil, and burn your lust and anger in fire. (Finally make cheerful) acceptance of whatever pleases God as your *Hoam Yagg* and reading of (holy books or) *Puranas*."(3)

Finally addressing God, Guru Ji humbly says: "(O' God), penance (the effort to worship You) is like the paper and Your Name is (like) the Visa (to enter Your court). They in whose destiny is written this treasure, look wealthy on reaching (God's) house. O' Nanak, blessed is the mother who gave birth (to such Guru following children)."(4-3-8)

The message of this *shabad* is that if we want to get rid of all our pains and sufferings and want acceptance in God's court, then we should cheerfully accept God's will. We should bear our pain and suffering with contentment and compassion, and meditate on God's Name which is like an antidote for our ailments and entry permit to God's court.

ਮਲਾਰ ਮਹਲਾ ੧ ॥

ਬਾਗੇ ਕਾਪੜ ਬੋਲੈ ਬੈਣ ॥

ਲੰਮਾ ਨਕੁ ਕਾਲੇ ਤੇਰੇ ਨੈਣ ॥

ਕਬਹੂੰ ਸਾਹਿਬੁ ਦੇਖਿਆ ਭੈਣ ॥੧॥

ਊਡਾਂ ਊਡਿ ਚੜਾਂ ਅਸਮਾਨਿ ॥ ਸਾਹਿਬ ਸੰਮ੍ਰਿਥ ਤੇਰੈ ਤਾਣਿ ॥

ਜਲਿ ਥਲਿ ਭੁੰਗਰਿ ਦੇਖਾਂ ਤੀਰ ॥

ਥਾਨ ਥਨਤਰਿ ਸਾਹਿਬੁ ਬੀਰ ॥੨॥

ਜਿਨਿ ਤਨੁ ਸਾਜਿ ਦੀਏ ਨਾਲਿ ਖੰਡ ॥

ਅਤਿ ਤ੍ਰਿਸਨਾ ਉਡੈ ਕੀ ਡੰਡ ॥

ਨਦਰਿ ਕਰੇ ਤਾਂ ਬੰਧਾਂ ਧੀਰ ॥

ਜਿਉ ਵੇਖਾਲੇ ਤਿਉ ਵੇਖਾਂ ਬੀਰ ॥੩॥

ਨ ਇਹੁ ਤਨੁ ਜਾਇਗਾ ਨ ਜਾਹਿਗੇ ਖੰਡ ॥

ਪਉਣੈ ਪਾਣੀ ਅਗਨੀ ਕਾ ਸਨਬੰਧ ॥

ਨਾਨਕ ਕਰਮੁ ਹੋਵੈ ਜਪੀਐ ਕਰਿ ਗੁਰੁ ਪੀਰੁ ॥

ਸਚਿ ਸਮਾਵੈ ਏਹੁ ਸਰੀਰੁ ॥੪॥੪॥੯॥

malaar mehlaa 1.

baagay kaaparh bolai bain.

lammaa nak kaalay tayray nain.

kabahoo^N saahib daykhi-aa bhain. ||1||

oodaa^N ood charhaa^N asmaan. saahib sammrith
tayrai taan.

jal thal doongar daykhaa^N teer.

thaan thanantar saahib beer. ||2||

jin tan saaj dee-ay naal khaanh.

at tarisnaa udhai kee danjh.

nadar karay taa^N bandhaa^N dheer.

ji-o vaykhaalay ti-o vaykhaa^N beer. ||3||

na ih tan jaa-igaa na jaahigay khaanh.

pa-unai paanee agnee kaa san-banDh.

naanak karam hovai japee-ai kar gur peer.

sach samaavai ayhu sareer. ||4||4||9||

Malhar Mehla-1

This *shabad* is another example of Guru Ji's height of poetic imagination and the use of metaphor. Using the metaphor of a beautiful flamingo, he asks an honest, handsome, young man who has adopted holy white garbs and goes around places, whether he has yet seen God's sight? In the end, he educates all of us about the reality of our body.

So admiringly comparing that white robed gentleman to a beautiful flamingo and addressing him as a young bride, Guru Ji sweetly asks: "(O' my friend, like a beautiful flamingo) you wear white clothes and utter sweet words. You have a beautiful long nose and black eyes (like a flamingo). But O' my sister, have you ever seen the Master?"(1)

That gentleman responds by first addressing God and then Guru Ji. He says: "O' my all powerful Master, it is by virtue of Your bestowed energy that I fly, and by flying I ascend to the skies (and roam around to far off places). O' my brother, (it is by His grace that) I look for Him in waters, lands, mountains, river banks and all other places."(2)

Continuing his response, that gentleman says: "(O' my friend), embellishing my body, He who has given me these feathers (and the ability to roam around) has also put in me a strong craving to fly (and run after worldly pleasures). I can live in contentment only if He shows His grace, so as He reveals to me I see Him accordingly."(3)

Now Guru Ji educates him and us about the reality of our body and how we can merge in our beloved God. He says: “(O’ my friend), neither this body, nor these feathers (the body parts) would go along with us (after death. This body) is an aggregate of air, water, and fire. Nanak says that only when we are blessed by His mercy, that we adopt (a Guru or) a prophet and meditate (on God. Then by remaining attuned to Him) our body merges in the eternal (God).”(4-4-9)

The message of this *shabad* is that we may have very handsome body and may keep wandering around different places, but we can see God and merge in Him only when we adopt a Guru and meditate on His Name.

ਮਲਾਰ ਮਹਲਾ ੩ ਚਉਪਦੇ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨਿਰੰਕਾਰੁ ਆਕਾਰੁ ਹੈ ਆਪੇ ਆਪੇ ਭਰਮਿ ਭੁਲਾਏ ॥

ਕਰਿ ਕਰਿ ਕਰਤਾ ਆਪੇ ਵੇਖੈ ਜਿਤੁ ਭਾਵੈ ਤਿਤੁ ਲਾਏ ॥
ਸੇਵਕ ਕਉ ਏਹਾ ਵਡਿਆਈ ਜਾ ਕਉ ਹੁਕਮੁ ਮਨਾਏ
॥੧॥

ਆਪਣਾ ਭਾਣਾ ਆਪੇ ਜਾਣੈ ਗੁਰ ਕਿਰਪਾ ਤੇ ਲਹੀਐ ॥

ਏਹਾ ਸਕਤਿ ਸਿਵੈ ਘਰਿ ਆਵੈ ਜੀਵਦਿਆ ਮਰਿ ਰਹੀਐ
॥੧॥ ਰਹਾਉ ॥

ਵੇਦ ਪੜੈ ਪੜਿ ਵਾਦੁ ਵਖਾਣੈ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸਾ ॥

ਏਹ ਤ੍ਰਿਗੁਣ ਮਾਇਆ ਜਿਨਿ ਜਗਤੁ ਭੁਲਾਇਆ ਜਨਮ
ਮਰਣ ਕਾ ਸਹਸਾ ॥
ਗੁਰ ਪਰਸਾਦੀ ਏਕੇ ਜਾਣੈ ਚੂਕੈ ਮਨਹੁ ਅੰਦੇਸਾ ॥੨॥

ਹਮ ਦੀਨ ਮੂਰਖ ਅਵੀਚਾਰੀ ਤੁਮ ਚਿੰਤਾ ਕਰਹੁ ਹਮਾਰੀ
॥

ਹੋਹੁ ਦਇਆਲ ਕਰਿ ਦਾਸੁ ਦਾਸਾ ਕਾ ਸੇਵਾ ਕਰੀ ਤੁਮਾਰੀ
॥

ਏਕੁ ਨਿਧਾਨੁ ਦੇਹਿ ਤੂ ਅਪਣਾ ਅਹਿਨਿਸਿ ਨਾਮੁ ਵਖਾਣੀ
॥੩॥

ਕਹਤ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਹੁ ਕੋਈ ਐਸਾ ਕਰੇ
ਵੀਚਾਰਾ ॥

ਜਿਉ ਜਲ ਉਪਰਿ ਫੇਨੁ ਬੁਦਬੁਦਾ ਤੈਸਾ ਇਹੁ ਸੰਸਾਰਾ ॥

ਪੰਨਾ ੧੨੫੮

ਜਿਸ ਤੇ ਹੋਆ ਤਿਸਹਿ ਸਮਾਣਾ ਚੂਕਿ ਗਇਆ ਪਾਸਾਰਾ
॥੪॥੧॥

malaar mehlāa 3 cha-upday ghar 1

ik-oṁkaar satgur parsaad.

nirankaar aakaar hai aapay aapay bharam
bhulaa-ay.

kar kar kartaa aapay vaykhai jīt bhaavai tīt laa-ay.
sayvak ka-o ayhaa vadi-aa-ee jaa ka-o hukam
manaa-ay. ||1||

aapṇaa bhaaṇaa aapay jaanai gur kirpaa t̥ay
lahee-ai.

ayhaa sakaṭ sivali ghar aavai jeevḡi-aa mar
rahee-ai. ||1|| rahaa-o.

vayḍ parhai parh vaad vakhaanai barahmaa bisan
mahaysaa.

ayh tarigun maa-i-aa jin jagat̥ bhulaa-i-aa janam
maran̄ kaa sahsaa.

gur parsaadee ayko jaanai chookai manhu
andaysaa. ||2||

ham deen moorakh̄ aveechaaree tum chint̄aa
karahu hamaaree.

hohu da-i-aal kar daas daasaa kaa sayvaa karee
tumaaree.

ayk niDhaan deh̄ too apṇaa ahinis naam
vakhaanee. ||3||

kahat̄ naanak gur parsaadee booj̄hu ko-ee aisaa
karay veechaaraa.

ji-o jal oopar fayn bud̄bud̄aa t̄aisaa ih sansaaraa.

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jis t̄ay ho-aa t̄iseh samaan̄aa chook ga-i-aa
paasaaraa. ||4||1||

Malhar Mehla-3**Chaupadaiy Ghar-1**

Guru Ji concluded the previous *shabad*, by stating that only when we are blessed by His mercy that we adopt (a Guru or) a prophet and meditate (on God. Then by remaining attuned to Him), our body merges in the eternal (God). In this *shabad*, he reveals additional knowledge about God, universe, human tendencies, and the importance of Guru.

He says: “(O’ my friends), all this (visible) form is the manifestation of the formless (God). He Himself strays the humans (in doubt). Creating everything, the Creator Himself looks after it and yokes His creatures to different tasks as He pleases. For a devotee this is the greatest honor, when God makes him or her (cheerfully) obey His will.”(1)

However commenting on God’s will, he says: “(O’ my friends), God alone knows His will. (Only) by Guru’s grace do we understand (that will. When we do understand it), our intellect, which is attached to worldly riches, is attuned to God’s Name. (Then shedding our self-conceit, we become so humble, that although) alive, we live like dead.”(1-pause)

Regarding those who study and lecture on holy books like *Vedas*, Guru Ji says: “(A pundit) reads *Vedas* and then enters into discussions about (gods like), *Brahma*, *Vishnu*, and *Shiva*. (With the result) that, swayed by the three pronged Maya (or the impulses for vice, virtue, and power) he remains in fear of birth and death. But by Guru’s grace, one who recognizes the only one (God), fear is removed (from that one’s mind).”(2)

Now putting himself in our situation, Guru Ji shows us how we can truly serve God, win His pleasure, and obtain salvation). He says: “(O’ God), we are low, humble and thoughtless creatures. Please take care of us. Please become gracious so that becoming a servant of Your servants, I may serve You. (O’ God), bestow this one boon of Yours (upon me so that) day and night, I may contemplate on Your Name.”(3)

In conclusion, Guru Ji says: “(O’ my friends), Nanak says that it is only through Guru’s grace that you can understand (the right way of life. The person who understands), thinks that just as foam or a bubble arises in water (and then merges back into it), similar is this world. He from whom it has emerged it merges back into Him and the whole expanse vanishes (into oblivion).”(4-1)

The message of this *shabad* is that if we want to get united with that God from whom we have originated, then we should realize that this world is the manifestation of God who Himself yokes people to different tasks. For us the best thing to do is to understand God’s will through the guidance of the Guru and beg for the gift of His Name.

ਮਲਾਰ ਮਹਲਾ ੩ ॥

ਜਿਨੀ ਹੁਕਮੁ ਪਛਾਣਿਆ ਸੇ ਮੇਲੇ ਹਉਮੈ ਸਬਦਿ
ਜਲਾਇ ॥

ਸਚੀ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਸਚਿ ਰਹੇ ਲਿਵ
ਲਾਇ ॥

ਸਦਾ ਸਚੁ ਹਰਿ ਵੇਖਦੇ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁਭਾਇ ॥੧॥

malaar mehlāa 3.

jinee hukam pachhaani-aa say maylay ha-umai
sabad jalaa-ay.

sachee bhagat karahi din raatee sach rahay liv
laa-ay.

sadaa sach har vaykh-day gur kai sabad subhaa-ay.
||1||

ਮਨ ਰੇ ਹੁਕਮੁ ਮੰਨਿ ਸੁਖੁ ਹੋਇ ॥
ਪ੍ਰਭ ਭਾਣਾ ਅਪਣਾ ਭਾਵਦਾ ਜਿਸੁ ਬਖਸੇ ਤਿਸੁ ਬਿਖਨੁ
ਨ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

man ray hukam man sukh ho-ay.
parabh bhaanaa apnaa bhaavdaa jis bakhsay tis
bighan na ko-ay. ||1|| rahaa-o.

ਤ੍ਰੈ ਗੁਣ ਸਭਾ ਧਾਤੁ ਹੈ ਨਾ ਹਰਿ ਭਗਤਿ ਨ ਭਾਇ ॥
ਗਤਿ ਮੁਕਤਿ ਕਦੇ ਨ ਹੋਵਈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥
ਸਾਹਿਬ ਭਾਵੈ ਸੋ ਥੀਐ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਹਿ
॥੨॥

tarai gun sabhaa Dhaat hai naa har bhagat na
bhaa-ay.
gat mukat kaday na hova-ee ha-umai karam
kamaahi.
saahib bhaavai so thee-ai pa-i-ai kirat firaahi. ||2||

ਸਤਿਗੁਰ ਭੋਟਿਐ ਮਨੁ ਮਰਿ ਰਹੈ ਹਰਿ ਨਾਮੁ ਵਜੈ
ਮਨਿ ਆਇ ॥
ਤਿਸ ਕੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥
ਚਉਥੈ ਪਦਿ ਵਾਸਾ ਹੋਇਆ ਸਚੈ ਰਹੈ ਸਮਾਇ ॥੩॥
ਮੇਰਾ ਹਰਿ ਪੁਤ੍ਰ ਅਗਮੁ ਅਗੋਚਰੁ ਹੈ ਕੀਮਤਿ ਕਹਣੁ
ਨ ਜਾਇ ॥
ਗੁਰ ਪਰਸਾਦੀ ਬੁਝੀਐ ਸਬਦੇ ਕਾਰ ਕਮਾਇ ॥
ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਹਰਿ ਹਰਿ ਦਰਿ ਸੋਭਾ ਪਾਇ
॥੪॥੨॥

satgur bhayti-ai man mar rahai har naam vasai man
aa-ay.
tis kee keemat naa pavai kahnaa kichhoo na jaa-ay.
cha-uthai pad vaasaa ho-i-aa sachai rahai samaa-ay.
||3||
mayraa har parabh agam agochar hai keemat kahan
na jaa-ay.
gur parsaadee bujhee-ai sabday kaar kamaa-ay.
naanak naam salaahi too har har dar sobhaa paa-ay.
||4||2||

Malhar Mehta-3

In the previous *shabad*, Guru Ji advised us that if we want to get united with that God from whom we have originated, then we should realize that this world is the manifestation of God who Himself yokes us to different tasks. For us the best thing to do is to understand God's will through the guidance of the Guru and beg for the gift of His Name. In this *shabad*, he describes the blessings received by those who realize God's will and accept it cheerfully.

He says: "They who have realized (God's) command, (God) has united them with (Him) by burning off their ego through the word (of the Guru). Day and night they engage in true worship and remain attuned to the eternal (God). Through the embellished word of the Guru they always see the eternal God (pervading everywhere)." (1)

Therefore advising his own mind and us, he says: "O' my mind, by obeying God's command one obtains peace. God loves His command. Whom He blesses (with the gift of accepting His will), faces no obstacle (in life)." (1-pause)

But ignoring God's command, most of us keep doing things motivated by the three modes of *Maya* (or impulses for vice, virtue, and power). So commenting on these impulses, Guru Ji says: "(O' my friends, to remain influenced by) the three impulses (of *Maya*) is materialistic; (In this state) neither (God's) devotion (is possible), nor can one (remain imbued with) His love. (In this state, one does) all deeds to satisfy one's ego. Therefore one neither obtains high (spiritual) status, nor salvation (from worldly entanglements). But the humans are helpless because) only that happens, which pleases the Master and the (mortals) keep wandering (in existences) as per their pre-ordained destiny." (2)

However in his compassion Guru Ji tells us a way out of this quagmire. He says: "If one meets (follows) the true Guru then one's mind comes under control and God's Name comes to abide in the heart. (Then one's life conduct becomes so immaculate) that one's worth cannot be estimated and nothing can be said about it. (Rising above the three modes, that person) resides in the fourth state (of equipoise) and remains absorbed in the eternal (God)."(3)

In closing, Guru Ji says: "(O' my friends), my God and Master is inaccessible and incomprehensible; His worth cannot be described. Only through the Guru's grace do we come to know Him. (The one who realizes God) does everything in accordance with the (Guru's) word. O' Nanak, praise God's Name (and thus) obtain honor in God's court."(4-2)

The message of this *shabad* is that instead of living our lives motivated by three modes of *Maya* we should follow *Gurbani* (the Guru's word as contained in *Guru Granth Sahib*), realize God's will and cheerfully accept it. Further we should praise God's Name so that we may obtain honor in God's court.

ਮਲਾਰ ਮਹਲਾ ੩ ॥

ਗੁਰਮੁਖਿ ਕੋਈ ਵਿਰਲਾ ਬੂਝੈ ਜਿਸ ਨੇ ਨਦਰਿ ਕਰੇਇ ॥

ਗੁਰ ਬਿਨੁ ਦਾਤਾ ਕੋਈ ਨਾਹੀ ਬਖਸੇ ਨਦਰਿ ਕਰੇਇ ॥

ਗੁਰ ਮਿਲਿਐ ਸਾਂਤਿ ਊਪਜੈ ਅਨਦਿਨੁ ਨਾਮੁ ਲਏਇ ॥੧॥

ਮੇਰੇ ਮਨ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਧਿਆਇ ॥

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਿਲੈ ਨਾਉ ਪਾਈਐ ਹਰਿ ਨਾਮੇ ਸਦਾ
ਸਮਾਇ ॥੧॥ ਰਹਾਉ ॥

ਮਨਮੁਖ ਸਦਾ ਵਿਛੁੜੇ ਫਿਰਹਿ ਕੋਇ ਨ ਕਿਸ ਹੀ ਨਾਲਿ ॥

ਹਉਮੈ ਵਡਾ ਰੋਗੁ ਹੈ ਸਿਰਿ ਮਾਰੇ ਜਮਕਾਲਿ ॥

ਗੁਰਮਤਿ ਸਤਸੰਗਤਿ ਨ ਵਿਛੁੜਹਿ ਅਨਦਿਨੁ ਨਾਮੁ ਸਮੁ
ਹਾਲਿ ॥੨॥

ਸਭਨਾ ਕਰਤਾ ਏਕੁ ਤੂ ਨਿਤ ਕਰਿ ਦੇਖਹਿ ਵੀਚਾਰੁ ॥

ਇਕਿ ਗੁਰਮੁਖਿ ਆਪਿ ਮਿਲਾਇਆ ਬਖਸੇ ਭਗਤਿ ਭੰਡਾਰੁ
॥

ਤੂ ਆਪੇ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਕਿਸੁ ਆਗੈ ਕਰੀ ਪ੍ਰਕਾਰੁ ॥੩॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਨਦਰੀ ਪਾਇਆ ਜਾਇ ॥

ਅਨਦਿਨੁ ਹਰਿ ਹਰਿ ਉਚਰੈ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ ॥

ਨਾਨਕ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਨਾਮੇ ਹੀ ਚਿਤੁ ਲਾਇ ॥੪॥੩॥

malaar mehlaa 3.

gurmukh ko-ee virlaa boojhai jis no nadar
karay-i.

gur bin daataa ko-ee naahee bakhshay nadar
karay-i.

gur mili-ai saa*ti oopjai an-din naam la-ay-ay.
||1||

mayray man har amrit naam Dhi-aa-ay.

satgur purakh milai naa-o paa-ee-ai har naamay
sadaa samaa-ay. ||1|| rahaa-o.

manmukh sadaa vichhureh fireh ko-ay na kis
hee naal.

ha-umai vadaa rog hai sir maaray jamkaal.

gurmat satsangat na vichhureh an-din naam
sam*aal. ||2||

sabhnaa kartaa ayk too nit kar daykheh veechaar.

ik gurmukh aap milaa-i-aa bakhshay bhagat
bhandaar.

too aapay sabh kichh jaandaa kis aagai karee
pookaar. ||3||

har har naam amrit hai nadree paa-i-aa jaa-ay.

an-din har har uchrai gur kai sahj subhhaa-ay.

naanak naam niDhaan hai naamay hee chit
laa-ay. ||4||3||

Malhar Mehla-3

In the previous *shabad*, Guru Ji advised us that instead of living our lives motivated by three modes of *Maya* we should follow the Guru's word, realize God's will and cheerfully

accept it. Further we should praise God's Name so that we may obtain honor in God's court. In this *shabad*, he tells us how beneficial it is for us to follow Guru's advice and meditate on God's Name. He also tells about the sufferings those people go through who do not follow Guru's advice.

He says: "It is only a rare Guru's follower on whom (God) bestows His grace understands that except for the Guru, there is no other Giver (of God's Name. On whom the Guru) casts his glance of grace, he bestows (the gift of Name). On meeting the Guru, peace wells up (in the mind) and then one meditates day and night on (God's) Name."(1)

So advising his own mind (and us), Guru Ji says: "O' my mind, contemplate on the nectar Name (of God). When we meet the all-powerful true Guru, we obtain God's Name and one always remains absorbed in God's Name."(1-pause)

Now comparing the conduct and fate of the self-conceited persons with those who follow Guru's advice, Guru Ji says: "(O' my friends), the self-conceited persons always remain separated (from God) and keep wandering in doubt; (they don't realize that) no one can always remain with anybody. They remain afflicted with the chronic disease of ego, and the demon of death punishes them severely. (On the other hand, they who) follow Guru's instruction never get separated from the company of the saintly persons and day and night they keep meditating on (God's) Name."(2)

However in his compassion Guru Ji prays on behalf of us all, and addressing God he says: "(O' God), You are the one and only Creator of all and after thinking about them daily, You take care of them. Some You have united with Yourself through the Guru and have bestowed upon them the storehouses of Your devotion. You Yourself know everything (about the desires in our minds), so I don't have to beg before anybody else."(3)

In conclusion, Guru Ji says: "(O' my friends), God's Name is the immortalizing elixir; it is obtained through (God's) grace. (The one on whom is His mercy), blessed with a state of equipoise by Guru's grace, utters (God's) Name day and night. O' Nanak, (for that person) Name is a treasure, so he or she keeps the mind attuned only to (God's) Name."(4-3)

The message of this *shabad* is that only by meditating on God's Name can we obtain peace and bliss and can be united with God. But it is only when God shows His grace, that He makes us understand that we obtain the gift of meditating on God's Name only through the true Guru.

ਮਲਾਰ ਮਹਲਾ ੩ ॥

ਗੁਰੁ ਸਾਲਾਹੀ ਸਦਾ ਸੁਖਦਾਤਾ ਪ੍ਰਭੁ ਨਾਰਾਇਣੁ ਸੋਈ ॥

ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਵਡੀ ਵਡਿਆਈ ਹੋਈ ॥

ਅਨਦਿਨੁ ਗੁਣ ਗਾਵੈ ਨਿਤ ਸਾਚੇ ਸਚਿ ਸਮਾਵੈ ਸੋਈ ॥੧॥

ਮਨ ਰੇ ਗੁਰਮੁਖਿ ਰਿਦੈ ਵੀਚਾਰਿ ॥

ਤਜਿ ਕੂੜੁ ਕੁਟੰਬੁ ਹਉਮੈ ਬਿਖੁ ਤਿਸਨਾ ਚਲਣੁ ਰਿਦੈ ਸਮੁ
ਲਿ ॥੧॥ ਰਹਾਉ ॥

malaar mehlāa 3.

gur saalaahēe sadāa sukh-ḡaata parabh
naaraa-iṅ so-ee.

gur parsaad param pad paa-i-aa vadee
vadi-aa-ee ho-ee.

an-ḡin guṅ gaavai niṭ saachay sach samaavai
so-ee. ||1||

man ray gurmukh ridai veechaar.

taj koorh kutamb ha-umai bikh tarisnaa chalan
ridai sam'aal. ||1|| rahaa-o.

ਸਤਿਗੁਰੁ ਦਾਤਾ ਰਾਮ ਨਾਮ ਕਾ ਹੋਰੁ ਦਾਤਾ ਕੋਈ ਨਾਹੀ ॥

satgur daataa raam naam kaa hor daataa ko-ee naahee.

ਪੰਨਾ ੧੨੫੯

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ਜੀਅ ਦਾਨੁ ਦੇਇ ਤ੍ਰਿਪਤਾਸੇ ਸਚੈ ਨਾਮਿ ਸਮਾਹੀ ॥

jee-a daan day-ay triptaasay sachai naam samaahee.

ਅਨਦਿਨੁ ਹਰਿ ਰਵਿਆ ਰਿਦ ਅੰਤਰਿ ਸਹਜਿ ਸਮਾਹਿ ਲਗਾਹੀ ॥੨॥

an-din har ravi-aa rid antar sahj samaaDh lagaahee. ||2||

ਸਤਿਗੁਰੁ ਸਬਦੀ ਇਹੁ ਮਨੁ ਭੋਇਆ ਹਿਰਦੈ ਸਾਚੀ ਬਾਣੀ ॥

satgur sabdee ih man bhaydi-aa hirdai saachee baanee.

ਮੇਰਾ ਪ੍ਰਭੁ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਣੀ ॥

mayraa parabh alakh na jaa-ee lakhi-aa gurmukh akath kahaanee.

ਆਪੇ ਦਇਆ ਕਰੇ ਸੁਖਦਾਤਾ ਜਪੀਐ ਸਾਰਿੰਗਪਾਣੀ ॥੩॥

aapay da-i-aa karay sukh-daatā japee-ai saaringpaanee. ||3||

ਆਵਣ ਜਾਣਾ ਬਹੁਤਿ ਨ ਹੋਵੈ ਗੁਰਮੁਖਿ ਸਹਜਿ ਧਿਆਇਆ ॥

aavan jaanaa bahurh na hovai gurmukh sahj Dhi-aa-i-aa.

ਮਨ ਹੀ ਤੇ ਮਨੁ ਮਿਲਿਆ ਸੁਆਮੀ ਮਨ ਹੀ ਮੰਨੁ ਸਮਾਇਆ ॥

man hee tay man milli-aa su-aamee man hee man samaa-i-aa.

ਸਾਚੇ ਹੀ ਸਚੁ ਸਾਚਿ ਪਤੀਜੈ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ ॥੪॥

saachay hee sach saach pateejai vichahu aap gavaa-i-aa. ||4||

ਏਕੋ ਏਕੁ ਵਸੈ ਮਨਿ ਸੁਆਮੀ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥

ayko ayk vasai man su-aamee doojaa avar na ko-ee.

ਏਕੋ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਮੀਠਾ ਜਗਿ ਨਿਰਮਲ ਸਚੁ ਸੋਈ ॥

ayko naam amrit hai meethaa jag nirmal sach so-ee.

ਨਾਨਕ ਨਾਮੁ ਪ੍ਰਭੁ ਤੇ ਪਾਈਐ ਜਿਨ ਕਉ ਧੁਰਿ ਲਿਖਿਆ ਹੋਈ ॥੫॥੪॥

naanak naam parabhoo tay paa-ee-ai jin ka-o Dhur likhi-aa ho-ee. ||5||4||

Malhar Mehla-3

In the previous *shabad*, Guru Ji told us that only by meditating on God's Name can we obtain peace and bliss and can be united with God. But only when God shows His grace He makes us understand that we obtain the gift of meditating on God's Name only through the true Guru. In this *shabad*, he reiterates the above advice and shows us how to divert our mind in this direction and what he himself does.

He says: "(O' my friends), I always praise the Guru who is the Giver of all comforts. He is my God and immaculate Master. By Guru's grace, I have obtained the supreme (spiritual) status and have obtained great glory. ("Only that one) merges in the eternal (Being), who sings praises of the eternal (God) day and night."(1)

Therefore Guru Ji says: "O' my mind, under Guru's guidance reflect in your heart. Abandon falsehood, family attachment, ego, and desire for poisonous worldly pleasures. Remember your (inevitable) departure (from this world)."(1-pause)

Now telling us who can give us the gift of God's Name, he says: "(O' my friends), only the true Guru is the giver of God's Name; beside him there is no other giver. Whom he gives the boon of life giving (Name), they are satiated (from worldly desires) and remain absorbed in the eternal Name. Day and night, God remains enshrined in their heart and they remain absorbed in meditation in a state of equipoise."(2)

Elaborating on the above phenomenon, Guru Ji says: “They whose mind gets pierced (and convinced) by the (Guru’s) word, in their heart (remains enshrined) the eternal word (in praise of God. O’ my friends), my God is incomprehensible and (ordinarily) He cannot be described. It is only through the Guru that His indescribable discourse can be described., Only when on His own the bliss giving (God) shows His mercy, we can worship that Master of the universe.”(3)

Describing the blessings of meditating on God under the guidance of the Guru, he says: “(O’ my friends), under Guru’s guidance, they who have meditated on (God) in a state of poise, don’t come and go again (in and out of this world). By reflecting in their mind, they have realized the Master in the mind itself and it remains attuned to the soul. Thus enshrining the eternal (God in their heart), they are pleased with the eternal (God) and shed their self (conceit).”(4)

In conclusion, Guru Ji says: “(O’ my friends), they in whose mind resides only the one (Master, to them no one else is visible) except that one (God. They realize that) in this world the only one thing which is (truly peace giving and) sweet is the immortalizing elixir of (God’s) Name, which alone is immaculate and everlasting. O’ Nanak, (that) Name we obtain only from God (and only those people obtain it) in whose destiny it has been so pre-ordained.”(5-4)

The message of this *shabad* is that only God’s Name is the sweetest immortalizing elixir and it is only obtained through the Guru. Therefore abandoning our ego, falsehood, and cravings for worldly possessions, we should seek the shelter of the Guru, so that he may enshrine God’s praise and Name in our hearts and we may realize God and enjoy the bliss of His nectar in our hearts.

ਮਲਾਰ ਮਹਲਾ ੩ ॥

ਗਣ ਗੰਧਰਬ ਨਾਮੇ ਸਭਿ ਉਧਰੇ ਗੁਰ ਕਾ ਸਬਦੁ ਵੀਚਾਰਿ ॥

ਹਉਮੈ ਮਾਰਿ ਸਦ ਮੰਨਿ ਵਸਾਇਆ ਹਰਿ ਰਾਖਿਆ ਉਰਿ ਧਾਰਿ ॥

ਜਿਸਹਿ ਬੁਝਾਏ ਸੋਈ ਬੂਝੈ ਜਿਸ ਨੋ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥

ਅਨਦਿਨੁ ਬਾਣੀ ਸਬਦੇ ਗਾਵੈ ਸਾਚਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥੧॥

ਮਨ ਮੇਰੇ ਖਿਨੁ ਖਿਨੁ ਨਾਮੁ ਸਮੁਲਿ ॥

ਗੁਰ ਕੀ ਦਾਤਿ ਸਬਦ ਸੁਖ ਅੰਤਰਿ ਸਦਾ ਨਿਬਹੈ ਤੇਰੈ ਨਾਲਿ ॥੧॥ ਰਹਾਉ ॥

ਮਨਮੁਖ ਪਾਖੰਡੁ ਕਦੇ ਨ ਚੂਕੈ ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਪਾਏ ॥

ਨਾਮੁ ਵਿਸਾਰਿ ਬਿਖਿਆ ਮਨਿ ਰਾਤੇ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਏ ॥

ਇਹ ਵੇਲਾ ਫਿਰਿ ਹਥਿ ਨ ਆਵੈ ਅਨਦਿਨੁ ਸਦਾ ਪਛੁਤਾਏ ॥

ਮਰਿ ਮਰਿ ਜਨਮੈ ਕਦੇ ਨ ਬੂਝੈ ਵਿਸਟਾ ਮਾਹਿ ਸਮਾਏ ॥੨॥

malaar mehlā 3.

gan ganDharab naamay sabh uDhray gur kaa sabaḍ veechaar.

ha-umai maar saḍ man vasaa-i-aa har raakhī-aa ur Dhaar.

jisahi bujhāa-ay so-ee boojhai jis na aapay la-ay milaa-ay.

an-dīn banee sabḍay gaaṽvai saach rahai liv laa-ay. ||1||

man mayray khin khin naam sam'aal.

gur kee daat sabaḍ sukh antar sadā nibhai tayrai naal. ||1|| rahaa-o.

manmukh pakhand kaday na chookai doojai bhāa-ay dukh paa-ay.

naam visaar bikhī-aa man raatay birthaa janam gavaa-ay.

ih vaylaa fir hath na aavai an-dīn sadā pachtutāa-ay.

mar mar janmai kaday na boojhai vistāa maahi samaa-ay. ||2||

ਗੁਰਮੁਖਿ ਨਾਮਿ ਰਤੇ ਸੇ ਉਧਰੇ ਗੁਰ ਕਾ ਸਬਦੁ ਵੀਚਾਰਿ ॥

gurmukh naam ratay say uDh^hray gur kaa sabad^h veechaar.

ਜੀਵਨ ਮੁਕਤਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਹਰਿ ਰਾਖਿਆ ਉਰਿ ਧਾਰਿ ॥

jeevan mukat har naam Dhi-aa-i-aa har raakhi-aa ur Dhaar.

ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਮਤਿ ਉਤਮ ਉਤਮ ਬਾਣੀ ਹੋਈ ॥

man tan nirmal nirmal mat^h ootam ootam banee ho-ee.

ਏਕੋ ਪੁਰਖੁ ਏਕੁ ਪ੍ਰਭੁ ਜਾਤਾ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥੩॥

ayko purakh^h ayk parabh^h jaataa doojaa avar na ko-ee. ||3||

ਆਪੇ ਕਰੇ ਕਰਾਏ ਪ੍ਰਭੁ ਆਪੇ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥

aapay karay karaa-ay parabh^h aapay aapay nadar^h karay-i.

ਮਨੁ ਤਨੁ ਰਾਤਾ ਗੁਰ ਕੀ ਬਾਣੀ ਸੇਵਾ ਸੁਰਤਿ ਸਮੇਇ ॥

man tan raataa gur kee banee sayvaa surat^h samay-ay.

ਅੰਤਰਿ ਵਸਿਆ ਅਲਖ ਅਭੇਵਾ ਗੁਰਮੁਖਿ ਹੋਇ ਲਖਾਇ ॥

antar vasi-aa alakh^h abhayvaa gurmukh^h ho-ay lakhaa-ay.

ਨਾਨਕ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਆਪੇ ਦੇਵੈ ਭਾਵੈ ਤਿਵੈ ਚਲਾਇ ॥੪॥੫॥

naanak jis bhaavai tis aapay dayvai bhaavai tivai chalaay. ||4||5||

Malhar Mehla-3

In the previous *shabad*, Guru Ji told us that only God's Name is the sweetest immortalizing elixir and is only obtained through the Guru. Therefore abandoning our ego, falsehood and cravings for worldly possessions, we should seek the shelter of the Guru, so that he may enshrine God's praise and Name in our heart and we may realize God and enjoy the bliss of His nectar in our heart. In this *shabad*, he tells us how God's Name is essential not only for human beings but also for gods. He also tells what kind of miserable fate the self-conceited persons suffer who do not follow Guru's advice. Finally he indicates how God does every thing on His own and whom does He bless with the gift of His Name.

He says: "(O' my friends, what to speak of human beings), even the gods who worship *Shiva* or those who sing for the gods are emancipated through the Name by reflecting on the Guru's word. Stilling their ego they have kept God and His eternal Name enshrined in their hearts. However only that person understands whom (He Himself) makes to understand and whom He Himself unites with Him. (Such a person) sings (God's) praise day and night through the word (of the Guru) and keeps the mind attuned to the eternal (God)."(1)

Therefore advising himself, (and indirectly all of us), Guru Ji says: "(O' my mind, meditate on (God's) Name at each and every moment. (By doing so), the gift of the Guru and the bliss (of the message of his) *shabad* would remain enshrined in you and would always give you company (even after your death)."(1-pause)

Next commenting on the conduct and fate of the self-conceited persons who do not care for Guru's advice and follow the dictates of their own minds, Guru Ji says: "(O' my friends), the hypocrisy of the self-conceited person never ends, so he or she keeps suffering in pain due to the love for other (worldly riches). By forsaking (God's) Name and getting intoxicated with the poison (of worldly pleasures, such a person)

wastes the (human) life in vain. That person doesn't get this opportunity (of human birth) again and then forever repents day and night. Such a person dies again and again to be

reborn but never understands (the right way of life) and is finally consumed in filth (of evils).”(2)

In contrast, describing the conduct and fate of the Guru's followers, he says: “(O' my friends), the Guru's followers remain imbued with the God's Name and they are emancipated by reflecting on (*Gurbani*) the Guru's word. Yes, by meditating on God's Name and keeping God's Name enshrined in their heart, they obtain salvation even while alive. Their body and mind become immaculate and even their intellect and speech becomes immaculate. (They realize that) there is but only one (supreme) Being and one God and no other (Power).”(3)

Guru Ji concludes the *shabad* by stating how God is all-powerful and how He uses His own free will in all matters. He says “(O' my friends), God does everything by Himself, and on His own He casts His merciful glance. (On whom He shows His mercy), that one's body and mind get imbued with His love through Guru's word and the mind remains attuned to His service (and worship). By becoming a Guru follower, such a person is able to comprehend the incomprehensible and mysterious (God) residing within. (But) O' Nanak, on whom (God) is pleased, on His own He blesses that person (with this understanding) and makes a person conduct himself or herself as He wishes.”(4-5)

The message of this *shabad* is that it is God alone who does and gets everything done as per His own will. It is only by His grace that we are blessed with the guidance of the true Guru and through whose grace we meditate on God's Name. Therefore we should always keep Guru's word in our mind and meditate on God's Name.

ਮਲਾਰ ਮਹਲਾ ੩ ਦੁਤੁਕੈ ॥

ਸਤਿਗੁਰ ਤੇ ਪਾਵੈ ਘਰੁ ਦਰੁ ਮਹਲੁ ਸੁ ਬਾਨੁ ॥
ਗੁਰ ਸਬਦੀ ਚੁਕੈ ਅਭਿਮਾਨੁ ॥੧॥

ਜਿਨ ਕਉ ਲਿਲਾਟਿ ਲਿਖਿਆ ਧੁਰਿ ਨਾਮੁ ॥
ਅਨਦਿਨੁ ਨਾਮੁ ਸਦਾ ਸਦਾ ਧਿਆਵਹਿ ਸਾਚੀ ਦਰਗਹ
ਪਾਵਹਿ ਮਾਨੁ ॥੧॥ ਰਹਾਉ ॥

ਮਨ ਕੀ ਬਿਧਿ ਸਤਿਗੁਰ ਤੇ ਜਾਣੈ ਅਨਦਿਨੁ ਲਾਗੈ ਸਦ ਹਰਿ
ਸਿਉ ਧਿਆਨੁ ॥

ਪੰਨਾ ੧੨੬੦

ਗੁਰ ਸਬਦਿ ਰਤੇ ਸਦਾ ਬੈਰਾਗੀ ਹਰਿ ਦਰਗਹ ਸਾਚੀ ਪਾਵਹਿ
ਮਾਨੁ ॥੨॥

ਇਹੁ ਮਨੁ ਖੋਲੈ ਹੁਕਮ ਕਾ ਬਾਧਾ ਇਕ ਖਿਨ ਮਹਿ ਦਹ
ਦਿਸ ਫਿਰਿ ਆਵੈ ॥
ਜਾਂ ਆਪੇ ਨਦਰਿ ਕਰੇ ਹਰਿ ਪ੍ਰਭੂ ਸਾਚਾ ਤਾਂ ਇਹੁ ਮਨੁ
ਗੁਰਮੁਖਿ ਤਤਕਾਲ ਵਸਿ ਆਵੈ ॥੩॥

ਇਸੁ ਮਨ ਕੀ ਬਿਧਿ ਮਨ ਹੂ ਜਾਣੈ ਬੂਝੈ ਸਬਦਿ ਵੀਚਾਰਿ ॥

ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਸਦਾ ਤੂ ਭਵ ਸਾਗਰੁ ਜਿਤੁ ਪਾਵਹਿ
ਪਾਰਿ ॥੪॥੬॥

malaar mehlā 3 dūtukay.

satgur tay paavai ghar dar mahal so thaan.
gur sabdee chookai abhimaan. ||1||

jin ka-o lilaat likhi-aa Dhur naam.
an-din naam sadā sadā Dhi-aavahi saachee
dargeh paavahi maan. ||1|| rahaa-o.

man kee biDh satgur tay jaanai an-din laagai sad
har si-o Dhi-aan.

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gur sabad ratay sadā bairaagee har dargeh
saachee paavahi maan. ||2||

ih man khaylai hukam kaa baaDhaa ik khin meh
dah dis fir aavai.
jaaⁿ aapay nadar karay har parabh saachaa taaⁿ
ih man gurmukh tatkaal vas aavai. ||3||

is man kee biDh man hoo jaanai boojhai sabad
veechaar.

naanak naam Dhi-aa-ay sadā too bhav saagar
jit paavahi paar. ||4||6||

Malhar Mehla-3 Dutukaiy

In the previous *shabad*, Guru Ji advised us that it is God alone who does and gets everything done. It is only by His grace that we are blessed with the guidance of the true Guru and through whose grace we meditate on God's Name. Therefore we should always keep Guru's word in our mind and meditate on God's Name. In this *shabad*, he tells us how fortunate and blessed are those who meditate on God's Name, why it is difficult to control our mercurial mind and how the guidance of the Guru and his *Gurbani* helps us in controlling it and recognizing the abode of God within us.

He says: "(O' my friends), it is only from the true Guru that one finds the door to the home and mansion (of God and) His sublime seat. Also it is through (*Gurbani*) the Guru's word that one's ego is dispelled."(1)

Describing the conduct of those who meditate on God's Name and the blessings obtained by them, Guru Ji says: "(O' my friends), they in whose destiny (the gift of) Name has been pre-ordained, ever and forever and day and night they meditate on God's Name and thus obtain honor in (God's) eternal court."(1-pause)

Now commenting on the benefits of following the guidance of the Guru in meditating on God's Name, he says: "(O' my friends, the person) who learns the way (to control the) mind from the true Guru that person's mind, day and night remains attuned to God. Therefore they who are imbued with the love of Guru's word always remain detached (from worldly affairs) and obtain honor in the (God's) eternal court."(2)

Next educating us about the fundamental reason why this mind of ours keeps jumping from one thought to another and when and how it becomes stable, Guru Ji says: "(O' my friends), this mind of ours keeps playing (and jumping from one thought to another because it is) bound (to worldly distractions as per God's) will. In an instant, it can roam around in ten (different) directions and come back (to the original topic. When on His own) the eternal (God) shows His grace (on somebody), then following Guru's guidance this mind immediately comes under control."(3)

In conclusion, Guru Ji says: "When by reflecting on (Guru's) word one understands (the right way of life), one finds the way to control this mind from the mind itself. Therefore, O' Nanak, always meditate on (God's) Name, (by doing which) you may cross over (the dreadful worldly ocean and obtain salvation from rounds of births and deaths)."(4-6)

The message of this *shabad* is that we should pray to God to bless us with the guidance of the Guru. By reflecting on his *Gurbani* we may learn the way to control our mind and keep it always attuned to meditation on God's Name. By doing so we would cross over the worldly ocean and by God's grace obtain to His mansion.

ਮਲਾਰ ਮਹਲਾ ੩ ॥

ਜੀਉ ਪਿੰਡੁ ਪ੍ਰਾਣ ਸਭਿ ਤਿਸ ਕੇ ਘਟਿ ਘਟਿ ਰਹਿਆ
ਸਮਾਈ ॥

ਏਕਸੁ ਬਿਨੁ ਮੈ ਅਵਰੁ ਨ ਜਾਣਾ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਈ
॥੧॥

ਮਨ ਮੇਰੇ ਨਾਮਿ ਰਹਉ ਲਿਵ ਲਾਈ ॥

malaar mehlaa 3.

jee-o pind paraan sabh tis kay ghat ghat rahi-aa
samaa-ee.

aykas bin mai avar na jaanaa satgur dee-aa
bujhaa-ee. ||1||

man mayray naam raha-o liv laa-ee.

ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ
ਧਿਆਈ ॥੧॥ ਰਹਾਉ ॥

adīsat agochar aprampar kartāa gur kai sabad
har Dhi-aa-ee. ||1|| rahaa-o.

ਮਨੁ ਤਨੁ ਭੀਜੈ ਏਕ ਲਿਵ ਲਾਗੈ ਸਹਜੇ ਰਹੇ ਸਮਾਈ ॥

man tan bheejai ayk liv laagai sehjay rahay
samaa-ee.

ਗੁਰ ਪਰਸਾਦੀ ਭ੍ਰਮੁ ਭਉ ਭਾਗੈ ਏਕ ਨਾਮਿ ਲਿਵ ਲਾਈ
॥੨॥

gur parsaaadei bharam bha-o bhaagai ayk naam
liv laa-ee. ||2||

ਗੁਰ ਬਚਨੀ ਸਚੁ ਕਾਰ ਕਮਾਵੈ ਗਤਿ ਮਤਿ ਤਬ ਹੀ ਪਾਈ ॥

gur bachnee sach kaar kamaavai gat mat tab
hee paa-ee.

ਕੋਟਿ ਮਧੇ ਕਿਸਹਿ ਬੁਝਾਏ ਤਿਨਿ ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਈ
॥੩॥

kot madhay kiseh bujhaa-ay tin raam naam liv
laa-ee. ||3||

ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਏਕੋ ਸੋਈ ਇਹ ਗੁਰਮਤਿ ਬੁਧਿ ਪਾਈ
॥

jah jah daykhaa tah ayko so-ee ih gurmat buDh
paa-ee.

ਮਨੁ ਤਨੁ ਪ੍ਰਾਨ ਧਰੀ ਤਿਸੁ ਆਗੈ ਨਾਨਕ ਆਪੁ ਗਵਾਈ
॥੪॥੨॥

man tan paraan Dharee^N tis aagai naanak aap
gavaa-ee. ||4||7||

Malhar Mehla-3

In the previous *shabad*, Guru Ji advised us that we should pray to God to bless us with the guidance of the Guru. So that by reflecting on his Gurbani we may learn the way to control our mind and keep it always attuned to meditation on God's Name. By doing so we would cross over the worldly ocean and by God's grace obtain to His mansion. In this *shabad*, he shares with us the instruction he has obtained from his Guru, how he follows it, and what kinds of blessings, he has obtained, which anybody else can obtain by acting on Guru's advice.

He says: "My true Guru has made me understand that this soul, body, and breath all belong to that (God) who is residing in each and every heart. Therefore except that one (God), I do not recognize (or worship) any other (power)." (1)

Therefore advising his mind (and us), Guru Ji says: "O' my mind, remain attuned to the love of (God's) Name. It is through the (Guru's) word that we can worship that Creator who is invisible, incomprehensible, and limitless." (1-pause)

Now describing the blessings obtained by those who remain attuned to God, he says: "(O' my friends), they whose mind remains attuned to the one (God), by Guru's grace their mind and body remain soaked with (the relish of God's Name) and they imperceptibly remain absorbed (in God's meditation). By Guru's grace their doubt and dread hastens away and they remain attuned to the Name of one (God) alone." (2)

Commenting on the importance of Guru's advice, he says: "(O' my friends), when acting on the Guru's words one does the true deed (of meditating on God's Name), only then one obtains the wisdom to obtain high (spiritual) state. Among millions, (God) gives this understanding to a rare person, and he or she remains attuned to (God's) Name." (3)

Guru Ji concludes the *shabad* by describing the bliss he is enjoying and his indebtedness to his Guru. He says: "(O' my friends), wherever I look I find that one (God pervading

there). This understanding I have obtained through Guru's instruction. (I) Nanak (feel) that shedding my self (conceit) I may surrender my body and mind before him.”(4-7)

The message of this *shabad* is that it is only when we listen to the Guru's word of advice and act accordingly that we obtain the true understanding that God is pervading everywhere and in every heart. It is through the Guru's word that we are attuned to the love and worship of that otherwise invisible and incomprehensible God and it is through Guru's grace that all our dread and doubt disappear. Therefore we should abandon our own self-conceit and devotedly listen to and act on the advice of our Guru (as contained in Guru Granth Sahib Ji).

ਮਲਾਰ ਮਹਲਾ ੩ ॥

ਮੇਰਾ ਪ੍ਰਭੂ ਸਾਚਾ ਦੂਖ ਨਿਵਾਰਨੁ ਸਬਦੇ ਪਾਇਆ ਜਾਈ ॥

ਭਗਤੀ ਰਾਤੇ ਸਦ ਬੈਰਾਗੀ ਦਰਿ ਸਾਚੈ ਪਤਿ ਪਾਈ ॥੧॥

ਮਨ ਰੇ ਮਨ ਸਿਉ ਰਹਉ ਸਮਾਈ ॥

ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮਿ ਮਨੁ ਭੀਜੈ ਹਰਿ ਸੇਤੀ ਲਿਵ ਲਾਈ ॥੧॥ ਰਹਾਉ ॥

ਮੇਰਾ ਪ੍ਰਭੂ ਅਤਿ ਅਗਮ ਅਗੋਚਰੁ ਗੁਰਮਤਿ ਦੇਇ ਬੁਝਾਈ ॥

ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਹਰਿ ਕੀਰਤਿ ਹਰਿ ਸੇਤੀ ਲਿਵ ਲਾਈ ॥੨॥

ਆਪੇ ਸਬਦੁ ਸਚੁ ਸਾਖੀ ਆਪੇ ਜਿਨ੍ਹ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ ॥

ਦੇਹੀ ਕਾਚੀ ਪਉਣੁ ਵਜਾਏ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪਾਈ ॥੩॥

ਆਪੇ ਸਾਜੇ ਸਭ ਕਾਰੈ ਲਾਏ ਸੇ ਸਚੁ ਰਹਿਆ ਸਮਾਈ ॥

ਨਾਨਕ ਨਾਮ ਬਿਨਾ ਕੋਈ ਕਿਛੁ ਨਾਹੀ ਨਾਮੇ ਦੇਇ ਵਡਾਈ ॥੪॥੮॥

malaar mehlā 3.

mayraa parabh saachaa dookh nivaaran sabday
paa-i-aa jaa-ee.

bhagtee raatay sad bairagee dar saachai pat
paa-ee. ||1||

man ray man si-o raha-o samaa-ee.

gurmukh raam naam man bheejai har saytee liv
laa-ee. ||1|| rahaa-o.

mayraa parabh at agam agochar gurmat day-ay
bujhaa-ee.

sach sanjam karnee har keerat har saytee liv
laa-ee. ||2||

aapay sabad sach saakhee aapay jin^h jotee jot
milaa-ee.

dayhee kaachee pa-uan vajaa-ay gurmukh amrit
paa-ee. ||3||

aapay saajay sabh kaarai laa-ay so sach rahi-aa
samaa-ee.

naanak naam binaa ko-ee kichh naahee naamay
day-ay vadaa-ee. ||4||8||

Malhar Mehla-3

In the previous *shabad*, Guru Ji advised us that it is through the Guru's word that we are attuned to the love and worship of that otherwise invisible and incomprehensible God and it is through Guru's grace that all our dread and doubt disappear. Therefore we should abandon our own self-conceit and devotedly listen to and act on the advice of our Guru. In this *shabad*, he reiterates that message by describing how he himself counsels his mind and what kind of divine wisdom those people obtain who following Guru's advice attune their minds to meditation on God's Name.

He says: “(O’ my friends), my eternal God is the destroyer of pains. He is obtained only (by following) the Guru's word. They who are imbued with His devotion always remain detached, they obtain honor at the eternal (God's) door.”(1)

Therefore advising his own mind (and indirectly us), he says: “O’ my mind, remain merged in (the supreme) mind. Through Guru’s instruction, they whose mind is convinced about God’s Name, remain attuned to God.”(1-pause)

Stating the conduct of a person whom God blesses with divine wisdom, Guru Ji says: “(O’ my friends), my God is extremely incomprehensible and unfathomable but through the Guru’s instruction, the one whom He blesses with divine understanding remains attuned to God and for that person God’s praise becomes true austerity and conduct.”(2)

Now describing what kind of divine understanding such persons obtain, Guru Ji says: “(O’ my friends, they who are blessed with divine wisdom through the Guru, understand that (God) Himself is the word, Himself the true instruction, and He Himself has infused His light (in us. They also understand that) this frail body of ours is being run by the air (we breathe) and through the Guru we obtain the immortalizing elixir (of God’s Name.”(3)

In conclusion, Guru Ji says: “(O’ my friends), on His own (God) creates and yokes all to their (different) tasks and that eternal (God) is pervading everywhere. O’ Nanak, without (God’s) Name nobody is anything (or has any merit), and it is only through His Name that He blesses (anybody) with honor.”(4-8)

The message of this *shabad* is that God is the eternal destroyer of pains. He is obtained only by reflecting on (*Gurbani*) the Guru’s word. Therefore only they who follow Guru’s advice and meditate on His Name obtain salvation from the worldly pains and go to God’s court with honor.

ਮਲਾਰ ਮਹਲਾ ੩ ॥

ਹਉਮੈ ਬਿਖੁ ਮਨੁ ਮੋਹਿਆ ਲਇਆ ਅਜਗਰ ਭਾਰੀ ॥
ਗਰੁਤੁ ਸਬਦੁ ਮੁਖਿ ਪਾਇਆ ਹਉਮੈ ਬਿਖੁ ਹਰਿ ਮਾਰੀ ॥੧॥

ਮਨ ਰੇ ਹਉਮੈ ਮੋਹੁ ਦੁਖੁ ਭਾਰੀ ॥
ਇਹੁ ਭਵਜਲੁ ਜਗਤੁ ਨ ਜਾਈ ਤਰਣਾ ਗੁਰਮੁਖਿ ਤਰੁ ਹਰਿ
ਤਾਰੀ ॥੧॥ ਰਹਾਉ ॥

ਤੈ ਗੁਣ ਮਾਇਆ ਮੋਹੁ ਪਸਾਰਾ ਸਭ ਵਰਤੈ ਆਕਾਰੀ ॥
ਤੁਰੀਆ ਗੁਣੁ ਸਤਸੰਗਤਿ ਪਾਈਐ ਨਦਰੀ ਪਾਰਿ ਉਤਾਰੀ
॥੨॥

ਚੰਦਨ ਗੰਧ ਸੁਗੰਧ ਹੈ ਬਹੁ ਬਾਸਨਾ ਬਹਕਾਰਿ ॥

ਪੰਨਾ ੧੨੬੧

ਹਰਿ ਜਨ ਕਰਣੀ ਊਤਮ ਹੈ ਹਰਿ ਕੀਰਤਿ ਜਗਿ ਬਿਸਥਾਰਿ
॥੩॥

ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਰਿ ਠਾਕੁਰ ਮੇਰੇ ਹਰਿ ਹਰਿ ਹਰਿ ਉਰ ਧਾਰਿ
॥
ਨਾਨਕ ਸਤਿਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਮਨਿ ਜਪਿਆ ਨਾਮੁ
ਮੁਰਾਰਿ ॥੪॥੯॥

malaar mehlāa 3.

ha-umai bikh man mohi-aa lagī-aa ajgar bhaaree.
garurh sabad mukh paa-i-aa ha-umai bikh har
maaree. ||1||

man ray ha-umai moh dukh bhaaree.
ih bhavjal jagat na jaa-ee tarṇaa gurmukh tar
har taaree. ||1|| rahaa-o.

tarai gun maa-i-aa moh pasaraa sabh varṭai
aakaaree.
turee-aa gun satsangat paa-ee-ai nadree paar
utaaree. ||2||

chandan ganDh suganDh hai baho baasnaa
behkaar.

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har jan karṇee ootam hai har keerat jag bisthaar.
||3||

kirpaa kirpaa kar thaakur mayray har har har ur
Dhaar.
naanak satgur pooraa paa-i-aa man japi-aa
naam muraar. ||4||9||

Malhar Mehla-3

In the previous *shabad*, Guru Ji told us that God is the eternal destroyer of pains. He is obtained only by reflecting on (*Gurbani*) the Guru's word. In this *shabad*, he tells us how Guru's *shabad* and God's Name are not only helpful in destroying our pains and uniting us with God, but also cure our afflictions of ego and the evil influences of *Maya*. First Guru Ji refers to the old Indian custom of reciting certain mantras in addition to or in place of medicines. It was believed that one particular mantra called *Garurr* mantra was most effective cure for a poisonous snakebite.

Using this analogy, he says: "(O' my friends, a man's mind) is lured by the poison of ego, as if it is loaded with a huge snake (of sins). But when one recites the *Garurr mantra* of Guru's word, God destroys the poison of ego."(1)

Therefore advising his mind (and ours), Guru Ji says: "O' my mind, ego and (worldly) attachment is a very severe ailment, (because of these) the dreadful (worldly) ocean cannot be crossed over. (I suggest that taking the shelter of) the Guru and by riding the boat of God's (Name, you should) swim across (the worldly ocean)."(1-pause)

Now Guru Ji tells us how to rise above the three modes of *Maya* or impulses for vice, virtue, or power, and live in a higher fourth state. He says: "(O' my friends), the expanse of the attachment for the three modes of *Maya* pervades all creatures, but the quality of *Turya* (the fourth state, which is above all such impulses) is obtained in the company of saints. One who obtains this state), by His grace, (God) ferries (that person) across (the worldly ocean)."(2)

Next using a very beautiful example, Guru Ji tells us what is so great about the true company of the saints. He says: "(O' my friends), just as the fragrance of sandal is most pleasant and it spreads (its sweet smell) all around, similarly the life of God's saints is very immaculate and they spread God's praise throughout the expanse of the world."(3)

Therefore Guru Ji concludes the *shabad* with a prayer and says: "O' my God, show Your mercy that I may keep You enshrined in my mind. Nanak says that one who has obtained the perfect Guru; has meditated on God's Name."(4-9)

The message of this *shabad* is that if we want to purify ourselves of the poison of ego and worldly attachment, and rise above the three impulses of *Maya*, then we should have to recite the great mantra of Guru's word. Following the advice of the Guru, we should meditate on God's Name, which is the destroyer of all pains and can ferry us across the dreadful worldly ocean.

ਮਲਾਰ ਮਹਲਾ ੩ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਇਹੁ ਮਨੁ ਗਿਰਹੀ ਕਿ ਇਹੁ ਮਨੁ ਉਦਾਸੀ ॥

ਕਿ ਇਹੁ ਮਨੁ ਅਵਰਨੁ ਸਦਾ ਅਵਿਨਾਸੀ ॥

ਕਿ ਇਹੁ ਮਨੁ ਚੰਚਲੁ ਕਿ ਇਹੁ ਮਨੁ ਬੈਰਾਗੀ ॥

ਇਸੁ ਮਨ ਕਉ ਮਮਤਾ ਕਿਥਹੁ ਲਾਗੀ ॥੧॥

ਪੰਡਿਤ ਇਸੁ ਮਨ ਕਾ ਕਰਹੁ ਬੀਚਾਰੁ ॥

malaar mehlaa 3 ghar 2

ik-oNkaar satgur parsaad.

ih man girhee ke ih man udaasee.

ke ih man avran sadaa avinaasee.

ke ih man chanchal ke ih man bairaaagee.

is man ka-o mamtaa kithhu laagee. ||1||

pandit is man kaa karahu beechaar.

ਅਵਰੁ ਕਿ ਬਹੁਤਾ ਪੜਹਿ ਉਠਾਵਹਿ ਭਾਰੁ ॥੧॥ ਰਹਾਉ ॥

avar ke bahutaa parheh uthaaveh bhaar. ||1||
rahaa-o.

ਮਾਇਆ ਮਮਤਾ ਕਰਤੈ ਲਾਈ ॥
ਏਹੁ ਹੁਕਮੁ ਕਰਿ ਸ੍ਰਿਸਟਿ ਉਪਾਈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਬੂਝਹੁ ਭਾਈ ॥
ਸਦਾ ਰਹਹੁ ਹਰਿ ਕੀ ਸਰਣਾਈ ॥੨॥

maa-i-aa mamtaa kartai laa-ee.
ayhu hukam kar sarisat upaa-ee.
gur parsaadee boojhu bhaa-ee.
sadaa rahhu har kee sarnaa-ee. ||2||

ਸੋ ਪੰਡਿਤੁ ਜੋ ਤਿਹਾ ਗੁਣਾ ਕੀ ਪੰਡ ਉਤਾਰੈ ॥
ਅਨਦਿਨੁ ਏਕੋ ਨਾਮੁ ਵਖਾਣੈ ॥
ਸਤਿਗੁਰ ਕੀ ਓਹੁ ਦੀਖਿਆ ਲੇਇ ॥
ਸਤਿਗੁਰ ਆਗੈ ਸੀਸੁ ਧਰੇਇ ॥
ਸਦਾ ਅਲਗੁ ਰਹੈ ਨਿਰਬਾਣੁ ॥
ਸੋ ਪੰਡਿਤੁ ਦਰਗਹ ਪਰਵਾਣੁ ॥੩॥

so pandit jo tihaaN gunaa kee pand utaara.
an-din ayko naam vakhaana.
satgur kee oh deekhi-aa lay-ay.
satgur aagai sees Dharay-ay.
sadaa alag rahai nirbaan.
so pandit dargeh parvaan. ||3||

ਸਭਨਾ ਮਹਿ ਏਕੋ ਏਕੁ ਵਖਾਣੈ ॥
ਜਾਂ ਏਕੋ ਵੇਖੈ ਤਾਂ ਏਕੋ ਜਾਣੈ ॥
ਜਾ ਕਉ ਬਖਸੇ ਮੇਲੇ ਸੋਇ ॥
ਐਬੈ ਓਥੈ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੪॥
ਕਹਤ ਨਾਨਕੁ ਕਵਨ ਬਿਧਿ ਕਰੇ ਕਿਆ ਕੋਇ ॥
ਸੋਈ ਮੁਕਤਿ ਜਾ ਕਉ ਕਿਰਪਾ ਹੋਇ ॥
ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸੋਇ ॥
ਸਾਸਤ੍ਰ ਬੇਦ ਕੀ ਫਿਰਿ ਕੂਕ ਨ ਹੋਇ ॥੫॥੧॥੧੦॥

sabhnaaN meh ayko ayk vakhaana.
jaaN ayko vaykhai taan ayko jaana.
jaa ka-o bakhsay maylay so-ay.
aithai othai sadaa sukh ho-ay. ||4||
khat naanak kavan biDh karay ki-aa ko-ay.
so-ee mukat jaa ka-o kirpaa ho-ay.
an-din har gun gaavai so-ay.
saastar bayd kee fir kook na ho-ay. ||5||1||10||

Malhar Mehla-3 Ghar-2

It is believed that Guru Amar Das Ji uttered this *shabad*, while conversing with a *pundit* called *Baaini* who was very proud of his knowledge of *Vedas* and *Shastras* and used to go around trying to impress people with his scholarship. Guru Ji asked him to explain the underlying reason for the varying nature of the mind itself. When he couldn't provide any satisfactory answer Guru Ji told him why this mind is helpless and how to bring it under control.

Guru Ji says: “(O’ *pundit*, before discussing other complicated matters, first find out what the true nature of the human mind) is. Is this mind (like a) householder (who remains engrossed in family affairs, or) (like) a detached (person free from worldly affairs)? Does this mind remain above caste or color and is it always imperishable? From where did this mind get afflicted with the sense of mineness?”(1)

So advising that *pundit* (and others) to reflect on the nature of the human mind instead of other complicated topics in scriptures, Guru Ji says: “O’ *pundit*, reflect on (the nature of) this mind. Why do you unnecessarily burden yourself with other unnecessary studies?”(1-pause)

It appears that the *pundit* could not give any satisfactory answer to these questions. So Guru Ji provided the answer for the benefit of that *pundit*, and now shares with all of us. He says: “(O’ *pundit*), it is the Creator who has appended (human mind) with the worldly

attachment. After issuing this command, He has created the universe. O' brothers, through Guru's grace, understand this thing, and always remain under God's shelter."(2)

Next advising him about the rightful conduct and traits of a true pundit or a spiritual scholar, Guru Ji says: "(O' my friend, that person) alone is a true pundit who casts off the load of three impulses (for vice, virtue, and power) and day and night discourses on the one (God's) Name alone. (Such a pundit) obtains instruction from the true Guru (and renouncing self-conceit so faithfully acts as per Guru's advice, as if he or she has) surrendered his or her head before the true Guru, and always remains aloof and detached (from worldly desires). Such a pundit is approved in God's court."(3)

Elaborating on the qualities of a true *pundit*, Guru Ji says: "(A true pundit), preaches that only one (God) resides in all. (When such a pundit) sees only one (God residing in all) then he or she realizes that one (God). Whoever (God) blesses, He unites that person with Himself. There is always peace (for him or her) both (in this world) and (in the next)."(4)

Guru Ji concludes this *shabad* by indirectly advising us not to be proud of our own wisdom or knowledge of scriptures for our salvation. He says: "(O' pundit), Nanak says that no one can use any of one's own methods (to be free from worldly bonds). That one alone obtains salvation upon whom is the grace (of God, that person) alone sings God's praises day and night, and doesn't (go around) loudly preaching (about the theories of) *Vedas* and *Shastras*."(5-1-10)

The message of this *shabad* is that it is God Himself, who has appended our mind with ego and worldly attachment. The only way to bring this mind under control is to seek the shelter of the Guru and following his instruction, sing praises of God at all times. Only then would we be considered true pundits (or wise and learned persons) and obtain peace (in this and the next world).

ਮਲਾਰ ਮਹਲਾ ੩ ॥

ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਜੋਨਿ ਮਨਮੁਖ ਭਰਮਾਈ ॥
ਜਮਕਾਲੁ ਮਾਰੇ ਨਿਤ ਪਤਿ ਗਵਾਈ ॥
ਸਤਿਗੁਰ ਸੇਵਾ ਜਮ ਕੀ ਕਾਣਿ ਚੁਕਾਈ ॥
ਹਰਿ ਪ੍ਰਭੁ ਮਿਲਿਆ ਮਹਲੁ ਘਰੁ ਪਾਈ ॥੧॥

ਪ੍ਰਾਣੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇ ॥
ਜਨਮੁ ਪਦਾਰਥੁ ਦੁਬਿਧਾ ਖੋਇਆ ਕਉਡੀ ਬਦਲੈ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥

ਕਰਿ ਕਿਰਪਾ ਗੁਰਮੁਖਿ ਲਗੈ ਪਿਆਰੁ ॥
ਅੰਤਰਿ ਭਗਤਿ ਹਰਿ ਹਰਿ ਉਰਿ ਧਾਰੁ ॥
ਭਵਜਲੁ ਸਬਦਿ ਲੰਘਾਵਣਹਾਰੁ ॥
ਦਰਿ ਸਾਚੈ ਦਿਸੈ ਸਚਿਆਰੁ ॥੨॥

ਬਹੁ ਕਰਮ ਕਰੇ ਸਤਿਗੁਰੁ ਨਹੀ ਪਾਇਆ ॥
ਬਿਨੁ ਗੁਰ ਭਰਮਿ ਭੂਲੇ ਬਹੁ ਮਾਇਆ ॥
ਹਉਮੈ ਮਮਤਾ ਬਹੁ ਮੋਹੁ ਵਧਾਇਆ ॥
ਦੂਜੈ ਭਾਇ ਮਨਮੁਖਿ ਦੁਖੁ ਪਾਇਆ ॥੩॥

malaar mehlāa 3.

bharam bharam jon manmukh bharmaa-ee.
jamkaal maaray nit pat gavaa-ee.
satgur sayvaa jam kee kaan chukaa-ee.
har parabh mili-aa mahal ghar paa-ee. ||1||

paraanee gurmukh naam Dhi-aa-ay.
janam padaarath dubiDhaa kho-i-aa ka-udee
badlai jaa-ay. ||1|| rahaa-o.

kar kirpaa gurmukh lagai pi-aar.
antar bhagat har har ur Dhaar.
bhavjal sabad langhaavanhhaar.
dar saachai disai sachiaar. ||2||

baho karam karay satgur nahee paa-i-aa.
bin gur bharam bhoolay baho maa-i-aa.
ha-umai mamtaa baho moh vaDhaa-i-aa.
doojai bhaa-ay manmukh dukh paa-i-aa. ||3||

ਆਪੇ ਕਰਤਾ ਅਗਮ ਅਥਾਹਾ ॥
ਗੁਰ ਸਬਦੀ ਜਪੀਐ ਸਚੁ ਲਾਹਾ ॥
ਹਾਜਰੁ ਹਜੂਰਿ ਹਰਿ ਵੇਪਰਵਾਹਾ ॥

aapay kartaa agam athaahaa.
gur sabddee japee-ai sach laahaa.
haajar hajoor har vayparvaahaa.

ਪੰਨਾ ੧੨੬੨

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮਿ ਸਮਾਹਾ ॥੪॥੨॥੧੧॥

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naanak gurmukh naam samaahaa. ||4||2||11||

Malhar Mehla-3

In the previous *shabad*, Guru Ji advised us that the only way to bring this mind under control is to seek the shelter of the Guru and following his instruction sing praises of God at all times. In this *shabad*, he compares and contrasts the state and fate of the self-conceited persons who only follow the dictates of their minds with that of Guru following persons.

Guru Ji says: “(O’ my friends), the person who only follows the dictates of mind wanders in existences. (Every day such a person suffers in such pain and shame, as if) the demon of death beats and disgraces that person daily. (But by obeying and) thus serving the true Guru (a Guru’s follower) ends his or her dependence on (the mercy of) the demon of death. Such a person meets God and obtains a place in His mansion (becomes one with God).”(1)

Guru Ji says: “(O’ mortal), under Guru’s guidance, meditate on God’s Name. The (one) who has wasted the commodity of human birth in duality (or worldly love, that one’s) invaluable life goes to waste in exchange for a trifle.”(1-pause)

Describing what happens when God shows His mercy on anyone, Guru Ji says: “(O’ my friends), when God shows His mercy, through Guru’s grace, one is imbued with the love of God. (Such a person), enshrines the worship of God in the heart. Though (Guru’s) word, God ferries that person across the dreadful (worldly) ocean. (Such a person) is (adjudged) true in the court of eternal (God).”(2)

Commenting on the state of those who instead of following Guru’s advice keep practicing ritualistic worship such as observing fasts or going to pilgrimages, Guru Ji says: “(O’ my friends, just) by doing many (ritualistic) deeds, no one has (ever) obtained (the guidance of) the true Guru, and without (the guidance of) the Guru (a person) remains lost in many illusions of worldly wealth. Such a person keeps multiplying ego and too much attachment for (worldly riches and relations. Therefore) because of love (of things) other than God, the self-conceited person suffers in pain.”(3)

Summarizing his advice, Guru Ji says: “(O’ my friends), the incomprehensible and unfathomable Creator is all by Himself. To obtain true profit (of our human birth, we should) meditate on Him through (*Gurbani*) the word of the true Guru. That carefree God is present everywhere and right in front of us. O’ Nanak, it is only by meditating on (God’s) Name through the Guru that one can merge in Him.”(4-2-11)

The message of this *shabad* is that if we want to end our painful rounds of birth and death and be received with honor in God’s court then instead of practicing ritualistic deeds we should follow Guru’s advice and day and night sing God’s praises so that He becomes enshrined in our heart and we become one with Him.

ਮਲਾਰ ਮਹਲਾ ੩ ॥

ਜੀਵਤ ਮੁਕਤ ਗੁਰਮਤੀ ਲਾਗੇ ॥
 ਹਰਿ ਕੀ ਭਗਤਿ ਅਨਦਿਨੁ ਸਦ ਜਾਗੇ ॥
 ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਆਪੁ ਗਵਾਇ ॥
 ਹਉ ਤਿਨ ਜਨ ਕੇ ਸਦ ਲਾਗਉ ਪਾਇ ॥੧॥

ਹਉ ਜੀਵਾਂ ਸਦਾ ਹਰਿ ਕੇ ਗੁਣ ਗਾਈ ॥
 ਗੁਰ ਕਾ ਸਬਦੁ ਮਹਾ ਰਸੁ ਮੀਨਾ ਹਰਿ ਕੈ ਨਾਮਿ
 ਮੁਕਤਿ ਗਤਿ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

ਮਾਇਆ ਮੋਹੁ ਅਗਿਆਨੁ ਗੁਬਾਰੁ ॥
 ਮਨਮੁਖ ਮੋਹੇ ਮੁਗਧ ਗਵਾਰ ॥
 ਅਨਦਿਨੁ ਧੰਧਾ ਕਰਤ ਵਿਹਾਇ ॥
 ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਮਿਲੈ ਸਜਾਇ ॥੨॥

ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਈ ॥
 ਕੂੜੈ ਲਾਲਚਿ ਨਾ ਲਪਟਾਈ ॥
 ਜੋ ਕਿਛੁ ਹੋਵੈ ਸਹਜਿ ਸੁਭਾਇ ॥
 ਹਰਿ ਰਸੁ ਪੀਵੈ ਰਸਨ ਰਸਾਇ ॥੩॥

ਕੋਟਿ ਮਧੇ ਕਿਸਹਿ ਬੁਝਾਈ ॥
 ਆਪੇ ਬਖਸੇ ਦੇ ਵਡਿਆਈ ॥
 ਜੋ ਧੁਰਿ ਮਿਲਿਆ ਸੁ ਵਿਛੁੜਿ ਨ ਜਾਈ ॥
 ਨਾਨਕ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਈ ॥੪॥੩॥੧੨॥

malaar mehlāa 3.

jeevat mukat gurmatēe laagay.
 har kee bhagat an-din sad jaagay.
 satgur sayveh aap gavāa-ay.
 ha-o tin jan kay sad laagā-o paa-ay. ||1||

ha-o jeevāaⁿ sadāa har kay gun gaa-ee.
 gur kaa sabad mahaa ras meethāa har kai naam
 mukat gat paa-ee. ||1|| rahaa-o.

maa-i-aa moh agi-aan gubaar.
 manmukh mohay mugaDh gavaar.
 an-din DhanDhaa karat vihaa-ay.
 mar mar jameh milai sajaa-ay. ||2||

gurmukh raam naam liv laa-ee.
 koorhai laalach naa laptāa-ee.
 jo kichh hovai sahj subhāa-ay.
 har ras peevai rasan rasaa-ay. ||3||

kot maDhay kiseh bujhāa-ee.
 aapay bakh say day vadi-aa-ee.
 jo Dhur mili-aa so vichhurh na jaa-ee.
 naanak har har naam samaa-ee. ||4||3||12||

Malhar Mehla-3

In the previous *shabad*, Guru Ji told us that if we want to end our rounds of birth and death and be received with honor in God's court, then instead of practicing ritualistic deeds, we should follow Guru's advice, and day and night sing God's praises so that He becomes enshrined in our heart and we become one with Him. In this *shabad*, he goes a step further and tells us what kinds of blessings those persons obtain, who live their life in accordance with Guru's instruction. He also tells what punishment self-conceited people suffer who remain lost in worldly attachments.

Guru Ji says: "(O' my friends), they who are attached to the Guru's instructions (and live their life accordingly), become emancipated even while alive. While attuned to God's devotion day and night, they always remain awake (and aware of the onslaughts of worldly allurements). Shedding their self (conceit), they serve the true Guru (by obediently following his advice. I so highly respect those devotees that) I always touch their feet."(1)

Now Guru Ji tells us what he does and what he has obtained. He says: "(O' my friends), I keep singing God's praises. Very sweet is the word of the Guru. By meditating on God's Name (through Guru's word), I have obtained salvation (from all evil tendencies, and have obtained a high spiritual) state."(1-pause)

But regarding the state and fate of the self-conceited persons, Guru Ji says: "(O' my friends), there is darkness of ignorance in the attachment for *Maya* (or worldly riches

and relatives). But the blind, foolish, self-conceited persons are lured (by this *Maya*). They spend their (entire life) doing worldly deeds day and night. Therefore they die again and again to be re-born. This is the punishment they receive (because of their foolish deeds).”(2)

However regarding the life conduct of Guru's followers and blessings they enjoy, he says: “A Guru follower attunes his or her consciousness to (meditation) on God's Name. Such a person is not lured by the false greed (for worldly possessions). Whatever happens, that person accepts it as happening naturally (as per God's will. So instead of losing his or her balance in pain or pleasure, that person) keeps enjoying the relish of God's (Name) with gusto.”(3)

In conclusion, Guru Ji says: “Among millions, it is only a very rare person, whom (God) gives this understanding. On His own, He bestows (this gift) and blesses one with honor. O' Nanak, one who is united with (God) from the very beginning doesn't get separated (from Him) and always remains immersed in (meditating) on God's Name.”(4-3-12)

The message of this *shabad* is that if we want to avoid continuous pains of birth and death, then following Guru's advice we should remain alert to false worldly allurements, accept both pain and pleasure cheerfully, and meditate on God's Name at all times. By doing so we would obtain a state of salvation even while alive and ultimately become one with God.

ਮਲਾਰ ਮਹਲਾ ੩ ॥

ਰਸਨਾ ਨਾਮੁ ਸਭੁ ਕੋਈ ਕਹੈ ॥
ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਾ ਨਾਮੁ ਲਹੈ ॥
ਬੰਧਨ ਤੋਤੇ ਮੁਕਤਿ ਘਰਿ ਰਹੈ ॥
ਗੁਰ ਸਬਦੀ ਅਸਥਿਰੁ ਘਰਿ ਬਹੈ ॥੧॥
ਮੇਰੇ ਮਨ ਕਾਹੇ ਰੋਸੁ ਕਰੀਜੈ ॥
ਲਾਹਾ ਕਲਜੁਗਿ ਰਾਮ ਨਾਮੁ ਹੈ ਗੁਰਮਤਿ ਅਨਦਿਨੁ
ਹਿਰਦੈ ਰਵੀਜੈ ॥੧॥ ਰਹਾਉ ॥

ਬਾਬੀਹਾ ਖਿਨੁ ਖਿਨੁ ਬਿਲਲਾਇ ॥
ਬਿਨੁ ਪਿਰ ਦੇਖੇ ਨੀਦ ਨ ਪਾਇ ॥
ਇਹੁ ਵੇਛੋੜਾ ਸਹਿਆ ਨ ਜਾਇ ॥
ਸਤਿਗੁਰੁ ਮਿਲੈ ਤਾਂ ਮਿਲੈ ਸੁਭਾਇ ॥੨॥

ਨਾਮਹੀਨੁ ਬਿਨਸੈ ਦੁਖੁ ਪਾਇ ॥
ਤ੍ਰਿਸਨਾ ਜਲਿਆ ਭੂਖ ਨ ਜਾਇ ॥
ਵਿਣੁ ਭਾਗਾ ਨਾਮੁ ਨ ਪਾਇਆ ਜਾਇ ॥
ਬਹੁ ਬਿਧਿ ਥਾਕਾ ਕਰਮ ਕਮਾਇ ॥੩॥

ਤ੍ਰੈ ਗੁਣ ਬਾਣੀ ਬੇਦ ਬੀਚਾਰੁ ॥
ਬਿਖਿਆ ਮੋਲੁ ਬਿਖਿਆ ਵਾਪਾਰੁ ॥
ਮਰਿ ਜਨਮਹਿ ਫਿਰਿ ਹੋਹਿ ਖੁਆਰੁ ॥
ਗੁਰਮੁਖਿ ਤੁਰੀਆ ਗੁਣੁ ਉਚਿ ਧਾਰੁ ॥੪॥

ਗੁਰੁ ਮਾਨੈ ਮਾਨੈ ਸਭੁ ਕੋਇ ॥

malaar mehlāa 3.

rasnaa naam sabh ko-ee kahai.
satgur sayvay taa naam lahai.
bandhan torhay mukat ghar rahai.
gur sabdee asthir ghar bahai. ||1||
mayray man kaahay ros kareejai.
laahaa kaljug raam naam hai gurmat an-din hirdai
raveejai. ||1|| rahaa-o.

baabeehaa khin khin billaa-ay.
bin pir daykhai neeⁿd na paa-ay.
ih vaychorhaa sahi-aa na jaa-ay.
satgur milai taaⁿ milai subhaa-ay. ||2||

naamheen binsai dukh paa-ay.
tarisnaa jali-aa bhookh na jaa-ay.
vin bhaagaa naam na paa-i-aa jaa-ay.
baho biDh thaakaa karam kamaa-ay. ||3||

tarai gun bagee bayd beechaar.
bikhi-aa mail bikhi-aa vaapaar.
mar janmeh fir hohi khu-aar.
gurmukh turee-aa gun ur Dhaar. ||4||

gur maanai maanai sabh ko-ay.

ਗੁਰ ਬਚਨੀ ਮਨੁ ਸੀਤਲੁ ਹੋਇ ॥
 ਚਹੁ ਜੁਗਿ ਸੋਭਾ ਨਿਰਮਲ ਜਨੁ ਸੋਇ ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਕੋਇ
 ॥੫॥੪॥੧੩॥੯॥੧੩॥੨੨॥

gur bachnee man seetāl ho-ay.
 chahu jug sobhāa nirmal jan so-ay.
 naanak gurmukh virāa ko-ay. ||5||4||13||9||13||22||

Malhar Mehla-3

In many previous *shabads*, Guru Ji advised us that if we want to enjoy a state of eternal peace and salvation from the repeated pains of births and deaths, then we should meditate on God's Name under Guru's instruction. Naturally the question arises: why can we not obtain peace and salvation by other means such as following the guidance provided in holy books like *Vedas* and *Puranas*? Also one may ask why is it necessary to obtain Guru's guidance to repeat God's Name? Why can we not do it on our own? In this *shabad*, Guru Ji provides answers to all such questions.

He says: "(O' my friends, ordinarily) everybody utters God's Name (from his or her tongue). But it is only when one serves the true Guru (by following his guidance that) one obtains (the true meaning and method of meditating on) the Name. (Then, one) breaks the bonds (of worldly involvements) and lives in a state of emancipation (from worldly bonds. Following *Gurbani*), the Guru's word (one's mind comes under control) and remains in a state of stability." (1)

Therefore advising us not to complain when things don't go our way and our worldly desires are not fulfilled, Guru Ji says: "(O' my mind), why do you protest (against God's will? Remember that in the present age called) *Kal Yug*, (the true) profit lies (not in amassing worldly wealth but in obtaining the wealth of) God's Name. Therefore following Guru's instruction, we should day and night meditate on it in our heart." (1-pause)

Now telling us how important it is for our soul to unite with (God) the Prime soul, and how the true Guru can easily arrange this union, Guru Ji says: "(O' my friends, just as without the rain), the pied cuckoo wails in pain every moment. (Similarly the soul bride) cannot sleep without seeing her spouse (God, because) she cannot bear this separation. (However), if one meets the true Guru (and follows his guidance) then one is effortlessly united (with God)." (2)

Now commenting on the state of a person who doesn't care for the Name, and keeps doing ritualistic deeds, he says: "(O' my friends), the one without the Name perishes, suffering in pain. Being burnt by the fire (of worldly desires, that person's) hunger (for worldly possessions) doesn't go away. Also God's Name (which could satiate such hunger) cannot be obtained without good fortune. (Therefore such a person) is exhausted practicing ritualistic deeds." (3)

Next explaining why even reflection on such holy books as *Vedas* and *Shastras* is of no use, Guru Ji says: "(O' my friends, the pundits who keep) reflecting on the words written in *Vedas*, which keep them involved in the three modes of *Maya* (alone), their mind remains soiled with the dirt of (evil poisonous) worldly wealth and worldly business alone. (Therefore such persons) keep dying to be reborn and then get ruined. But a Guru's follower enshrines the qualities of *Turya* (a state of peace and poise unaffected by any of the three modes of *Maya*) in the heart." (4)

In conclusion, Guru Ji says: “(O’ my friends), one who believes in the Guru, everybody (respects and) believes that one. (Because by listening to) Guru’s words, one’s mind becomes cool and calm and such an immaculate person is acclaimed (forever) in all the four ages. However O’ Nanak, rare is such a (pious) Guru’s follower.”(5-4-13-9-13-22)

The message of this *shabad* is that if we want to enjoy an everlasting state of love and respect and want to avoid any more pains of birth and death then instead of practicing any rituals we should simply follow Guru’s advice. Because only by following the Guru can we obtain the gift of Name and a state of blissful union with God.

Detail of shabads: M: 1=9, M: 3=13, Total=22

ਰਾਗੁ ਮਲਾਰ ਮਹਲਾ ੪ ਘਰੁ ੧ ਚਉਪਦੈ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅਨਦਿਨੁ ਹਰਿ ਹਰਿ ਧਿਆਇਓ ਹਿਰਦੈ ਮਤਿ ਗੁਰਮਤਿ
ਦੂਖ ਵਿਸਾਰੀ ॥

ਸਭ ਆਸਾ ਮਨਸਾ ਬੰਧਨ ਤੂਟੇ ਹਰਿ ਹਰਿ ਪ੍ਰਭਿ ਕਿਰਪਾ
ਧਾਰੀ ॥੧॥

ਨੈਨੀ ਹਰਿ ਹਰਿ ਲਾਗੀ ਤਾਰੀ ॥

ਸਤਿਗੁਰੁ ਦੇਖਿ ਮੇਰਾ ਮਨੁ ਬਿਗਸਿਓ ਜਨੁ ਹਰਿ ਭੇਟਿਓ
ਬਨਵਾਰੀ ॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੧੨੬੩

ਜਿਨਿ ਐਸਾ ਨਾਮੁ ਵਿਸਾਰਿਆ ਮੇਰਾ ਹਰਿ ਹਰਿ ਤਿਸ ਕੈ
ਕੁਲਿ ਲਾਗੀ ਗਾਰੀ ॥

ਹਰਿ ਤਿਸ ਕੈ ਕੁਲਿ ਪਰਸੂਤਿ ਨ ਕਰੀਅਹੁ ਤਿਸੁ ਬਿਧਵਾ
ਕਰਿ ਮਹਤਾਰੀ ॥੨॥

ਹਰਿ ਹਰਿ ਆਨਿ ਮਿਲਾਵਹੁ ਗੁਰੁ ਸਾਧੂ ਜਿਸੁ ਅਹਿਨਿਸਿ
ਹਰਿ ਉਰਿ ਧਾਰੀ ॥

ਗੁਰਿ ਭੀਠੈ ਗੁਰ ਕਾ ਸਿਖੁ ਬਿਗਸੈ ਜਿਉ ਬਾਰਿਕੁ ਦੇਖਿ
ਮਹਤਾਰੀ ॥੩॥

ਧਨ ਪਿਰ ਕਾ ਇਕ ਹੀ ਸੰਗਿ ਵਾਸਾ ਵਿਚਿ ਹਉਮੈ ਭੀਤਿ
ਕਰਾਰੀ ॥

ਗੁਰਿ ਪੂਰੈ ਹਉਮੈ ਭੀਤਿ ਤੋਰੀ ਜਨ ਨਾਨਕ ਮਿਲੇ ਬਨਵਾਰੀ
॥੪॥੧॥

raag malaar mehlāa 4 ghar 1 cha-upday

ik-oṁkaar satgur pargaad.

an-din har har Dhi-aa-i-o hirdai mat gurmat
dookh visaaree.

sabh aasaa mansaa banDhan tootay har har
parabh kirpaa Dhaaree. ||1||

nainee har har laagee taaree.

satgur daykh mayraa man bigsi-o jan har
bhaiy-i-o banvaaree. ||1|| rahaa-o.

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jin aisaa naam visaari-aa mayraa har har tis kai
kul laagee gaaree.

har tis kai kul parsoot na karee-ahu tis biDhvaa
kar mehtaaree. ||2||

har har aan milaavhu gur saaDhoo jis ahinis har
ur Dhaaree.

gur deethai gur kaa sikh bigsai ji-o baarik daykh
mehtaaree. ||3||

Dhan pir kaa ik hee sang vaasaa vich ha-umai
bheet karaaree.

gur poorai ha-umai bheet toree jan naanak milay
banvaaree. ||4||1||

Rag Malhar Mehla-4

Ghar-1 Chaupadaai

In the previous *shabad*, Guru Ji advised us that if we want to enjoy an everlasting state of love and respect and want to avoid any more pains of birth and death, then instead of practicing any rituals we should simply follow Guru’s advice. Only by following the Guru can we obtain the gift of Name and obtain a state of blissful union with God. In this *shabad*, he shares with us his own experience and tells us what kind of bliss one enjoys by following Guru’s instruction. He also tells us how much disgrace those people bring to their entire family who do not meditate on God’s Name.

He says: “(O’ my friends, following) Guru’s instruction, one who has meditated on God’s Name day and night, has forsaken all sorrows. God has shown mercy, and all (that person’s) bonds of hopes and desires have been snapped.”(1)

Describing his present state of mind, he says: “(O’ my friends), my eyes now remain fixed in gaze upon God. Seeing the true Guru my mind has blossomed in delight, (because this) devotee has met the Gardner of this universe.”(1-pause)

Stating how undesirable it is to forsake God’s Name, Guru Ji says: “One who has forsaken the Name of such a God of mine, that one’s lineage has been cursed. (O’ God), don’t let any woman become pregnant in such a person’s lineage and make that person’s mother a widow (so that she may not be able to give birth to any more faithless persons).”(2)

Coming back to the loving thoughts of his own mind for his Guru and God, Guru Ji prays: “O’ God, please unite me with that saint Guru, who has enshrined God in his heart, day and night. Just as seeing her child, the mother blossoms in delight, similarly the Guru’s disciple is thrilled upon seeing the Guru.”(3)

Guru Ji concludes the *shabad* by explaining what the obstacle is in the way of the union between humans and God and how this obstacle can be removed. Using a beautiful analogy, he says: “(O’ my friends), both the (human) bride and Groom (God) reside in the same place. But between them is a strong wall of ego. O’ Nanak, whose wall of ego the perfect Guru has demolished, those devotees have met (God) the Gardner of universe. (In other words, even though God resides within us, yet because of our ego we cannot recognize Him. When the perfect Guru helps us to erase that self-conceit, we easily see Him pervading every where).”(4-1)

The message of this *shabad* is that following the guidance of the Guru (as given in *Gurbani* in *Guru Granth Sahib*); we should meditate on God’s Name day and night. Then getting rid of our ego and all our pain and suffering, we would enjoy the bliss-giving sight of God our Groom, who is residing within and all around us.

ਮਲਾਰ ਮਹਲਾ ੪ ॥

ਗੰਗਾ ਜਮੁਨਾ ਗੋਦਾਵਰੀ ਸਰਸੁਤੀ ਤੇ ਕਰਹਿ ਉਦਮੁ ਧੂਰਿ
ਸਾਧੂ ਕੀ ਤਾਈ ॥

ਕਿਲਵਿਖ ਮੈਲੁ ਭਰੇ ਪਰੇ ਹਮਰੈ ਵਿਚਿ ਹਮਰੀ ਮੈਲੁ ਸਾਧੂ
ਕੀ ਧੂਰਿ ਗਵਾਈ ॥੧॥

ਤੀਰਥਿ ਅਠਸਠਿ ਮਜਨੁ ਨਾਈ ॥

ਸਤਸੰਗਤਿ ਕੀ ਧੂਰਿ ਪਰੀ ਉਡਿ ਨੇਤ੍ਰੀ ਸਭ ਦੁਰਮਤਿ
ਮੈਲੁ ਗਵਾਈ ॥੧॥ ਰਹਾਉ ॥

ਜਾਹਰਨਵੀ ਤਪੈ ਭਾਗੀਰਥਿ ਆਣੀ ਕੇਦਾਰੁ ਥਾਪਿਓ
ਮਹਸਾਈ ॥

ਕਾਂਸੀ ਕ੍ਰਿਸਨੁ ਚਰਾਵਤੁ ਗਾਊ ਮਿਲਿ ਹਰਿ ਜਨ ਸੋਭਾ
ਪਾਈ ॥੨॥

ਜਿਤਨੇ ਤੀਰਥ ਦੇਵੀ ਥਾਪੇ ਸਭਿ ਤਿਤਨੇ ਲੋਚਹਿ ਧੂਰਿ
ਸਾਧੂ ਕੀ ਤਾਈ ॥

ਹਰਿ ਕਾ ਸੰਤੁ ਮਿਲੈ ਗੁਰ ਸਾਧੂ ਲੈ ਤਿਸ ਕੀ ਧੂਰਿ ਮੁਖਿ
ਲਾਈ ॥੩॥

malaar mehlā 4.

gangaa jamunaa godaavree sarsutee tay karahi
udam Dhoor saaDhoo kee taa-ee.

kilvikh mail bharay paray hamrai vich hamree mail
saaDhoo kee Dhoor gavaa-ee. ||1||

tirath athsath majan naa-ee.

satsangat kee Dhoor paree ud naytree sabh
durmaṭ mail gavaa-ee. ||1|| rahaa-o.

jaaharnavee tapai bhaageerath aanee kaydaar
thaapi-o mehsaa-ee.

kaaⁿsee krisan charaavat gaa-oo mil har jan
sobhaa paa-ee. ||2||

jitnay tirath dayvee thaapay sabh titnay locheh
Dhoor saaDhoo kee taa-ee.

har kaa sant milai gur saaDhoo lai tis kee Dhoor
mukh laa-ee. ||3||

ਜਿਤਨੀ ਸ੍ਰਿਸਟਿ ਤੁਮਰੀ ਮੇਰੇ ਸੁਆਮੀ ਸਭ ਤਿਤਨੀ ਲੋਚੈ
 ਧੂਰਿ ਸਾਧੂ ਕੀ ਤਾਈ ॥
 ਨਾਨਕ ਲਿਲਾਟਿ ਹੋਵੈ ਜਿਸੁ ਲਿਖਿਆ ਤਿਸੁ ਸਾਧੂ ਧੂਰਿ
 ਦੇ ਹਰਿ ਪਾਰਿ ਲੰਘਾਈ ॥੪੨॥

jitnee sarisat tumree mayray su-aamee sabh titnee
 lochai Dhoor saaDhoo kee taa-ee.
 naanak lilaat hovai jis likhi-aa tis saaDhoo Dhoor
 day har paar langhaa-ee. ||4||2||

Malhar Mehla-4

In the previous so many *shabads*, Guru Ji has advised that if we want to purify ourselves spiritually then we need not go and bathe in any holy rivers or pilgrimage places, but we should (so humbly listen and act on the advice) of the saints or devotees of God, as if we are bathing in the dust of their feet. In this *shabad*, he goes a step further and says that even the most sacred Hindu rivers and holy places seek the dust of the feet of God's devotees. These are considered holy or pure because of their association with some great saint (s) or devotee (s) of God.

He says: “(O’ my friends, holy rivers like) *Ganges*, *Yamuna*, *Godavari*, *Suraswati* make the effort (of flowing thousands of miles) to obtain the dust of the feet of the saints. (They seem to be saying: “People) filled with sins take dips in us (and thus make us polluted) and the dust (or the touch of) the saint’s feet removes our filth.”(1)

Therefore, Guru Ji says: “(O’ my friends, to listen and thus) bathe at the pilgrimage place (of the saint Guru) is to bathe at the sixty-eight (most) holy places. (When we so attentively listen to the immaculate words of the saints, as if) the dust of the feet of the congregation of saints falls in our eyes, it dispels all our evil intellect.”(1-pause)

As per Hindu mythology it is believed that it was sage *Bhagirath* who by virtue of his penance impressed God to send down river *Ganges* from heaven. Similarly *Kedaar* mountain is considered very sacred because it is believed that god *Shiva* himself prayed there, and god *Krishna* is believed to have grazed cows in *Kanshi*. Therefore, alluding to the basic reason of certain places being considered sacred, Guru Ji says: “(O’ my friends, river) *Ganges* was brought down (from heavens by the devotee) *Bhagirath*, *Kedaar* was established by *Shiva*, and at *Kanshi*, *Krishna* grazed cows.

(All of these) places have obtained glory by associating with (some) devotees of God.”(2)

Therefore, Guru Ji says: “(O’ my friends), as many are the pilgrimage places, which the gods established, they all crave for the dust of the saints. (Therefore whenever), they meet a God’s saint or Guru, they (most respectfully bow to him or her as if they are) applying the dust of his feet on their faces.”(3)

In closing, Guru Ji says: “However vast is Your universe, O’ my Master; it all craves for the dust of the feet (the immaculate advice) of the saint (Guru). But O’ Nanak, only in whose destiny it is so written, God ferries that person across (the dreadful worldly ocean, by) blessing him or her with the dust of saint’s feet (the Guru’s guidance).”(4-2)

The message of this *shabad* is that it is because of some association with the saints of God that certain places are considered holy and people go to bathe there. But instead of bathing at these places, we should bathe at the feet of the saints by listening to and acting on the advice of many divine saints (as contained in *Guru Granth Sahib*).

ਮਲਾਰ ਮਹਲਾ ੪ ॥

ਤਿਸੁ ਜਨ ਕਉ ਹਰਿ ਮੀਨ ਲਗਾਨਾ ਜਿਸੁ ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ
ਕਰੈ ॥
ਤਿਸ ਕੀ ਭੂਖ ਦੂਖ ਸਭਿ ਉਤਰੈ ਜੋ ਹਰਿ ਗੁਣ ਹਰਿ ਉਚਰੈ
॥੧॥

ਜਪਿ ਮਨ ਹਰਿ ਹਰਿ ਹਰਿ ਨਿਸਤਰੈ ॥
ਗੁਰ ਕੇ ਬਚਨ ਕਰਨ ਸੁਨਿ ਧਿਆਵੈ ਭਵ ਸਾਗਰੁ ਪਾਰਿ ਪਰੈ
॥੧॥ ਰਹਾਉ ॥

ਤਿਸੁ ਜਨ ਕੇ ਹਮ ਹਾਟਿ ਬਿਹਾਝੇ ਜਿਸੁ ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ
ਕਰੈ ॥
ਹਰਿ ਜਨ ਕਉ ਮਿਲਿਆਂ ਸੁਖੁ ਪਾਈਐ ਸਭ ਦੁਰਮਤਿ ਮੇਲੁ
ਹਰੈ ॥੨॥

ਹਰਿ ਜਨ ਕਉ ਹਰਿ ਭੂਖ ਲਗਾਨੀ ਜਨੁ ਤ੍ਰਿਪਤੈ ਜਾ ਹਰਿ
ਗੁਨ ਬਿਚਰੈ ॥
ਹਰਿ ਕਾ ਜਨੁ ਹਰਿ ਜਲ ਕਾ ਮੀਨਾ ਹਰਿ ਬਿਸਰਤ ਫੂਟਿ
ਮਰੈ ॥੩॥

ਜਿਨਿ ਏਹ ਪ੍ਰੀਤਿ ਲਾਈ ਸੋ ਜਾਨੈ ਕੈ ਜਾਨੈ ਜਿਸੁ ਮਨਿ
ਧਰੈ ॥
ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਦੇਖਿ ਸੁਖੁ ਪਾਵੈ ਸਭ ਤਨ ਕੀ ਭੂਖ ਟਰੈ
॥੪॥੩॥

malaar mehlā 4.

tis jan ka-o har meeth lagaanaa jis har har kirpaa
karai.
tis kee bhookh dookh sabh utrai jo har gun har
uchrai. ||1||

jap man har har har nistarai.
gur kay bachan karan sun Dhi-aavai bhav saagar
paar parai. ||1|| rahaa-o.

tis jan kay ham haat bihaajhay jis har har kirpaa
karai.
har jan ka-o mili-aaⁿ sukh paa-ee-ai sabh durmat
mail harai. ||2||

har jan ka-o har bhookh lagaanee jan tariptai jaa
har gun bichrai.
har kaa jan har jal kaa meenaa har bisrat foot
marai. ||3||

jin ayh pareet laa-ee so jaanai kai jaanai jis man
Dharai.
jan naanak har daykh sukh paavai sabh tan kee
bhookh tarai. ||4||3||

Malhar Mehla-4

In the previous *shabad* (4-1), Guru Ji advised us that following the guidance of the Guru, we should meditate on God's Name day and night. In this *shabad*, he tells us how meditation on God's Name is a sign of God's grace in itself and how much he loves and respects such a devotee who meditates on God and what kinds of blessings that person obtains.

Guru Ji says: "(O' my friends), on whom God shows mercy, God's (Name) sounds sweet to that person. The person who utters God's praises, all that person's sorrow and hunger (for worldly things) is removed." (1)

Therefore advising his mind (and ours), Guru Ji says: "O' my mind, meditate on God's Name (because one who) meditates is emancipated. Yes, by listening to (*Gurbani*) the Guru's word with the ears, one who meditates on God's Name crosses over the dreadful (worldly) ocean (and doesn't suffer the pains of birth and death again)." (1-pause)

Now expressing his deep respect for the devotees on whom God has bestowed His grace, Guru Ji says: "(O' my friends), the one on whom God shows mercy, (I pay respect to that one, as if) I have been sold (as a slave) at that one's shop. (Because) by meeting the devotees of God we obtain peace, and it removes all the dirt of our evil intellect." (2)

Commenting on the nature and conduct of devotees of God, he says: "(O' my friends), devotees of God are hungry (for the Name) of God and a devotee is satiated when he or she

reflects on God's praises. The devotee of God is like the fish and God is like water for it. So getting separated from God, the devotee cries himself or herself to death.”(3)

In closing, Guru Ji says: “About this love, either (that God) knows who has imbued it or that (devotee) knows in whose heart, He has instilled it. Devotee Nanak, obtains peace by seeing God and all the craving of his body is satiated.”(4-3)

The message of this *shabad* is that we should sing praises of God and meditate on His Name with such love and devotion that we may feel as if we cannot live without seeing Him. When we reach that kind of stage, we should recognize this as a sign of God's love and blessings on us. Soon thereafter all our evil impulses would disappear, all our worldly hungers would be satiated and we would be blessed with His divine sight.

ਮਲਾਰ ਮਹਲਾ ੪ ॥

ਜਿਤਨੇ ਜੀਅ ਜੰਤ ਪ੍ਰਭਿ ਕੀਨੇ ਤਿਤਨੇ ਸਿਰਿ ਕਾਰ
ਲਿਖਾਵੈ ॥

ਹਰਿ ਜਨ ਕਉ ਹਰਿ ਦੀਨ੍ ਵਡਾਈ ਹਰਿ ਜਨੁ ਹਰਿ
ਕਾਰੈ ਲਾਵੈ ॥੧॥

ਸਤਿਗੁਰੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ ॥

ਪੰਨਾ ੧੨੬੪

ਹਰਿ ਬੋਲਹੁ ਗੁਰੁ ਕੇ ਸਿਖ ਮੇਰੇ ਭਾਈ ਹਰਿ ਭਉਜਲੁ
ਜਗਤੁ ਤਰਾਵੈ ॥੧॥ ਰਹਾਉ ॥

ਜੋ ਗੁਰੁ ਕਉ ਜਨੁ ਪੂਜੇ ਸੇਵੇ ਸੋ ਜਨੁ ਮੇਰੇ ਹਰਿ
ਪ੍ਰਭ ਭਾਵੈ ॥

ਹਰਿ ਕੀ ਸੇਵਾ ਸਤਿਗੁਰੁ ਪੂਜਹੁ ਕਰਿ ਕਿਰਪਾ
ਆਪਿ ਤਰਾਵੈ ॥੨॥

ਭਰਮਿ ਭੂਲੇ ਅਗਿਆਨੀ ਅੰਧੁਲੇ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਫੂਲ
ਤੋਰਾਵੈ ॥

ਨਿਰਜੀਉ ਪੂਜਹਿ ਮਤਾ ਸਰੋਵਹਿ ਸਭ ਬਿਰਥੀ
ਘਾਲ ਗਵਾਵੈ ॥੩॥

ਬ੍ਰਹਮੁ ਬਿੰਦੇ ਸੋ ਸਤਿਗੁਰੁ ਕਹੀਐ ਹਰਿ ਹਰਿ ਕਥਾ
ਸੁਣਾਵੈ ॥

ਤਿਸੁ ਗੁਰੁ ਕਉ ਛਾਦਨ ਭੋਜਨ ਪਾਟ ਪਟੰਬਰ ਬਹੁ
ਬਿਧਿ ਸਤਿ ਕਰਿ ਮੁਖਿ ਸੰਚਹੁ ਤਿਸੁ ਪੁੰਨ ਕੀ
ਫਿਰਿ ਤੋਟਿ ਨ ਆਵੈ ॥੪॥

ਸਤਿਗੁਰੁ ਦੇਉ ਪਰਤਖਿ ਹਰਿ ਮੂਰਤਿ ਜੋ ਅੰਮ੍ਰਿਤ
ਬਚਨ ਸੁਣਾਵੈ ॥

ਨਾਨਕ ਭਾਗ ਭਲੇ ਤਿਸੁ ਜਨ ਕੇ ਜੋ ਹਰਿ ਚਰਣੀ
ਚਿਤੁ ਲਾਵੈ ॥੫॥੪॥

malaar mehlā 4.

jītnay jee-a janṭ parabh keenay tītnay sir kaar likhāvai.

har jan ka-o har dēen^h vadaa-ee har jan har kaarai
laavai. ||1||

satgur har har naam dārih-aavai.

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har bolhu gur kay sikh mayray bhāa-ee har bhā-ojal
jagat̃ taraavai. ||1|| rahaa-o.

jo gur ka-o jan poojay sayvay so jan mayray har
parabh bhāavai.

har kee sayvaa satgur poojahu kar kirpaa aap taraavai.
||2||

bharam bhoolay agi-aanee anDhulay bharam bharam
fool toraavai.

nirjee-o poojeh marhāa sarayveh sabh birthee ghaal
gavaavai. ||3||

barahm binday so satgur kahee-ai har har kathaa
sunāavai.

tis gur ka-o chhaadan bhojan paat patambar baho
biDh sat kar mukh sanchahu tis punn kee fir tot na
aavai. ||4||

satgur day-o partakh har moorat̃ jo amrit̃ bachan
sunāavai.

naanak bhāag bhalay tis jan kay jo har charnēe chit̃
laavai. ||5||4||

Malhar Mehla-4

In the previous *shabad*, Guru Ji advised us that we should sing praises of God and meditate on His Name with such love and devotion that we cannot live without Him. When we reach

that kind of stage we should recognize this as a sign of God's love and blessings on us. In this *shabad*, Guru Ji explains this concept from another angle and tells us how God yokes all creatures to different tasks and gives His devotees the honor of serving Him. He also tells us how useless is the worship of lifeless statues or graves and in contrast, how beneficial it is to serve and listen to the Guru.

He says: "(O' my friends), as many are the creatures, which God has created they all (come into this world) after getting their assigned task written on their foreheads. However to a God's devotee, God has given this honor that He yokes the devotee to God's special task (such as meditating on His Name or protecting His creatures from evil doers)." (1)

But pointing to the special role of the true Guru and how we need to follow his lead, Guru Ji says: "(O' my friends), the true Guru firmly implants (God's) Name in us. Therefore, O' the disciples of the Guru, O' my brothers, (seeking the shelter of the Guru), utter God's Name, because it is God who ferries us across the dreadful worldly ocean." (1-pause)

Stating the merit of serving the Guru by following his advice, he says: "(O' my friends), the devotee who serves and worships the Guru (by acting on his advice) that devotee is pleasing to my God. (Therefore, if you want) to serve God, worship the true Guru. Then showing His mercy God would ferry you across (the worldly ocean)." (2)

Now commenting on the merits of doing such ritual worships as plucking flowers and offering to lifeless statues or worshipping at graves, Guru Ji says: "(There are some) ignorant blind fools who, lost in doubt again and again, pluck flowers and worship lifeless statues or pray at tombs. They waste their entire effort in vain." (3)

However before proceeding further Guru Ji clarifies who the true Guru is and how we should serve him. He says: "(O' my friends), he alone is called the true Guru who knows the all-pervading God and recites the gospel of God. You should serve such a Guru in many different ways by respectfully offering him clothes, food, and silken robes. The merit of such a virtue never falls short (and brings rich rewards)." (4)

In conclusion, Guru Ji says: "(O' my friends), the true Guru who utters the life giving nectar sweet words is the visible embodiment of God Himself. Nanak (says), blessed and fortunate is that devotee who, (following Guru's guidance), attunes his mind to God's feet (His Name)." (5-4)

The message of this *shabad* is that God has assigned each and every creature his or her own task, but if we want to serve God and win His pleasure, then following Guru's advice (*Gurbani* as included in *Guru Granth Sahib Ji*), we should meditate on God's Name and humbly pray to Him to keep us yoked in His service.

ਮਲਾਰ ਮਹਲਾ ੪ ॥

ਜਿਨ੍ਹ ਕੈ ਹੀਅਰੈ ਬਸਿਓ ਮੇਰਾ ਸਤਿਗੁਰੁ ਤੇ ਸੰਤ ਭਲੇ ਭਲ
ਭਾਂਤਿ ॥

ਤਿਨ੍ਹ ਦੇਖੇ ਮੇਰਾ ਮਨੁ ਬਿਗਸੈ ਹਉ ਤਿਨ ਕੈ ਸਦ ਬਲਿ ਜਾਂਤ
॥੧॥

ਗਿਆਨੀ ਹਰਿ ਬੋਲਹੁ ਦਿਨੁ ਰਾਤਿ ॥

malaar mehlā 4.

jin᳚ kai hee-arai basi-o mayraa satgur ṭay sant
bhalay bhal bhaa᳚᳚.

tin᳚ daykhay mayraa man bigsai ha-o tin kai
sad bal jaa᳚᳚. ||1||

gi-aanee har bolhu din raat.

ਤਿਨੁ ਕੀ ਤ੍ਰਿਸਨਾ ਭੂਖ ਸਭ ਉਤਰੀ ਜੋ ਗੁਰਮਤਿ ਰਾਮ ਰਸੁ
ਖਾਂਤਿ ॥੧॥ ਰਹਾਉ ॥

ਹਰਿ ਕੇ ਦਾਸ ਸਾਧ ਸਖਾ ਜਨ ਜਿਨ ਮਿਲਿਆ ਲਹਿ ਜਾਇ
ਭਰਾਂਤਿ ॥

ਜਿਉ ਜਲ ਦੁਧ ਭਿੰਨ ਭਿੰਨ ਕਾਵੈ ਚੁਣਿ ਹੰਸੁਲਾ ਤਿਉ ਦੇਹੀ ਤੇ
ਚੁਣਿ ਕਾਵੈ ਸਾਧੂ ਹਉਮੈ ਤਾਤਿ ॥੨॥

ਜਿਨ ਕੈ ਪ੍ਰੀਤਿ ਨਾਹੀ ਹਰਿ ਹਿਰਦੈ ਤੇ ਕਪਟੀ ਨਰ ਨਿਤ ਕਪਟੁ
ਕਮਾਂਤਿ ॥

ਤਿਨ ਕਉ ਕਿਆ ਕੋਈ ਦੇਇ ਖਵਾਲੈ ਓਇ ਆਪਿ ਬੀਜਿ ਆਪੇ
ਹੀ ਖਾਂਤਿ ॥ ੩॥

ਹਰਿ ਕਾ ਚਿਹਨੁ ਸੋਈ ਹਰਿ ਜਨ ਕਾ ਹਰਿ ਆਪੇ ਜਨ ਮਹਿ
ਆਪੁ ਰਖਾਂਤਿ ॥

ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਨਾਨਕੁ ਸਮਦਰਸੀ ਜਿਨਿ ਨਿੰਦਾ ਉਸਤਤਿ ਤਰੀ
ਤਰਾਂਤਿ ॥ ੪॥੫॥

tin^{hi} kee tarisnaa bhookh sabh utree jo gurmat
raam ras khaa^{at}. ||1|| rahaa-o.

har kay daas saaDh sakhaa jan jin mili-aa leh
jaa-ay bharaa^{at}.

ji-o jal duDh bhinn bhinn kaadh^{ai} chun
hansulaa ti-o dayhee tay chun kaadh^{ai}
saaDhoo ha-umai taat. ||2||

jin kai pareet naahee har hirdai tay kaptee nar
nit kapat kamaa^{at}.

tin ka-o ki-aa ko-ee day-ay khavaalai o-ay aap
beej aapay hee khaa^{at}. ||3||

har kaa chihan so-ee har jan kaa har aapay
jan meh aap rakhaa^{at}.

Dhan Dhan guroo naanak samadrasee jin
ningdaa usta^t taree taraa^{at}. ||4||5||

Malhar Mehla-4

Guru Ji concluded the previous *shabad*, with the remark: “The true Guru who utters the life giving nectar sweet words is the visible embodiment of God Himself. Nanak (says) that blessed and fortunate is that devotee who (following Guru’s guidance) attunes the mind to God’s feet (His Name).” In this *shabad*, Guru Ji elaborates on this theme and tells us how the saint Guru weeds out all the defects in his disciples and brings them closer to God, and how unfortunate are those who deprive themselves of this opportunity of benefiting from Guru’s guidance.

He says: “(O’ my friends), in whose heart resides (the immaculate word of) my true Guru, they become virtuous saints. My heart feels delighted on seeing them, therefore I am always a sacrifice to them.”(1)

Guru Ji therefore advises: “O’ (divinely) wise people, utter God’s Name day and night. Following Guru’s advice they who partake the relish of God (by meditating on His Name) all their (worldly) thirst and hunger go away.”(1-pause)

Explaining how God’s saints remove the worldly cravings and other faults in their devotees, Guru Ji says: “(O’ my friends), the servants and saints of God are (such close) friends of God that meeting them, all one’s doubt is removed. Just as a swan separates water and milk, similarly a saint picks out the ego and jealousy from one’s body.”(2)

Commenting on the state and fate of those who don’t have any love for God in their heart, Guru Ji says: “(O’ my friends), they in whose heart is no love for God, those deceitful persons daily indulge in fraud. What can anybody give or feed them? They reap what they sow (and suffer the consequences of their own misdeeds).”(3)

Guru Ji concludes the *shabad* by telling us about the high status which a devotee of God achieves. He says: “(O’ my friends), whatever is the identifying mark (of God’s merit) the same is that of God’s devotee. (In fact, God) enshrines Himself in His devotees. (Therefore,

I say that) blessed is Guru Nanak who sees the same (light of God in all), who has himself risen above praise and insult and has helped others also to rise above (such things).”(4-5)

The message of this *shabad* is that if we want to satiate all our worldly desires, remove ego and jealousy from within us, and rise above praise or insult, then we should seek and act upon the advice of the true Guru (as conveyed in *Gurbani* in *Guru Granth Sahib Ji*), and meditate on God's Name.

ਮਲਾਰ ਮਹਲਾ ੪ ॥

ਅਗਮੁ ਅਗੋਚਰੁ ਨਾਮੁ ਹਰਿ ਊਤਮੁ ਹਰਿ ਕਿਰਪਾ ਤੇ ਜਪਿ
ਲਇਆ ॥

ਸਤਸੰਗਤਿ ਸਾਧੁ ਪਾਈ ਵਡਭਾਗੀ ਸੰਗਿ ਸਾਧੂ ਪਾਰਿ
ਪਇਆ ॥੧॥

ਮੇਰੈ ਮਨਿ ਅਨਦਿਨੁ ਅਨਦੁ ਭਇਆ ॥

ਗੁਰ ਪਰਸਾਦਿ ਨਾਮੁ ਹਰਿ ਜਪਿਆ ਮੇਰੇ ਮਨ ਕਾ ਭ੍ਰਮੁ ਭਉ
ਗਇਆ ॥੧॥ ਰਹਾਉ ॥

ਜਿਨ ਹਰਿ ਗਾਇਆ ਜਿਨ ਹਰਿ ਜਪਿਆ ਤਿਨ ਸੰਗਤਿ
ਹਰਿ ਮੇਲਹੁ ਕਰਿ ਮਇਆ ॥

ਤਿਨ ਕਾ ਦਰਸੁ ਦੇਖਿ ਸੁਖੁ ਪਾਇਆ ਦੁਖੁ ਹਉਮੈ ਰੋਗੁ
ਗਇਆ ॥੨॥

ਜੋ ਅਨਦਿਨੁ ਹਿਰਦੈ ਨਾਮੁ ਧਿਆਵਹਿ ਸਭੁ ਜਨਮੁ ਤਿਨਾ ਕਾ
ਸਫਲੁ ਭਇਆ ॥

ਓਇ ਆਪਿ ਤਰੇ ਸ੍ਰਿਸਟਿ ਸਭ ਤਾਰੀ ਸਭੁ ਕੁਲੁ ਭੀ ਪਾਰਿ
ਪਇਆ ॥੩॥

ਤੁਧੁ ਆਪੇ ਆਪਿ ਉਪਾਇਆ ਸਭੁ ਜਗੁ ਤੁਧੁ ਆਪੇ ਵਸਿ
ਕਰਿ ਲਇਆ ॥

ਪੰਨਾ ੧੨੬੫

ਜਨ ਨਾਨਕ ਕਉ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ਬਿਖੁ ਡੁਬਦਾ ਕਾਢਿ
ਲਇਆ ॥੪॥੬॥

malaar mehlā 4.

agam agochar naam har ootam har kirpaa tay
jap la-i-aa.

satsangat saaDh paa-ee vadbhaagee sang
saaDhoo paar pa-i-aa. ||1||

mayrai man an-din anad bha-i-aa.

gur parsaad naam har japi-aa mayray man kaa
bharam bha-o ga-i-aa. ||1|| rahaa-o.

jin har gaa-i-aa jin har japi-aa tin sangat har
maylhu kar ma-i-aa.

tin kaa daras daykh sukh paa-i-aa dukh ha-umai
rog ga-i-aa. ||2||

jo an-din hirdai naam Dhi-aavahi sabh janam
tinaa kaa safal bha-i-aa.

o-ay aap taray sarisat sabh taaree sabh kul bhee
paar pa-i-aa. ||3||

tuDh aapay aap upaa-i-aa sabh jag tuDh aapay
vas kar la-i-aa.

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jan naanak ka-o parabh kirpaa Dhaaree bikh
dubdaa kaadh la-i-aa. ||4||6||

Malhar Mehla-4

In the previous *shabad*, Guru Ji advised us that if we want to satiate all our worldly desires, remove ego and jealousy from within us and rise above praise or insult, then we should seek and act upon the advice of the true Guru and meditate on God's Name. In this *shabad*, on the basis of his own experience and that of others, Guru Ji tells us what kinds of blessings those persons have obtained who have meditated on God's Name.

He says: “(O’ my friends), sublime is the Name (of God, who is) inaccessible and beyond the comprehension of our sense organs; by God's grace (some) have meditated on this. By good fortune, (the person, who has) obtained the saint (Gurus) company, by remaining in the company of the saint (Guru), has crossed over (the worldly ocean).”(1)

Sharing his own experience, Guru Ji says: “(O’ my friends, since the time) by Guru’s grace I have meditated on God’s Name, all the doubt and dread of my mind has gone, and now day and night bliss prevails in my mind.”(1-pause)

Therefore, Guru Ji prays: “O’ God showing mercy, unite me with the company of those who have chanted God’s (Name or) worshipped Him. Seeing them, one obtains peace and all one’s pain and malady of ego goes away.”(2)

Summarizing the merits of meditating on God’s Name, Guru Ji says: “(O’ my friends), they who day and night meditate on God’s Name from the core of their hearts, their entire life becomes fruitful. All the life and death of those persons is rendered fruitful who day and night meditate on God’s Name. They themselves swim across (the worldly ocean); emancipate the entire world, (all those who follow their example) and their lineage is also ferried across.”(3)

In closing, Guru Ji says: “(O’ God), You Yourself have created the entire universe and have Yourself kept it under Your control. God has shown mercy on devotee Nanak and has saved him from drowning in the worldly (ocean).”(4-6)

The message of this *shabad* is that we should pray to God to bless us with the company and guidance of saint (Guru) so that following his guidance we may meditate upon God’s Name day and night. Then showing His mercy God would pull us out of the poisonous worldly affairs and emancipate us along with our entire lineage.

ਮਲਾਰ ਮਹਲਾ ੪ ॥

ਗੁਰ ਪਰਸਾਦੀ ਅੰਮ੍ਰਿਤੁ ਨਹੀ ਪੀਆ ਤ੍ਰਿਸਨਾ ਭੂਖ ਨ ਜਾਈ ॥

ਮਨਮੁਖ ਮੂੜ ਜਲਤ ਅਹੰਕਾਰੀ ਹਉਮੈ ਵਿਚਿ ਦੁਖੁ ਪਾਈ ॥

ਆਵਤ ਜਾਤ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ਦੁਖਿ ਲਾਗੈ ਪਛੁਤਾਈ ॥

ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸਹਿ ਨ ਚੇਤਹਿ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਧ੍ਰਿਗੁ ਖਾਈ ॥੧॥

ਪ੍ਰਾਣੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈ ॥

ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੇ ਗੁਰੁ ਮੇਲੇ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਈ ॥੧॥ ਰਹਾਉ ॥

ਮਨਮੁਖ ਜਨਮੁ ਭਇਆ ਹੈ ਬਿਰਥਾ ਆਵਤ ਜਾਤ ਲਜਾਈ ॥

ਕਾਮਿ ਕ੍ਰੋਧਿ ਭੂਥੇ ਅਭਿਮਾਨੀ ਹਉਮੈ ਵਿਚਿ ਜਲਿ ਜਾਈ ॥

ਤਿਨ ਸਿਧਿ ਨ ਬੁਧਿ ਭਈ ਮਤਿ ਮਧਿਮ ਲੋਭ ਲਹਰਿ ਦੁਖੁ ਪਾਈ ॥

ਗੁਰ ਬਿਹੂਨ ਮਹਾ ਦੁਖੁ ਪਾਇਆ ਜਮ ਪਕਰੇ ਬਿਲਲਾਈ ॥੨॥

ਹਰਿ ਕਾ ਨਾਮੁ ਅਗੋਚਰੁ ਪਾਇਆ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸੁਭਾਈ ॥

ਨਾਮੁ ਨਿਧਾਨੁ ਵਸਿਆ ਘਟ ਅੰਤਰਿ ਰਸਨਾ ਹਰਿ ਗੁਣ ਗਾਈ ॥

malaar mehlaa 4.

gur parsaa-dee amrit nahee pee-aa tarisnaa bhookh na jaa-ee.

manmukh moorh jalat aha^{kaaree} ha-umai vich dukh paa-ee.

aavat jaat birthaa janam gavaa-i-aa dukh laagai pachhuta-ee.

jis tay upjay tiseh na cheeteh Dharig jeevan Dharig khaa-ee. ||1||

paraanee gurmukh naam Dhi-aa-ee.

har har kirpaa karay gur maylay har har naam samaa-ee. ||1|| rahaa-o.

manmukh janam bha-i-aa hai birthaa aavat jaat lajaa-ee.

kaam kroDh doobay abhimaanee ha-umai vich jal jaa-ee.

tin siDh na buDh bha-ee mat maDhim lobh lahar dukh paa-ee.

gur bihoon mahaa dukh paa-i-aa jam pakray billaa-ee. ||2||

har kaa naam agochar paa-i-aa gurmukh sahj subhaa-ee.

naam niDhaan vasi-aa ghat antar rasnaa har gun gaa-ee.

ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਏਕੁ ਸਬਦਿ ਲਿਵ ਲਾਈ ॥

sadaa anand rahai dīn raatēe ayk sabad liv
laa-ee.

ਨਾਮੁ ਪਦਾਰਥੁ ਸਹਜੇ ਪਾਇਆ ਇਹੁ ਸਤਿਗੁਰ ਕੀ
ਵਡਿਆਈ ॥੩॥

naam padāarath sehjay paa-i-aa ih satgur kee
vadi-aa-ee. ||3||

ਸਤਿਗੁਰ ਤੇ ਹਰਿ ਹਰਿ ਮਨਿ ਵਸਿਆ ਸਤਿਗੁਰ ਕਉ ਸਦ
ਬਲਿ ਜਾਈ ॥

satgur tay har har man vasi-aa satgur ka-o sad
bal jaa-ee.

ਮਨੁ ਤਨੁ ਅਰਪਿ ਰਖਉ ਸਭੁ ਆਗੈ ਗੁਰ ਚਰਣੀ ਚਿਤੁ
ਲਾਈ ॥

man tan arap rakha-o sabh aagai gur charnee
chit laa-ee.

ਅਪਣੀ ਕ੍ਰਿਪਾ ਕਰਹੁ ਗੁਰ ਪੂਰੇ ਆਪੇ ਲੈਹੁ ਮਿਲਾਈ ॥

apnee kirpaa karahu gur pooray aapay lai hu
milaa-ee.

ਹਮ ਲੋਹ ਗੁਰ ਨਾਵ ਬੋਹਿਥਾ ਨਾਨਕ ਪਾਰਿ ਲੰਘਾਈ
॥੪॥੭॥

ham loh gur naav bohithaa naanak paar
langhaa-ee. ||4||7||

Malhar Mehla-4

In the previous *shabad*, Guru Ji advised us that we should pray to God to bless us with the company and guidance of saint (Guru) so that following his guidance we may meditate on God's Name day and night. Then showing His mercy, God would pull us out of the poisonous worldly affairs and emancipate us along with our entire lineage. In this *shabad*, he tells us what happens to those who do not seek Guru's guidance and do not meditate on God's Name. He also describes some of the blessings those persons obtain, who follow Guru's advice.

He says: "(O' my friends, one) who by Guru's grace hasn't tasted the nectar (of God's Name, that) one's thirst and hunger (for worldly things) doesn't go away. (Such) foolish, self-conceited, arrogant persons keep burning and suffering in pain due to their ego. They waste their life in vain (in the rounds of) coming and going and they repent and grieve when afflicted with this pain. They don't remember that (God) by whom they have been created; accursed is their living and accursed is the food (such thankless persons) eat."(1)

Therefore Guru Ji advises: "O' mortal, seeking Guru's guidance, meditate on God's Name. (Actually, on whom) God shows His mercy, He unites that person with the Guru (and then one) merges in meditation of God's Name."(1-pause)

Commenting on the state and fate of the self-conceited persons, Guru Ji says: "(O' my friends), the life of the self-conceited persons goes waste. They keep suffering the shame of coming and going (again and again). Drowned in lust and anger, these arrogant persons are consumed in their ego itself."

Continuing his comments, Guru Ji says: "The (self- conceited persons) don't (ever) obtain such intellect, which may help them succeed in life because their intelligence becomes weak and swayed by greed they suffer in pain. Without (the guidance of) the Guru they suffer in great agony and grieve in pain when seized by the demon of death."(2)

However regarding the conduct of the Guru following persons and the blessings enjoyed by them, he says: "(O' my friends), a Guru following person imperceptibly obtains the Name of the incomprehensible (God). The treasure of Name is enshrined in that person's heart and from his or her tongue, that person keeps singing praises of God. Keeping attuned to the one word (of God's Name) day and night, such a person remains in a state of bliss.

(In short), this is the glory of the true Guru that indiscernibly he obtains the (priceless) commodity of (God's) Name, (which others cannot obtain without Guru's guidance).”(3)

Guru Ji concludes the *shabad* by saying: “(O’ my friends), I am a sacrifice again and again to the true Guru, because it is by the true Guru’s (grace) that God has come to reside in (my) heart. I dedicatedly place my mind, body and everything (else) before (the Guru) and keep my mind attuned to his lotus feet (the immaculate *Gurbani*). Nanak says: “O’ perfect Guru, show your mercy and unite me with you. (O’ my friends), being afflicted (with sins, we are like heavy pieces of) iron and Guru is like a boat or a ship (which can) ferry us across (the dreadful worldly) ocean.”(4-7)

The message of this *shabad* is that we should seek the shelter of the true Guru and under his guidance meditate on God’s Name. By doing so we would avoid wasting our precious human birth and would be ferried across the dreadful worldly ocean and would be emancipated from the repeated pains of births and deaths.

ਮਲਾਰ ਮਹਲਾ ੪ ਪੜਤਾਲ ਘਰੁ ੩

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਜਨ ਬੋਲਤ ਸ੍ਰੀਰਾਮ ਨਾਮਾ ਮਿਲਿ ਸਾਧਸੰਗਤਿ ਹਰਿ
ਤੋਰ ॥੧॥ ਰਹਾਉ॥

ਹਰਿ ਧਨੁ ਬਨਜਹੁ ਹਰਿ ਧਨੁ ਸੰਚਹੁ ਜਿਸੁ ਲਾਗਤ ਹੈ ਨਹੀ
ਚੋਰ ॥੧॥

ਚਾਤ੍ਰਿਕ ਮੋਰ ਬੋਲਤ ਦਿਨੁ ਰਾਤੀ ਸੁਨਿ ਘਨਿਹਰ ਕੀ ਘੋਰ
॥੨॥

ਜੋ ਬੋਲਤ ਹੈ ਮ੍ਰਿਗ ਮੀਨ ਪੰਖੋਰੁ ਸੁ ਬਿਨੁ ਹਰਿ ਜਾਪਤ ਹੈ
ਨਹੀ ਹੋਰ ॥੩॥

ਨਾਨਕ ਜਨ ਹਰਿ ਕੀਰਤਿ ਗਾਈ ਛੂਟਿ ਗਇਓ ਜਮ ਕਾ ਸਭ
ਸੋਰ ॥ ੪॥੧॥੮॥

malaar mehlā 4 parh-taal ghar 3

ik-oⁿkaar satgur parsaad.

har jan bolat sareeraam naamaa mil saaDhsangat
har tor. ||1|| rahaa-o.

har Dhan banjahu har Dhan sanchahu jis laagat
hai nahee chor. ||1||

chaatṛik mor bolat din raatē sun ghanihar kee
ghor. ||2||

jo bolat hai marig meen pankhayroo so bin har
jaapat hai nahee hor. ||3||

naanak jan har keerat gaa-ee chhoot ga-i-o jam
kaa sabh sor. ||4||1||8||

Malhar Mehla-4

Parrtaal

In the previous *shabad*, Guru Ji advised that we should seek the shelter of the true Guru and under his guidance meditate on God’s Name. By doing so, we would avoid wasting our precious human birth, would be ferried across the dreadful worldly ocean and would be emancipated from the repeated pains of births and deaths. In this *shabad*, using the depth of his spiritual insight, Guru Ji tells us how not only the devotees of God, but even the animals and birds utter nothing but God’s Name. Therefore he once again advises us to accumulate the wealth of Name.

Addressing God, Guru Ji says: “O’ God, joining the company of Your saints, the devotees utter Your Name.”(1-pause)

Next addressing all of us, Guru Ji says: “(O’ my friends, instead of worldly wealth, I suggest that you) earn and amass the wealth of God’s Name, which no thief can steal.”(1)

Continuing his advice, Guru Ji says: “(O’ my friends, just as upon) hearing the thundering noise of clouds, the pied cuckoos and the peacocks utter (God’s Name) day and night, (similarly you should keep uttering God’s Name).”(2)

Now telling us about another spiritual secret of God’s creatures, Guru Ji says: “(O’ my friends, what to speak of human beings), whatever the dears, the fish and the birds utter, is nothing else but their meditation on God.”(3)

Guru Ji concludes the *shabad* by saying: “(O’ my friends), Nanak says that the devotees, who have chanted God’s praise, (for them) has ended the noise (or fear) of the demon of death.”(4-1-8)

The message of this *shabad* is that even animals and birds, utter nothing but God’s Name. Therefore, we should also utter nothing but God’s Name. By doing so we would end our fear of death, and merge in God.

ਮਲਾਰ ਮਹਲਾ ੪ ॥

ਰਾਮ ਰਾਮ ਬੋਲਿ ਬੋਲਿ ਖੋਜਤੇ ਬਡਭਾਗੀ ॥
ਹਰਿ ਕਾ ਪੰਥੁ ਕੋਊ ਬਤਾਵੈ ਹਉ ਤਾ ਕੈ ਪਾਇ ਲਾਗੀ ॥੧॥
ਰਹਾਉ ॥

ਹਰਿ ਹਮਾਰੇ ਮੀਤੁ ਸਖਾਈ ਹਮ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਲਾਗੀ ॥

ਪੰਨਾ ੧੨੬੬

ਹਰਿ ਹਮ ਗਾਵਹਿ ਹਰਿ ਹਮ ਬੋਲਹਿ ਅਉਰੁ ਦੁਤੀਆ ਪ੍ਰੀਤਿ
ਹਮ ਤਿਆਗੀ ॥ ੧॥

ਮਨਮੋਹਨ ਮੋਰੇ ਪ੍ਰੀਤਮ ਰਾਮੁ ਹਰਿ ਪਰਮਾਨੰਦੁ ਬੈਰਾਗੀ ॥

ਹਰਿ ਦੇਖੇ ਜੀਵਤ ਹੈ ਨਾਨਕੁ ਇਕ ਨਿਮਖ ਪਲੋ ਮੁਖਿ ਲਾਗੀ
॥ ੨॥੨॥੯॥੧੩॥੯॥੩੧॥

malaar mehlā 4.

raam raam bol bol khojtay bad**h**aagee.
har kaa panth ko-oo batāavai ha-o taa kai paa-ay
laagee. ||1|| rahaa-o.

har hamaaro meet sakhaa-ee ham har si-o
pareet laagee.

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har ham gaavahi har ham boleh a-or dutee-aa
pareet ham ti-aagee. ||1||

manmohan moro pareetam raam har
parmaanand bairaagee.

har daykhai jeevat hai naanak ik nimakh palo
mukh laagee. 2||2||9||9||13||9||31||

Malhar Mehla-4

In the previous *shabad*, Guru Ji advised us that **even animals and birds, utter nothing but God’s Name. Therefore, we should also utter nothing but God’s Name. By doing so we would end our fear of death, and merge in God.** In this *shabad*, he tells us how fortunate are they who utter God’s Name and how he loves Him.

He says: “(O’ my friends), very fortunate are they who search God by uttering His Name again and again. Anyone who tells me the way to God, I would (pay so much respect to him that) I would touch his feet.”(1-pause)

Elaborating on the extent of his love for God, he says: “God is my friend and mate and I have imbued myself with the love of God. I always sing about God and talk about God and I have abandoned any other love.”(1)

In closing, Guru Ji says: “(O’ my friends), my captivating beloved God is detached (from worldly affairs) and remains in a supreme state of bliss. Seeing Him even for an instant, Nanak feels (spiritually) alive.”(2-2-9-9-13-9-31)

The message of this *shabad* is that if we want to remain spiritually alive then seeking the guidance of the Guru we should try to see God by uttering His Name again and again.

Detail of shabads: - M: 1=9, M: 3=13, M: 4=9, Total=31

ਰਾਗੁ ਮਲਾਰ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਿਆ ਤੂ ਸੋਚਹਿ ਕਿਆ ਤੂ ਚਿਤਵਹਿ ਕਿਆ ਤੂੰ ਕਰਹਿ
ਉਪਾਏ ॥

ਤਾ ਕਉ ਕਹਹੁ ਪਰਵਾਹ ਕਾਹੂ ਕੀ ਜਿਹ ਗੋਪਾਲ ਸਹਾਏ
॥੧॥

ਬਰਸੈ ਮੇਘੁ ਸਖੀ ਘਰਿ ਪਾਹੁਨ ਆਏ ॥

ਮੋਹਿ ਦੀਨ ਕ੍ਰਿਪਾ ਨਿਧਿ ਠਾਕੁਰ ਨਵ ਨਿਧਿ ਨਾਮਿ ਸਮਾਏ
॥੧॥ ਰਹਾਉ ॥

ਅਨਿਕ ਪ੍ਰਕਾਰ ਭੋਜਨ ਬਹੁ ਕੀਏ ਬਹੁ ਬਿੰਜਨ ਮਿਸਟਾਏ ॥

ਕਰੀ ਪਾਕਸਾਲ ਸੋਚ ਪਵਿਤ੍ਰਾ ਹੁਣਿ ਲਾਵਹੁ ਭੋਗੁ ਹਰਿ ਰਾਏ
॥੨॥

ਦੁਸਟ ਬਿਦਾਰੇ ਸਾਜਨ ਰਹਸੇ ਇਹਿ ਮੰਦਿਰ ਘਰ ਅਪਨਾਏ
॥

ਜਉ ਗ੍ਰਿਹਿ ਲਾਲੁ ਰੰਗੀਓ ਆਇਆ ਤਉ ਮੈ ਸਭਿ ਸੁਖ
ਪਾਏ ॥੩॥

ਸੰਤ ਸਭਾ ਓਟ ਗੁਰ ਪੂਰੇ ਧੁਰਿ ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਾਏ ॥

ਜਨ ਨਾਨਕ ਕੰਤੁ ਰੰਗੀਲਾ ਪਾਇਆ ਫਿਰਿ ਦੂਖੁ ਨ ਲਾਗੈ
ਆਏ ॥੪॥੧॥

raag malaar mehlaa 5 cha-upday ghar 1

ik-oⁿkaar satgur p^rasaadⁱ.

ki-aa too socheh ki-aa too chitvahi ki-aa tooⁿ
karahi upaa-ay.

taa ka-o kahhu parvaah kaahoo kee jih gopaal
sahaa-ay. ||1||

barsai maygh sakhee ghar paahun aa-ay.

mohi deen kirpaa niDh thaakur nav niDh naam
samaa-ay. ||1|| rahaa-o.

anik parkaar bhojan baho kee-ay baho binjan
mistaa-ay.

karee paaksaal soch pavitaraa hun laavhu bhog
har raa-ay. ||2||

dusat bigaaray saajan rahsay ihi mandir ghar
apnaa-ay.

ja-o garihi laal rangee-o aa-i-aa ta-o mai sabh
sukh paa-ay. ||3||

sant sabhaa ot gur pooray Dhur mastak laykh
likhaa-ay.

jan naanak kant rangeelaa paa-i-aa fir dookh na
laagai aa-ay. ||4||1||

Rag Malhar Mehla-4

Chaupadaiy Ghar-1

Guru Ji concluded the previous *shabad*, with the statement that his captivating beloved God is detached (from worldly affairs) and remains in a supreme state of bliss. Seeing Him even for an instant, he feels (spiritually) alive. In this *shabad*, he describes the bliss, which one enjoys when one's beloved God comes to reside in one's heart.

Telling us that when God becomes our helper we don't need any other support, Guru Ji says: “(O’ man), what are you thinking, what are you trying to remember and what kinds of efforts are you making? (I tell you that) whose helper is God (the Master of universe), they don't care for anyone's (help).”(1)

Now like a young soul bride in whose house has arrived her beloved young groom, Guru Ji talks to his saintly friends and devotees and says: “O’ my mates, in the house (of my heart) has come (God) my Groom (and I feel so delighted, as if the) clouds (of bliss) are raining (in my mind. I am praying to Him): “O’ my Master, the ocean of mercy, please merge me the lowly one in Your Name, (which for me is like all) the nine treasures of wealth.”(1-pause)

Continuing the metaphor of the young bride who cooks all kinds of sweet and spicy foods and cleans her kitchen and house in every way to welcome her long separated beloved groom, Guru Ji welcomes God and says: “(O’ my Beloved), I have prepared numerous kinds of sweet and spicy dishes and have purified the kitchen (of my mind with all kinds of loving and immaculate thoughts); now O’ my God and king come to savor these (thoughts and delight my heart).”(2)

Next describing what happened when his beloved God came and set foot in the house of his heart, Guru Ji says: “(O’ my friends), when (God came to reside in my heart, and) made this house and temple as His own, all the villains (the evil impulses) in me were slain and my good friends (such as the virtues of truth and compassion) were delighted. (In short, when) my colorful Groom came to reside in my heart, I obtained all kinds of comforts.”(3)

Summarizing how he was blessed with such happiness, Guru Ji says: “(O’ my friends), I have been blessed with the support of the perfect Guru in the congregation of saints. (This blessing) was written in my destiny from the very beginning. (Since the time) devotee Nanak has obtained the colorful groom, no sorrow afflicts him after that.”(4-1)

The message of this *shabad* is that if we wish that showing His mercy, God may manifest Himself in us and we may enjoy a state of divine bliss, then in the company of saintly persons and under the shelter of the perfect Guru (Guru Granth Sahib Ji) we should sing God’s praises and meditate on His Name with love and devotion.

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਖੀਰ ਅਧਾਰਿ ਬਾਰਿਕੁ ਜਬ ਹੋਤਾ ਬਿਨੁ ਖੀਰੈ ਰਹਨੁ ਨ
ਜਾਈ ॥

ਸਾਰਿ ਸਮ੍ਹਾਲਿ ਮਾਤਾ ਮੁਖਿ ਨੀਰੈ ਤਬ ਓਹੁ ਤ੍ਰਿਪਤਿ
ਅਘਾਈ ॥੧॥

ਹਮ ਬਾਰਿਕ ਪਿਤਾ ਪ੍ਰਭੁ ਦਾਤਾ ॥

ਭੂਲਹਿ ਬਾਰਿਕ ਅਨਿਕ ਲਖ ਬਰੀਆ ਅਨ ਠਉਰ ਨਾਹੀ
ਜਹ ਜਾਤਾ ॥੧॥ ਰਹਾਉ ॥

ਚੰਚਲ ਮਤਿ ਬਾਰਿਕ ਬਪੁਰੇ ਕੀ ਸਰਪ ਅਗਨਿ ਕਰ ਮੇਲੈ ॥

ਮਾਤਾ ਪਿਤਾ ਕੰਠਿ ਲਾਇ ਰਾਖੈ ਅਨਦ ਸਹਜਿ ਤਬ ਖੇਲੈ
॥੨॥

ਜਿਸ ਕਾ ਪਿਤਾ ਤੂ ਹੈ ਮੇਰੇ ਸੁਆਮੀ ਤਿਸੁ ਬਾਰਿਕ ਭੂਖ
ਕੈਸੀ ॥

ਨਵ ਨਿਧਿ ਨਾਮੁ ਨਿਧਾਨੁ ਗ੍ਰਿਹਿ ਤੇਰੈ ਮਨਿ ਬਾਂਛੈ ਸੋ ਲੈਸੀ
॥੩॥

malaar mehlā 5.

kheer aDhaar baarik jab hotaa bin kheerai rahan
na jaa-ee.

saar sam^aaal maataa mukh neerai tab oh taripat
aghaa-ee. ||1||

ham baarik pitaa parabh daataa.

bhooleh baarik anik lakh baree-aa an tha-ur
naahee jah jaataa. ||1|| rahaa-o.

chanchal mat baarik bapuray kee sarap agan kar
maylai.

maataa pitaa kanth laa-ay raakhai anad sajh tab
khalai. ||2||

jis kaa pitaa too hai mayray su-aamee tis baarik
bhookh kaisee.

nav niDh naam niDhaan garihi tayrai man
baa^achhai so laisee. ||3||

ਪਿਤਾ ਕ੍ਰਿਪਾਲਿ ਆਗਿਆ ਇਹ ਦੀਨੀ ਬਾਰਿਕੁ ਮੁਖਿ ਮਾਂਗੈ
ਸੋ ਦੇਨਾ ॥
ਨਾਨਕ ਬਾਰਿਕੁ ਦਰਸੁ ਪ੍ਰਭ ਚਾਹੈ ਮੋਹਿ ਹ੍ਰਿਦੈ ਬਸਹਿ ਨਿਤ
ਚਰਨਾ ॥੪॥੨॥

pitaa kirpaal aagi-aa ih deenee baarik mukh
maaⁿgai so daynaa.
naanak baarik daras parab^h chaahai mohi hirdai
baseh nit charnaa. ||4||2||

Malhar Mehla-5

In the previous *shabad*, Guru Ji used the metaphor of a young bride who cooks all kinds of sweet and spicy foods and decorates her kitchen and house in every way to welcome her beloved groom. In this *shabad*, he uses the metaphor of a young innocent milk-sucking child, who is totally dependent upon its parents for survival and safety to show how a human being depends on the affection and care of God for his or her sustenance and protection.

He says: “(O’ my friends), when a child is dependent upon milk, it cannot remain without milk. It feels satiated only when, caring for it, the mother pours milk in its mouth.”(1)

Comparing the relationship between humans and God to the one between children and parents, Guru Ji says: “(We are like) children and God is (like our) father and benefactor. (Just as even if) children make mistakes myriad of times still they have no other place to go (except the parents, similarly we have no other place to go except God).”(1-pause)

Continuing the same metaphor of an ignorant child and its loving parents, Guru Ji says: “(O’ my friends), due to its mercurial nature, (when left to itself) the poor ignorant child places its hand (on such dangerous things as) fire or a snake (and then suffers in pain. But when) its mother and father keep it embraced to their bosom (and under their careful watch, then) it keeps playing (unharmful) and in bliss. (Similarly, forsaking God, a human being gets lured by false worldly pleasures and suffers in pain, but if one remains close to God, one remains safe and in peace).”(2)

Therefore expressing his own confidence in God, Guru Ji says: “(O’ God), whose father you are O’ my Master, what kind of hunger (or need) can that child have? In Your house is Name, the treasure of all the nine kinds of wealth, so whatever (that child desires), it obtains that.”

Guru Ji concludes the *shabad* by telling what he asks from God and suggests for what we should pray. He says: “(O’ my friends, God) our kind hearted Father has issued a command that whatever the child asks for it should be given. The child Nanak wishes for the sight of God and prays that (God’s immaculate) feet should always reside in my heart.”(4-2)

The message of this *shabad* is that if we want to live in peace and pleasure and be safe from the worldly dangers, then we should remain close to God, have full faith in Him to care for us and fulfill our needs. Further, instead of worldly wealth we should pray to God to bless us with His Name and the bliss of His company.

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਸਗਲ ਬਿਧੀ ਜੁਰਿ ਆਹਰੁ ਕਰਿਆ ਤਜਿਓ ਸਗਲ ਅੰਦੋਸਾ
॥

ਕਾਰਜੁ ਸਗਲ ਅਰੰਭਿਓ ਘਰ ਕਾ ਠਾਕੁਰ ਕਾ ਭਾਰੋਸਾ ॥੧॥

malaar mehlā 5.

sagal bi^dhee jur aahar kari-aa taji-o sagal
andaysaa.

kaaraj sagal araam^bhi-o g^har kaa t^haakur kaa
b^haaarosaa. ||1||

ਸੁਨੀਐ ਬਾਜੈ ਬਾਜ ਸੁਹਾਵੀ ॥

ਭੋਰੁ ਭਇਆ ਮੈ ਪ੍ਰਿਅ ਮੁਖ ਪੇਖੇ ਗ੍ਰਿਹਿ ਮੰਗਲ ਸੁਹਲਾਵੀ
॥੧॥ ਰਹਾਉ ॥

sunee-ai baajai baaj suhaavee.

bhor bha-i-aa mai pari-a mukh paykhai garihi
mangal suhlaavee. ||1|| rahaa-o.

ਮਨੁਆ ਲਾਇ ਸਵਾਰੇ ਬਾਨਾਂ ਪੂਛਉ ਸੰਤਾ ਜਾਏ ॥

ਖੋਜਤ ਖੋਜਤ ਮੈ ਪਾਹੁਨ ਮਿਲਿਓ ਭਗਤਿ ਕਰਉ ਨਿਵਿ
ਪਾਏ ॥੨॥

manoo-aa laa-ay savaaray thaanaa^N poochha-o
santaa jaa-ay.

khojat khojat mai paahun mili-o bhagat kara-o
niv paa-ay. ||2||

ਪੰਨਾ ੧੨੬੭

ਜਬ ਪ੍ਰਿਅ ਆਇ ਬਸੇ ਗ੍ਰਿਹਿ ਆਸਨਿ ਤਬ ਹਮ ਮੰਗਲੁ
ਗਾਇਆ ॥

ਮੀਤ ਸਾਜਨ ਮੇਰੇ ਭਏ ਸੁਹੇਲੇ ਪ੍ਰਭੁ ਪੂਰਾ ਗੁਰੁ ਮਿਲਾਇਆ
॥੩॥

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jab pari-a aa-ay basay garihi aasan tab ham
mangal gaa-i-aa.

meet saajan mayray bha-ay suhaylay parabh
pooraa guroo milaa-i-aa. ||3||

ਸਖੀ ਸਹੇਲੀ ਭਏ ਅਨੰਦਾ ਗੁਰਿ ਕਾਰਜ ਹਮਰੇ ਪੂਰੇ ॥

ਕਹੁ ਨਾਨਕ ਵਰੁ ਮਿਲਿਆ ਸੁਖਦਾਤਾ ਛੋਡਿ ਨ ਜਾਈ ਦੂਰੇ
॥੪॥੩॥

sakhee sahaylee bha-ay anandaa gur kaaraj
hamray pooray.

kaho naanak var mili-aa sukh-daata chhod na
jaa-ee dooray. ||4||3||

Malhar Mehla-5

In the previous *shabad* (4-1), using the metaphor of a young bride Guru Ji expressed his joy by stating that in the house (of his heart) has come (God) his Groom and he feels so delighted as if the clouds (of bliss) are raining in his mind. In this *shabad*, using the same metaphor he shares with us the efforts and preparations he made to welcome his Beloved.

Explaining the efforts he has made to make the house of his heart worthy of God, Guru Ji says: “(O’ my friends, in order to welcome my Spouse), coordinating all possible ways I have made the effort (to meet God). I have shed all (my doubt) and started the entire task of (cleaning and purifying the) house (of my heart). Now I have faith in the Master (that He wouldn’t let my efforts go to waste).”(1)

Describing what has happened since he made the above preparations, Guru Ji says: “(O’ my friends, now) I am hearing the melodious sound of divine music (and enjoying a state of bliss, because) I have seen the sight of my Beloved, (and I feel as if the) dawn of (divine wisdom) has broken and there is bliss and joyous celebration in my heart.”(1-pause)

Elaborating on the efforts he made and methods he has used to make his heart worthy of God, Guru Ji says: “(O’ my friends, first) with full concentration of mind I embellished the place (in the heart where my God may come to reside and then) I went to ask the saint (Guru, what else I need to do to welcome my Master. In this way, after) searching again and again, I met my Groom and now bowing to His feet (with great respect) I worship Him.”(2)

Describing what happened after that, Guru Ji says: “When my beloved Spouse came and resided in the house (of my heart), I sang songs of joy. The perfect Guru united me with God and (all my sense faculties which are like my) friends and mates felt comforted.”(3)

In conclusion, Guru Ji says: “(Since the time) the Guru has accomplished my tasks, (my senses faculties which are like my) friends and mates are in bliss. Nanak says that he has obtained the bliss giving (God) as his Spouse, who never goes far, leaving him (alone).”(4-3)

The message of this *shabad* is that like a loving bride we should clean and purify our mind by pushing out the dirt of evil thoughts and bad intentions. Then following the guidance of the true Guru we should search that God in our heart. So that in His mercy God may reveal Himself to us and we may enjoy the bliss of His eternal union.

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਰਾਜ ਤੇ ਕੀਟ ਕੀਟ ਤੇ ਸੁਰਪਤਿ ਕਰਿ ਦੇਖ ਜਨਰ ਕਉ
ਭਰਤੇ ॥
ਕ੍ਰਿਪਾ ਨਿਧਿ ਛੋਡਿ ਆਨ ਕਉ ਪੂਜਹਿ ਆਤਮ ਘਾਤੀ ਹਰਤੇ
॥੧॥

ਹਰਿ ਬਿਸਰਤ ਤੇ ਦੁਖਿ ਦੁਖਿ ਮਰਤੇ ॥
ਅਨਿਕ ਬਾਰ ਭ੍ਰਮਹਿ ਬਹੁ ਜੋਨੀ ਟੇਕ ਨ ਕਾਹੂ ਧਰਤੇ ॥੧॥
ਰਹਾਉ ॥

ਤਿਆਗਿ ਸੁਆਮੀ ਆਨ ਕਉ ਚਿਤਵਤ ਮੂੜ ਮੁਗਧ ਖਲ
ਖਰ ਤੇ ॥
ਕਾਗਰ ਨਾਵ ਲੰਘਹਿ ਕਤ ਸਾਗਰੁ ਬ੍ਰਿਥਾ ਕਬਤ ਹਮ ਤਰਤੇ
॥੨॥

ਸਿਵ ਬਿਰੰਚਿ ਅਸੁਰ ਸੁਰ ਜੇਤੇ ਕਾਲ ਅਗਨਿ ਮਹਿ ਜਰਤੇ ॥
ਨਾਨਕ ਸਰਨਿ ਚਰਨ ਕਮਲਨ ਕੀ ਤੁਮ੍ਹ ਨ ਡਾਰਹੁ ਪ੍ਰਭ
ਕਰਤੇ ॥੩॥੪॥

malaar mehlāa 5.

raaj t̥ay keet keet t̥ay surpat̥ kar ḍokh jat̥har ka-o
b̥hart̥ay.
kirpaa niDh chhod aan ka-o poojeh aat̥am
ghaate hart̥ay. ||1||

har bisrat̥ t̥ay ḍukh ḍukh mart̥ay.
anik baar b̥harmeh baho jonee tayk na kaahoo
Dhart̥ay. ||1|| rahaa-o.

t̥i-aag su-aamee aan ka-o chit̥vat̥ moor̥h mugaDh
khāl khār t̥ay.
kaagar naav langheh kat̥ saagar baritha kathat̥
ham tart̥ay. ||2||

siv biranch asur sur jayt̥ay kaal agan meh jart̥ay.
naanak saran charan kamlan kee tum̥h na
daarahu parabh̥ kart̥ay. ||3||4||

Malhar Mehla-5

In the previous many *shabads*, Guru Ji advised us to seek the guidance of the true Guru and meditate on God's Name under his guidance. But in spite of this repeated advice, forsaking God many of us keep doing sinful acts and then to wash off our sins we start doing ritual worships and praying before lesser gods and goddesses, instead of the supreme Being. In this *shabad*, Guru Ji very frankly tells about the fate, which all those big and small people including gods and goddesses suffer, who indulge in sinful acts or worship lesser gods and goddesses instead of the one supreme God.

He says: “From kings to worms and from worms to (*Indira*) the king of all gods, (no matter who they are, if they) do sinful deeds they all fall into wombs. Also forsaking

(God) the treasure of mercy, they who worship any other (lesser god or goddess) are (like) thieves and killers of their (own) souls.”(1)

Stating the overarching principle, Guru Ji says: “(O’ my friends), whoever forsake God, suffer in pain and die in pain. Innumerable times, they wander in many existences but cannot find shelter anywhere.”(1-pause)

Without mincing words Guru Ji further declares and says: “(O’ my friends), forsaking the Master, they who contemplate anyone else are (like) foolish ill-bred donkeys. (To worship anyone else except God is like riding a paper boat). How by riding a paper boat can they cross over the (worldly ocean)? In vain they assert that they are swimming across.”(2)

In conclusion, Guru Ji says: “(O’ my friends, what to speak of others, even) *Shiva, Brahma* and all other gods and demons (without remembering the Supreme being) burn in the fire of death. Therefore Nanak (seeks) the shelter of (God’s) lotus feet and prays: “O’ God the Creator, please don’t push me away (and make me forsake You).”(3-4)

The message of this *shabad* is that no matter how small or big a person is, who forsakes the supreme God, and worships any other, that person keeps wandering in existences without any support. Therefore we should always pray to God almighty to never let us forget Him or worship any other lesser gods, goddesses, or human beings.

ਰਾਗੁ ਮਲਾਰ ਮਹਲਾ ੫ ਦੁਪਦੇ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪ੍ਰਭ ਮੇਰੇ ਓਇ ਬੈਰਾਗੀ ਤਿਆਗੀ ॥

ਹਉ ਇਕੁ ਖਿਨੁ ਤਿਸੁ ਬਿਨੁ ਰਹਿ ਨ ਸਕਉ ਪ੍ਰੀਤਿ
ਹਮਾਰੀ ਲਾਗੀ ॥੧॥ ਰਹਾਉ ॥

raag malaar mehlā 5 dupday ghar 1

ik-oⁿkaar satgur pargaad.

parabh mayray o-ay bairagee ti-aagee.

ha-o ik khin tis bin reh na saka-o pareet hamaaree
laagee. ||1|| rahaa-o.

ਉਨ ਕੈ ਸੰਗਿ ਮੋਹਿ ਪ੍ਰਭੁ ਚਿਤਿ ਆਵੈ ਸੰਤ ਪ੍ਰਸਾਦਿ
ਮੋਹਿ ਜਾਗੀ ॥

ਸੁਨਿ ਉਪਦੇਸੁ ਭਏ ਮਨ ਨਿਰਮਲ ਗੁਨ ਗਾਏ ਰੰਗਿ ਰਾਂਗੀ
॥੧॥

un kai sang mohi parabh chit aavai sant pargaad
mohi jaagee.

sun updays bha-ay man nirmal gun gaa-ay rang
raaⁿgee. ||1||

ਇਹੁ ਮਨੁ ਦੇਇ ਕੀਏ ਸੰਤ ਮੀਤਾ ਕ੍ਰਿਪਾਲ ਭਏ
ਬਡਭਾਗੀ ॥

ਮਹਾ ਸੁਖੁ ਪਾਇਆ ਬਰਨਿ ਨ ਸਾਕਉ ਰੇਨੁ ਨਾਨਕ ਜਨ
ਪਾਗੀ ॥੨॥੧॥੫॥

ih man day-ay kee-ay sant meetaa kirpaal bha-ay
badbhaageeⁿ.

mahaa sukh paa-i-aa baran na saaka-o rayn
naanak jan paagee. ||2||1||5||

Rag Malhar Mehla-5

Dupadaiy Ghar-1

In previous so many *shabads*, Guru Ji has told us that for reaching God we need the guidance and the grace of our Guru. Therefore in this *shabad* he describes how much he loves and respects his saint Guru who guides him.

Guru Ji says: “(O’ my friends), I cannot live even for a moment without that (saint Guru) who is the detached lover of my beloved God. (In his company), I too have been imbued with His love.”(1-pause)

Elaborating on the reasons why he loves and respects his saint Guru so much, he says: “(O’ my friends), in his company I am reminded of God and by saint (Guru’s) grace I have become awake (to worldly allurements). Upon listening to his sermon (my) mind has become immaculate and imbued with (God’s) love. I have sung His praises.”(1)

Guru Ji concludes the *shabad* by telling us how he won the friendship of the saint Guru and what kind of blessing he is now enjoying. He says: “(O’ my friends), it is by giving this

mind (of mine) that I made friendship with the saint (Guru) and by great good fortune he became kind to me. In the dust of the feet (the most humble service) of the saint (Guru, I) devotee Nanak have obtained such great bliss that I cannot describe it.”(2-1-5)

The message of this *shabad* is that if we want to enjoy the bliss of God’s union then we should surrender our mind to our detached Guru and under his guidance sing God’s praises with true love and devotion.

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਮਾਈ ਮੋਹਿ ਪ੍ਰੀਤਮੁ ਦੇਹੁ ਮਿਲਾਈ ॥
ਸਗਲ ਸਹੇਲੀ ਸੁਖ ਭਰਿ ਸੂਤੀ ਜਿਹ ਘਰਿ ਲਾਲੁ ਬਸਾਈ
॥੧॥ ਰਹਾਉ ॥

ਮੋਹਿ ਅਵਗਨ ਪ੍ਰਭੁ ਸਦਾ ਦਇਆਲਾ ਮੋਹਿ ਨਿਰਗੁਨਿ
ਕਿਆ ਚਤੁਰਾਈ ॥
ਕਰਉ ਬਰਾਬਰਿ ਜੋ ਪ੍ਰਿਅ ਸੰਗਿ ਰਾਤੀ ਇਹ ਹਉਮੈ ਕੀ
ਢੀਠਾਈ ॥੧॥

ਭਈ ਨਿਮਾਣੀ ਸਰਨਿ ਇਕ ਤਾਕੀ ਗੁਰ ਸਤਿਗੁਰ ਪੁਰਖ
ਸੁਖਦਾਈ ॥
ਏਕ ਨਿਮਖ ਮਹਿ ਮੇਰਾ ਸਭੁ ਦੁਖੁ ਕਾਟਿਆ ਨਾਨਕ ਸੁਖਿ
ਰੈਨਿ ਬਿਹਾਈ ॥ ੨॥੨੬॥

malaar mehlāa 5.

maa-ee mohi pareetam dayh milaa-ee.
sagal sahaylee sukh bhar sootēe jih ghar laal
basaa-ee. ||1|| rahaa-o.

mohi avgan parabh sagdaa da-i-aalaa mohi nirgun
ki-aa chaturaa-ee.
kara-o baraabar jo pari-a sang raatēe^N ih ha-umai
kee dheethaa-ee. ||1||

bha-ee nimaanee saran ik taakee gur satgur
purakh sukh-daa-ee.
ayk nimakh meh mayraa sabh dukh kaati-aa
naanak sukh rain bihaa-ee.

Malhar Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy the bliss of God’s union, then we should surrender our mind to our detached Guru and under his guidance sing God’s praises with true love and devotion. In this *shabad*, using the metaphor of a young bride he shows us how we should approach our Guru to unite us with our beloved God.

As if talking to his mother, Guru Ji says: “O’ my mother, unite me with my beloved Spouse. All my friends and mates in whose house (of the heart) their Groom resides, sleep in peace (and bliss while I am suffering in pain).”(1-pause)

Next Guru Ji shows us how to acknowledge our own faults rather than blame God or claim that we are also as good as others. Using the same metaphor of a young bride, he says: “(O’ my mother), I am (full of) so many faults but God is always merciful. What cleverness (or wisdom) I the meritless one have (that I may be able to meet God. But still I) claim myself to be equal to those (bride souls) who are imbued with the Beloved. This is the arrogance of (my) ego.”(1)

Guru Ji concludes the *shabad* by describing how he obtained union with God. He says: “(O’ my friends), becoming humble I sought the shelter of the peace giving true Guru alone. (I) Nanak say that in one moment (the Guru) dispelled all my sorrow (and united me with my beloved God) and now the night (of my life) is passing in peace.”(2-2-6)

The message of this *shabad* is that if we want to pass this life of ours in true peace and bliss united with (God) our eternal spouse, then shedding our ego we should seek the shelter of true Guru (Guru Granth Sahib Ji).

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਬਰਸੁ ਮੇਘ ਜੀ ਤਿਲੁ ਬਿਲਮੁ ਨ ਲਾਉ ॥

ਬਰਸੁ ਪਿਆਰੇ ਮਨਹਿ ਸਧਾਰੇ ਹੋਇ ਅਨਦੁ ਸਦਾ ਮਨਿ ਚਾਉ
॥੧॥ ਰਹਾਉ ॥

ਹਮ ਤੇਰੀ ਧਰ ਸੁਆਮੀਆ ਮੇਰੇ ਤੂ ਕਿਉ ਮਨਹੁ ਬਿਸਾਰੇ ॥

ਪੰਨਾ ੧੨੬੮

ਇਸਤ੍ਰੀ ਰੂਪ ਚੇਰੀ ਕੀ ਨਿਆਈ ਸੋਭ ਨਹੀ ਬਿਨੁ ਭਰਤਾਰੇ
॥੧॥

ਬਿਨਉ ਸੁਨਿਓ ਜਬ ਠਾਕੁਰ ਮੇਰੈ ਬੇਗਿ ਆਇਓ ਕਿਰਪਾ ਧਾਰੇ
॥

ਕਹੁ ਨਾਨਕ ਮੇਰੇ ਬਨਿਓ ਸੁਹਾਗੇ ਪਤਿ ਸੋਭਾ ਭਲੇ ਅਚਾਰੇ
॥੨॥੩॥੭॥

malaar mehlāa 5.

baras maygh jee til bilam na laa-o.

baras pi-aaray maneh saDhaaray ho-ay anad
sadaa man chaa-o. ||1|| rahaa-o.

ham tayree Dhar su-aamee-aa mayray too
ki-o manhu bisaaray.

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istaree roop chayree kee ni-aa-ee sobh nahee
bin bhartaaray. ||1||

bin-o suni-o jab thaakur mayrai bayg aa-i-o
kirpaa Dhaaray.

kaho naanak mayro bani-o suhaago pat
sobhaa bhalay aacharay. ||2||3||7||

Malhar Mehla-5

Guru Ji concluded the previous *shabad*, by stating that becoming humble when he sought the shelter of the peace giving true Guru alone, in one moment (the Guru) dispelled all his sorrow and united him with his beloved God, and now the night of his life is passing in peace. In this *shabad*, he describes the same incident in a more picturesque and poetic way. Once again he imagines himself to be a humble young bride in love with her spouse who is talking to her mate and sharing with her, how she obtained the right guidance and obtained union with her beloved Spouse.

First using the analogy of a rain filled cloud he appeals to his Guru and says: “O’ my respected cloud (like Guru), don’t delay, pour down the rain (of your sermon). Yes, O’ my dear deliver your mind comforting sermon, (listening to) which bliss may prevail and there may always be a fervent craving in the mind (for my Love).”(1-pause)

Next most humbly addressing God Himself, Guru Ji says: “I depend on Your support, O’ my Master. Why do You forsake me from Your mind? I am (weak like) a bride and (powerless like) a slave girl who doesn’t have any respect without her spouse.”(1)

Finally describing what happened after that, he says: “When my Master listened to my prayer, showing His mercy He immediately came (to reside in my heart. Therefore I) Nanak say that now I have become the wedded united bride (of my Groom) and I have obtained respect and glory (and a reputation of) good conduct.”(2-3-7)

The message of this *shabad* is that we should listen to the sermon of our Guru (as contained in Guru Granth Sahib Ji). Following its advice we should humbly pray to God to come and reside in our heart. Then showing His mercy, God would reveal Himself to us and we would enjoy the bliss and glory of His eternal union.

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਪ੍ਰੀਤਮ ਸਾਚਾ ਨਾਮੁ ਧਿਆਇ ॥

ਦੂਖ ਦਰਦ ਬਿਨਸੈ ਭਵ ਸਾਗਰੁ ਗੁਰ ਕੀ ਮੂਰਤਿ ਰਿਵੈ
ਬਸਾਇ ॥੧॥ ਰਹਾਉ ॥

ਦੁਸਮਨ ਹਤੇ ਦੇਖੀ ਸਭਿ ਵਿਆਪੇ ਹਰਿ ਸਰਣਾਈ ਆਇਆ
॥

malaar mehlāa 5.

pareetam saachaa naam Dhi-aa-ay.

dookh darad binsai bhav saagar gur kee moorat
ridai basaa-ay. ||1|| rahaa-o.

dusman hatay dokhee sabh vi-aapay har
sarnaa-ee aa-i-aa.

ਰਾਖਨਹਾਰੈ ਹਾਥ ਦੇ ਰਾਖਿਓ ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਇਆ ॥੧॥

raakhanhaarai haath day raakhi-o naam
padaarath paa-i-aa. ||1||

ਕਰਿ ਕਿਰਪਾ ਕਿਲਵਿਖ ਸਭਿ ਕਾਟੇ ਨਾਮੁ ਨਿਰਮਲੁ ਮਨਿ
ਦੀਆ ॥

kar kirpaa kilvikh sabh kaatay naam nirmal man
dee-aa.

ਗੁਣ ਨਿਧਾਨੁ ਨਾਨਕ ਮਨਿ ਵਸਿਆ ਬਾਹੁੜਿ ਦੂਖ ਨ ਬੀਆ
॥੨॥੪॥੮॥

gun niDhaan naanak man vasi-aa baahurh dookh
na thee-aa. ||2||4||8||

Malhar Mehla-5

In the previous *shabad*, Guru Ji advised us that we should listen to the sermon of our Guru as contained in Guru Granth Sahib Ji. Following its advice we should humbly pray to God to come and reside in our heart. Then showing His mercy God would reveal Himself to us and we would enjoy the bliss and glory of His eternal union. In this *shabad*, he elaborates on the above advice and tells us what other blessings we obtain when we meditate on God's eternal Name.

He says: “(O’ my friend), meditate on the eternal Name of beloved (God) and enshrine the vision of Guru’s personality in your heart. (By doing so) all one’s pain and sorrow ends (and one swims across) the dreadful ocean.”(1-pause)

Describing what other blessings a person obtains who seeks the shelter of God, Guru Ji says: “(O’ my friend), one who comes to the shelter of God, all that one’s enemies are destroyed and all the slanderers are overwhelmed. Yes, the savior God saves one by extending His own hand and one obtains the commodity of Name.”(1)

In conclusion, Guru Ji says: “(O’ my friends), in whose mind (God) has enshrined His immaculate Name, showing His mercy He dispels all that one’s sins. (In short), O’ Nanak, in whose heart (God) the treasure of all virtues has come to reside, doesn’t suffer any more pain.”(2-4-8)

The message of this *shabad* is that if we want to get rid of all our fears and pains, then we should enshrine the word of our Guru (the *Gurbani* in Guru Granth Sahib Ji) in our heart and seek the shelter of our beloved God. Then He would save us from all our enemies and we would not suffer from any pain or sorrow again.

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਪਿਆਰੇ ॥

ਪ੍ਰੇਮ ਭਗਤਿ ਅਪਨੇ ਨਾਮੁ ਦੀਜੈ ਦਇਆਲ ਅਨੁਗ੍ਰਹੁ ਧਾਰੇ
॥੧॥ ਰਹਾਉ ॥

ਸਿਮਰਉ ਚਰਨ ਤੁਹਾਰੇ ਪ੍ਰੀਤਮ ਰਿਦੈ ਤੁਹਾਰੀ ਆਸਾ ॥

ਸੰਤ ਜਨਾ ਪਹਿ ਕਰਉ ਬੇਨਤੀ ਮਨਿ ਦਰਸਨ ਕੀ
ਪਿਆਸਾ ॥੧॥

ਬਿਛੁਰਤ ਮਰਨੁ ਜੀਵਨੁ ਹਰਿ ਮਿਲਤੇ ਜਨ ਕਉ ਦਰਸਨੁ
ਦੀਜੈ ॥

ਨਾਮ ਅਧਾਰੁ ਜੀਵਨ ਧਨੁ ਨਾਨਕ ਪ੍ਰਭ ਮੇਰੇ ਕਿਰਪਾ ਕੀਜੈ
॥੨॥੫॥੯॥

malaar mehlaa 5.

parabh mayray pareetam paraan pi-aaray.

paraym bhagat apno naam deejai da-i-aal
anoograhu Dhaaray. ||1|| rahaa-o.

simra-o charan tuhaaray pareetam ridai tuhaaree
aasaa.

sant janaa peh kara-o bayntee man darsan kee
pi-aasaa. ||1||

bichhurat maran jeevan har mitay jan ka-o darsan
deejai.

naam aDhaar jeevan Dhan naanak parabh mayray
kirpaa keejai. ||2||5||9||

Malhar Mehlā-5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our fears and pains then we should enshrine (*Gurbani*) the word of our Guru in our heart and seek the shelter of our beloved God. Then He would save us from all our enemies and we would not suffer from any pain or sorrow again. In this *shabad*, he shows us how to seek the shelter of God and what to ask from Him.

Addressing God he says: “O’ God my beloved Spouse is dear to me like my life breaths. O’ the merciful Master, showing Your grace, please bless me with Your loving devotion and Your Name.”(1-pause)

Continuing his earnest prayer, Guru Ji says: “O’ my Beloved, (bless me that) I may keep meditating on Your feet (Your Name) and within my mind may always be a craving for You. I beg before the saintly people (and tell them) that within my mind is a craving for You.”(1)

Guru Ji concludes the *shabad* by expressing how deeply he loves God. He says: “O’ God, Your separation is (like) death for me. I feel alive only when I meet You. (Therefore please do bless) Your devotee with Your sight.”

Nanak says, “O’ my God, show mercy (and bless me with) the support of Your Name, the wealth of my life.”(2-5-9)

The message of this *shabad* is that if we want to enjoy the peace and bliss of God’s union then seeking Guru’s grace we should most humbly entreat God to bless us with His loving devotion and the gift of His Name.

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਅਬ ਅਪਨੇ ਪ੍ਰੀਤਮ ਸਿਉ ਬਨਿ ਆਈ ॥

ਰਾਜਾ ਰਾਮੁ ਰਮਤ ਸੁਖੁ ਪਾਇਓ ਬਰਸੁ ਮੇਘੁ ਸੁਖਦਾਈ ॥੧॥
ਰਹਾਉ ॥

ਇਕੁ ਪਲੁ ਬਿਸਰਤ ਨਹੀ ਸੁਖ ਸਾਗਰੁ ਨਾਮੁ ਨਵੈ ਨਿਧਿ ਪਾਈ
॥

ਉਦੋਤੁ ਭਇਓ ਪੂਰਨ ਭਾਵੀ ਕੋ ਭੇਟੇ ਸੰਤ ਸਹਾਈ
॥੧॥

ਸੁਖ ਉਪਜੇ ਦੁਖ ਸਗਲ ਬਿਨਾਸੇ ਪਾਰਬ੍ਰਹਮ ਲਿਵ ਲਾਈ ॥

ਤਰਿਓ ਸੰਸਾਰੁ ਕਠਿਨ ਭੈ ਸਾਗਰੁ ਹਰਿ ਨਾਨਕ ਚਰਨ ਧਿਆਈ
॥ ੨ ॥੬॥੧੦॥

malaar mehlāa 5.

ab apnay pareetam si-o ban aa-ee.

raajaa raam ramat sukh paa-i-o baras maygh
sukh-daa-ee. ||1|| rahaa-o.

ik pal bisrat nahee sukh saagar naam navai
niDh paa-ee.

udout bha-i-o pooran bhaavee ko bhaytay
sant sahaa-ee. ||1||

sukh upjay dukh sagal binaasay paarbarahm
liv laa-ee.

tari-o sansaar kathin bhai saagar har naanak
charan Dhi-aa-ee. ||2||6||10||

Malhar Mehlā-4

In the previous *shabad*, Guru Ji advised that if we want to enjoy the peace and bliss of God’s union then seeking Guru’s grace, we should most humbly entreat God to bless us with His loving devotion and the gift of His Name. In this *shabad*, he expresses his gratitude to his Guru for his immaculate advice, following which he has passionately fallen in love with his beloved God and is enjoying the peace and bliss of His union.

So addressing his Guru, he says: “O’ my bliss giving cloud (like Guru, please) continue to pour down the rain (of nectar sweet words of your *Gurbani*. By listening to it) I have meditated on God the King (of the universe) and obtained peace. Now I am imbued with the love of my beloved (Spouse).”(1-pause)

Describing the extent of the love, which he has developed for God, Guru Ji says: “(O’ my friends, since the time) I have met with the helpful saint (Guru, my) destiny has manifested completely. Now even for a moment I don’t forsake (God) the ocean of peace, and I have obtained the (bliss) of Name which is like all the nine treasures (of the world).”(1)

In conclusion, Guru Ji says: “(O’ my friends, with the grace of the Guru) I have attuned my mind to the all-pervading God. Now peace has welled up in me, and all my pains have been destroyed. Nanak says that by contemplating God’s feet (God’s Name), he has crossed over the dreadful and very difficult to cross worldly ocean.”(2-6-10)

The message of this *shabad* is that if we want to be free from all pains and enjoy the bliss of union with God, then we should listen to (*Gurbani*) the nectar sweet words of the Guru and meditate on God’s Name.

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਘਨਿਹਰ ਬਰਸਿ ਸਗਲ ਜਗੁ ਛਾਇਆ ॥

ਭਏ ਕ੍ਰਿਪਾਲ ਪ੍ਰੀਤਮ ਪੁਭ ਮੇਰੇ ਅਨਦ ਮੰਗਲ ਸੁਖ
ਪਾਇਆ ॥੧॥ ਰਹਾਉ ॥

ਮਿਟੇ ਕਲੇਸ ਤ੍ਰਿਸਨ ਸਭ ਬੂਝੀ ਪਾਰਬ੍ਰਹਮੁ ਮਨਿ
ਧਿਆਇਆ ॥

ਸਾਧਸੰਗਿ ਜਨਮ ਮਰਨ ਨਿਵਾਰੇ ਬਹੁਰਿ ਨ ਕਤਹੂ
ਧਾਇਆ ॥੧॥

ਮਨੁ ਤਨੁ ਨਾਮਿ ਨਿਰੰਜਨਿ ਰਾਤਉ ਚਰਨ ਕਮਲ ਲਿਵ
ਲਾਇਆ ॥

ਅੰਗੀਕਾਰੁ ਕੀਓ ਪ੍ਰਭਿ ਅਪਨੈ ਨਾਨਕ ਦਾਸ
ਸਰਣਾਇਆ ॥੨॥੭॥੧੧॥

malaar mehlā 5.

ghanihar baras sagal jag chhaa-i-aa.

bha-ay kirpaal pareetam parabhh mayray anad
mangal sukh paa-i-aa. ||1|| rahaa-o.

mitay kalays tarisan sabh boojhee paarbarahm man
Dhi-aa-i-aa.

saaDhsang janam maran nivaaray bahur na kathoo
Dhaa-i-aa. ||1||

man tan naam niranjan raata-o charan kamal liv
laa-i-aa.

angeekaar kee-o parabhh apnai naanak daas
saranaa-i-aa. ||2||7||11||

Malhar Mehla-5

In the opening lines of previous *shabad*, Guru Ji entreated his bliss giving cloud (like Guru) to continue pouring down the rain (of nectar sweet words of his *Gurbani*. Because by listening to it) he has meditated on God the King (of all universe) and obtained peace and has been imbued with the love of his dear Spouse. He continues the same metaphor of comparing his Guru to that bliss giving cloud, which when pours down the land blooms in greenery and crops receive a new lease of life. But only those lands benefit from the rains, which are somewhat level and porous enough to receive the water and absorb it. But those lands, which are sloping or rocky in which water cannot soak, remain virtually dry.

Using the above metaphor, Guru Ji says: “(O’ my friends, like) the rain from a cloud (the Guru’s immaculate sermon) is spread all over the world. (But on whom), my beloved God becomes (especially) kind (that person listens carefully to this sermon and by following the advice in it) obtains bliss, joy, and peace.”(1-pause)

Listing what other benefits that person receives who following Guru's advice meditates on God, Guru Ji says: "(O' my friends, after listening to *Gurbani*, the person who has) meditated on the all pervading God in the mind, all that person's troubles have been removed, and all worldly desire is quenched. (By meditating on God's Name) in the company of saints, that person is emancipated from (the rounds of) births and deaths and doesn't wander (in existences) again."(1)

In closing, Guru Ji says: "O' Nanak, God protects the one who seeks the shelter (of His) servants. That person's mind and body are imbued with the love of the immaculate God and he or she remains attuned to God's lotus feet (His Name)."(2-7-11)

The message of this *shabad* is that when we listen and act upon the advice of our beloved Guru, God showers us with His mercy. Then all our pains and problems are ended and we get imbued with the love of His Name, that ultimately ends our rounds of birth and death and God accepts us into His blissful union.

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਬਿਛੁਰਤ ਕਿਉ ਜੀਵੇ ਓਇ ਜੀਵਨ ॥

ਚਿਤਹਿ ਉਲਾਸ ਆਸ ਮਿਲਬੇ ਕੀ ਚਰਨ ਕਮਲ ਰਸ ਪੀਵਨ
॥੧॥ ਰਹਾਉ ॥

ਜਿਨ ਕਉ ਪਿਆਸ ਤੁਮਾਰੀ ਪ੍ਰੀਤਮ ਤਿਨ ਕਉ ਅੰਤਰੁ
ਨਾਹੀ ॥

ਜਿਨ ਕਉ ਬਿਸਰੈ ਮੇਰੇ ਰਾਮੁ ਪਿਆਰਾ ਸੇ ਮੁਏ ਮਰਿ ਜਾਂਹੀਂ
॥੧॥

ਪੰਨਾ ੧੨੬੯

ਮਨਿ ਤਨਿ ਰਵਿ ਰਹਿਆ ਜਗਦੀਸੁਰ ਪੇਖਤ ਸਦਾ ਹਜੂਰੇ ॥

ਨਾਨਕ ਰਵਿ ਰਹਿਓ ਸਭ ਅੰਤਰਿ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰੇ
॥੨੮੮॥੧੨॥

malaar mehlāa 5.

bichhurat ki-o jeevay o-ay jeevan.

chitēh ulaas aas milbay kee charan kamal ras
peevan. ||1|| rahaa-o.

jin ka-o pi-aas tumaaree pareetam tin ka-o antar
naahee.

jin ka-o bisrai mayro raam pi-aaraa say moo-ay
mar jaa"hee". ||1||

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man tan rav rahi-aa jagdeesur paykhat sadāa
hajoaray.

naanak rav rahi-o sabh antar sarab rahi-aa
bharpooray. ||2||8||12||

Malhar Mehla-5

Guru Ji concluded the previous *shabad*, with the remark that God protects the one who seeks the shelter (of His) servants. That person's mind and body are imbued with the love of the immaculate God and he or she remains attuned to God's lotus feet (His Name). In this *shabad*, Guru Ji describes the state of the mind of such Guru's followers.

Lovingly addressing God, he says: "(O' God), they in whose mind is the eagerness to drink the nectar of Your lotus feet (Your Name) and the anticipation of meeting You, how could they live a life of separation (from You)?"(1-pause)

Comparing the state of those who love God and those who forsake Him, Guru Ji says: "O' Beloved, they who are thirsty for You are not distant from You. (But), the wretches who forsake my beloved God die an ignoble death."(1)

In conclusion, he says: "(O' my friends), they in whose hearts and minds, the Master of the universe resides, always see Him in front of them. O' Nanak, (they know that He) is residing within all and is pervading everywhere."(2-8-12)

The message of this *shabad* is that following (*Gurbani*) the Guru's advice we should imbue ourselves with such a keen love for God's Name that we always long to see Him. A stage would come when we would be able to see Him pervading not only in ourselves, but also in each and every heart and every place.

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਹਰਿ ਕੈ ਭਜਨਿ ਕਉਨਿ ਕਉਨਿ ਨ ਤਾਰੇ ॥

ਖਗ ਤਨ ਮੀਨ ਤਨ ਮ੍ਰਿਗ ਤਨ ਬਰਾਹ ਤਨ ਸਾਧੂ ਸੰਗਿ
ਉਧਾਰੇ ॥੧॥ ਰਹਾਉ॥

ਦੇਵ ਕੁਲ ਦੈਤ ਕੁਲ ਜਖੁ ਕਿੰਨਰ ਨਰ ਸਾਗਰ ਉਤਰੇ
ਪਾਰੇ ॥

ਜੋ ਜੋ ਭਜਨੁ ਕਰੈ ਸਾਧੂ ਸੰਗਿ ਤਾ ਕੇ ਦੂਖ ਬਿਦਾਰੇ ॥੧॥

ਕਾਮ ਕਰੋਧ ਮਹਾ ਬਿਖਿਆ ਰਸ ਇਨ ਤੇ ਭਏ ਨਿਰਾਰੇ ॥

ਦੀਨ ਦਇਆਲ ਜਪਹਿ ਕਰੁਣਾ ਮੈ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੇ
॥੨॥੯॥੧੩॥

malaar mehlā 5.

har kai bhajan ka-un ka-un na taaray.

khag tan meen tan marig tan baraah tan saadhoo
sang udhaaray. ||1|| rahaa-o.

dayv kul dait kul jakh-y kinnar nar saagar utray
paaray.

jo jo bhajan karai saadhoo sang taa kay dookh
bidaaray. ||1||

kaam karoDh mahaa bikhī-aa ras in tay bha-ay
niraaray.

deen da-i-aal jaapeh karunaa mai naanak sad
balihaaray. ||2||9||13||

Malhar Mehla-5

In previous so many *shabads*, Guru Ji told us that if we want to get rid of all our pains and sufferings forever, cross over this dreadful worldly ocean, and be emancipated from the rounds of births and deaths, then we should meditate on God's Name under Guru's guidance. In this *shabad*, he tells us, beside human beings, what other creatures have been emancipated by meditating on God's Name.

First referring to Hindu legends Guru Ji says: "(O' my friends, there are none) who meditated on God and whom (He) didn't emancipate. (For example god *Hansa*, who) assumed the body of a bird, (god *Machh* who assumed) the body of a fish, (the sage *Sirangi* who got the) body of a deer, and the one who even adopted the body of a pig were ferried across by (meditating on God's Name) in the company of saints." (1-pause)

Guru Ji adds: "(O' my friends, whether somebody belongs) to the lineage of gods, demons, gods' attendants, or human beings (by meditating on God's Name, they all) crossed over (the worldly ocean. In short), whosoever worships (Him) in the company of saints, (God) dispels all that one's sorrows." (1)

In conclusion, Guru Ji says: "(O' my friends, whosoever meditates on God's Name), gets detached from lust, anger, and the taste of poisonous worldly pleasures. Therefore, Nanak is always a sacrifice to those who worship the merciful Master of the meek and compassionate (God)." (2-9-13)

The message of this *shabad* is that if we want to enjoy a state of peace and bliss and be emancipated from the pains of births and deaths, then we should meditate on God's Name in the company of the saints.

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਆਜੁ ਮੈ ਬੈਸਿਓ ਹਰਿ ਹਾਟ ॥

malaar mehlā 5.

aaj mai baisi-o har haat.

ਨਾਮੁ ਰਾਸਿ ਸਾਝੀ ਕਰਿ ਜਨ ਸਿਉ ਜਾਂਉ ਨ ਜਮ ਕੈ ਘਾਟ
॥੧॥ ਰਹਾਉ ॥

naam raas saajhee kar jan si-o jaaⁿ-o na jam kai
ghaat. ||1|| rahaa-o.

ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ ਪਾਰਬ੍ਰਹਮਿ ਰਾਖੇ ਭ੍ਰਮ ਕੇ ਖੁਲ੍ਹੇ ਕਪਾਟ ॥

Dhaar anoograhu paarbarahm raakhay bharam
kay khul^hay kapaat.

ਬੇਸੁਮਾਰ ਸਾਹੁ ਪ੍ਰਭੁ ਪਾਇਆ ਲਾਹਾ ਚਰਨ ਨਿਧਿ ਖਾਟ
॥੧॥

baysumaar saahu parab^h paa-i-aa laahaa charan
niDh khaat. ||1||

ਸਰਨਿ ਗਹੀ ਅਚੁਤ ਅਬਿਨਾਸੀ ਕਿਲਬਿਖ ਕਾਢੇ ਹੈ ਛਾਂਟਿ
॥

saran gahee achut abhinaasee kilbikh kaadhay
hai chhaaⁿt.

ਕਲਿ ਕਲੇਸ ਮਿਟੇ ਦਾਸ ਨਾਨਕ ਬਹੁਰਿ ਨ ਜੋਨੀ ਮਾਟ
॥੨॥੧੦॥੧੪॥

kal kalays mitay daas naanak bahur na jonee
maat. ||2||10||14||

Malhar Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy a state of peace and bliss and be emancipated from the pains of births and deaths then we should meditate on God's Name in the company of saints. In this *shabad*, Guru Ji shares with us his experience in the company of saints, which he compares to a shop run by God where instead of dealing in worldly things and earning profit of worldly wealth, you deal in and earn the profit of God's Name.

He says: (O' my friends), today I sat in God's shop (the congregation of saints. There), entering in partnership with saintly devotees I procured the capital of Name, so that I may not fall into the hands of demons of death.”(1-pause)

Elaborating on his reasons for joining the saintly congregation, Guru Ji says: “Showing His mercy, they whom God has saved (all their doubts have been removed, as if) their doors of doubt have been opened. In the company of saints, (they) have obtained God the owner of limitless wealth (of Name), and have earned the profit of living in His presence.”(1)

In conclusion, Guru Ji says: “(O' my friends), they who have grasped onto the shelter of the eternal and imperishable (God), all their sins have been sorted out. O' Nanak, all the woes and troubles of (God's) slaves have been wiped out, and they won't fall into existences again.”(2-10-14)

The message of this *shabad* is that if we want that all our sins are wiped out and we don't fall into existences again, then joining the company of holy saints we should meditate on God's Name.

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਬਹੁ ਬਿਧਿ ਮਾਇਆ ਮੋਹ ਹਿਰਾਨੋ ॥
ਕੋਟਿ ਮਧੇ ਕੋਊ ਬਿਰਲਾ ਸੇਵਕੁ ਪੂਰਨ ਭਗਤੁ ਚਿਰਾਨੋ ॥੧॥
ਰਹਾਉ ॥

malaar mehlaa 5.

baho biD^h maa-i-aa moh hiraano.
kot maD^hay ko-oo birlaa sayvak pooran bhagat
chiraano. ||1|| rahaa-o.

ਇਤ ਉਤ ਡੋਲਿ ਡੋਲਿ ਸ੍ਰਮੁ ਪਾਇਓ ਤਨੁ ਧਨੁ ਹੋਤ ਬਿਰਾਨੋ
॥

it ut dol dol saram paa-i-o tan Dhan hot biraano.

ਲੋਗ ਦੁਰਾਇ ਕਰਤ ਠਗਿਆਈ ਹੋਤੋ ਸੰਗਿ ਨ ਜਾਨੋ ॥੧॥

log duraa-ay karat thagi-aa-ee hotou sang na
jaano. ||1||

ਮ੍ਰਿਗ ਪੰਖੀ ਮੀਨ ਦੀਨ ਨੀਚ ਇਹ ਸੰਕਟ ਫਿਰਿ ਆਨੇ ॥
ਕਹੁ ਨਾਨਕ ਪਾਹਨ ਪ੍ਰਭ ਤਾਰਹੁ ਸਾਧਸੰਗਤਿ ਸੁਖ ਮਾਨੇ
॥੨॥੧੧॥੧੫॥

marig pankhee meen deen neech ih sankat fir
aano.
kaho naanak paahan parabh taarahu
saaDhsangat sukh maano. ||2||11||15||

Malhar Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want that our sins are wiped out and we don't fall into existences again, then joining the company of holy saints we should meditate on God's Name. In this *shabad*, he notes that with rare exceptions, human beings keep running after worldly affairs trying to amass worldly wealth using all kinds of moral and immoral ways. The result is that they again have to wander around in lower species from where they had progressed to human birth. Therefore Guru Ji once again tells us the way to wipe out our sins and live in eternal peace.

He says: "(O' my friends), in many different ways (humans) are being cheated by the attachment for *Maya* (the worldly riches and power). Among millions, rarely is found such a servant who is a perfect devotee since long past."(1-pause)

Commenting on the state of an ordinary human being, Guru Ji says: "The body and wealth, which a man obtains after wandering in different places and tiring himself in the end, becomes the property of others. Concealing from people, one practices deception (for the sake of worldly wealth), but doesn't recognize (that God) who is always with him."(1)

Stating the consequences of evil deeds and showing us the way to save ourselves, Guru Ji says: "(O' my friends, because of evil deeds done in pursuit of worldly riches and power, the human being) is again made to suffer in (such) low and helpless (species as) deer, birds, or fish. Nanak says, O' God save (us) the stone (like hard hearted persons) so that we may enjoy the bliss (of meditating on Your Name) in the company of saints."(2-11-15)

The message of this *shabad* is that if we want to avoid the pain of suffering in lower species again then we should pray to God to bless us with company of His saints so that under their guidance we may meditate of His Name.

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਦੁਸਟ ਮੁਏ ਬਿਖੁ ਖਾਈ ਰੀ ਮਾਈ ॥
ਜਿਸ ਕੇ ਜੀਅ ਤਿਨ ਹੀ ਰਖਿ ਲੀਨੇ ਮੇਰੇ ਪ੍ਰਭ ਕਉ
ਕਿਰਪਾ ਆਈ ॥੧॥ ਰਹਾਉ ॥

malaar mehlāa 5.

ḡusat mu-ay bikh̃ ḡhaa-ee ree maa-ee.
jis kay jee-a t̃in hee rak̃h leenay mayray parab̃h
ka-o kirpaa aa-ee. ||1|| rahaa-o.

ਅੰਤਰਜਾਮੀ ਸਭ ਮਹਿ ਵਰਤੈ ਤਾਂ ਭਉ ਕੈਸਾ ਭਾਈ ॥

ਸੰਗਿ ਸਹਾਈ ਛੇਡਿ ਨ ਜਾਈ ਪ੍ਰਭੁ ਦੀਸੈ ਸਭਨੀ ਨਾਈ
॥੧॥

ant̃arjaamee sab̃h meh vart̃ai t̃aaṇ b̃ha-o kaisaa
ḡhaa-ee.

sang sahāa-ee ḡḡhod na jaa-ee parab̃h ḡḡesai
sab̃hnee th̃aa-eeṇ. ||1||

ਅਨਾਥਾ ਨਾਥੁ ਦੀਨ ਦੁਖ ਭੰਜਨ ਆਪਿ ਲੀਏ ਲਤਿ
ਲਾਈ ॥

ਹਰਿ ਕੀ ਓਟ ਜੀਵਹਿ ਦਾਸ ਤੇਰੇ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਈ
॥੨॥੧੨॥੧੬॥

anaathaa naath deen ḡuk̃h ḡhanjan aap lee-ay lar̃h
laa-ee.

har kee ot jeeveh ḡaas t̃ayray naanak parab̃h
sarṇaa-ee. ||2||12||16||

Malhar Mehla-5

In the previous *shabad*, Guru Ji advised that if we want to avoid the pain of suffering in lower species, then we should pray to God to bless us with the company of His saints so that under their guidance, we may meditate on His Name. In this *shabad* he shares with us what happened when he made an earnest prayer, and God showed His mercy on him?

He says: “O’ my mother, (when I made an earnest prayer before God), the evil doers (like the demons of lust and anger disappeared so fast, as if) they had died eating poison. My God has taken pity on me, and He to whom the creatures belong has saved them.”(1-pause)

Therefore on the basis of his personal experience, Guru Ji says: “O’ my brothers, that inner Knower of hearts, pervades in all (of us), so why should there be any kind of fear? He remains in our company and never goes away forsaking us. That God is visible in all places.”(1)

In conclusion, Guru Ji says: “(O’ my friends, that God is the) support of the supportless and destroyer of pains of the meek. On His own, He has attached the beings to (His Name). Nanak says, O’ God, Your servants survive on Your support, therefore I also seek Your shelter.”(2-12-16)

The message of this *shabad* is that if we want that our enemies are destroyed and we are free from all kinds of fear, then we should seek the shelter of God and ask Him to take pity on us and save us from our enemies.

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਮਨ ਮੇਰੇ ਹਰਿ ਕੇ ਚਰਨ ਰਵੀਜੈ ॥

ਦਰਸ ਪਿਆਸ ਮੇਰੇ ਮਨੁ ਮੋਹਿਓ ਹਰਿ ਪੰਖ ਲਗਾਇ
ਮਿਲੀਜੈ ॥੧॥ ਰਹਾਉ ॥

ਖੋਜਤ ਖੋਜਤ ਮਾਰਗੁ ਪਾਇਓ ਸਾਧੂ ਸੇਵ ਕਰੀਜੈ ॥

ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ ਸੁਆਮੀ ਮੇਰੇ ਨਾਮੁ ਮਹਾ ਰਸੁ ਪੀਜੈ ॥੧॥

ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ ਕਰਿ ਸਰਨੀ ਆਏ ਜਲਤਉ ਕਿਰਪਾ ਕੀਜੈ ॥

ਕਰੁ ਗਹਿ ਲੇਹੁ ਦਾਸ ਅਪੁਨੇ ਕਉ ਨਾਨਕ ਅਪੁਨੇ ਕੀਜੈ
॥੨॥੧੩॥੧੭॥

malaar mehlāa 5.

man mayray har kay charan raveejai.

daras pi-aas mayro man mohi-o har pankh
lagaa-ay mileejai. ||1|| rahaa-o.

khōjṭ khōjṭ maarag paa-i-o saaDhoo sayv
kareejai.

Dhaar anoograhu su-aamee mayray naam
mahaa ras peejai. ||1||

taraahi taraahi kar sarnee aa-ay jalṭa-o kirpaa
keejai.

kar geh layho daas apunay ka-o naanak apuno
keejai. ||2||13||17||

Malhar Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want that our enemies are destroyed and we are free from all kinds of fear, then we should seek the shelter of God and ask Him to take pity on us and save us from our enemies. In this *shabad*, he shows us how to counsel our mind to meditate on God and seek His shelter.

First addressing his mind and then us, Guru Ji says: “O’ my mind, we should contemplate on the feet (the immaculate Name of God. O’ my friends), my mind is so lured by the

thirst for God (that I wish that) equipping myself with feathers (I may fly and) meet God.”(1-pause)

As they say, where there is a will, there is a way. Guru Ji now shares with us the result of his research on the way to meet God. He says: “After searching long and hard, I have found the way (to meet Him and that way is that we should serve the saint (Guru by listening to and acting on his advice. Further we should pray to God and say): “O’ my Master, please show mercy that we may keep drinking the great elixir (of Your immaculate) Name.”(1)

Guru Ji concludes the *shabad* by saying: “(O’ God), screaming for help we have come to Your shelter. We are burning (in the fire of worldly evils). Nanak says, showing mercy on Your servant save him and make Your own.”(2-13-17)

The message of this *shabad* is that if we want to save ourselves then we should humbly follow Guru’s advice (the *Gurbani* in Guru Granth Sahib) and pray to God to take pity on us and save us from the pain of worldly evils.

ਪੰਨਾ ੧੨੭੦

ਮਲਾਰ ਮਃ ੫ ॥

ਪ੍ਰਭ ਕੇ ਭਗਤਿ ਬਛਲੁ ਬਿਰਦਾਇਓ ॥

ਨਿੰਦਕ ਮਾਰਿ ਚਰਨ ਤਲ ਦੀਨੇ ਅਪੁਨੇ ਜਸੁ ਵਰਤਾਇਓ
॥੧॥ ਰਹਾਉ ॥

ਜੈ ਜੈ ਕਾਰੁ ਕੀਨੇ ਸਭ ਜਗ ਮਹਿ ਦਇਆ ਜੀਅਨ ਮਹਿ
ਪਾਇਓ ॥

ਕੰਠਿ ਲਾਇ ਅਪੁਨੇ ਦਾਸੁ ਰਾਖਿਓ ਤਾਤੀ ਵਾਉ ਨ
ਲਾਇਓ ॥੧॥

ਅੰਗੀਕਾਰੁ ਕੀਓ ਮੇਰੇ ਸੁਆਮੀ ਕ੍ਰਮੁ ਭਉ ਮੋਟਿ ਸੁਖਾਇਓ
॥

ਮਹਾ ਅਨੰਦ ਕਰਹੁ ਦਾਸ ਹਰਿ ਕੇ ਨਾਨਕ ਬਿਸਾਸੁ ਮਨਿ
ਆਇਓ ॥ ੨॥੧੪॥੧੮॥

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malaar mehlāa 5.

parabh ko bhagat bakhhal birdaari-o.

ningak maar charan tal deenay apuno jas
vartaa-i-o. ||1|| rahaa-o.

jai jai kaar keeno sabh jag meh da-i-aa jee-an meh
paa-i-o.

kanth laa-ay apuno daas raakhi-o taatee vaa-o na
laa-i-o. ||1||

angeekaar kee-o mayray su-aamee bharam bha-o
mayt sukhaa-i-o.

mahaa anand karahu daas har kay naanak bisvaas
man aa-i-o. ||2||14||18||

Malhar Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to save ourselves then we should humbly follow Guru’s advice and pray to God to take pity on us and save us from the pain of worldly evils. It appears that Guru Ji uttered this *shabad*, not only on the basis of his general observation but also on the basis of his personal experience. Because many times, his rivals and adversaries including his own elder brother *Prithi Chand* tried to slander him before the King. One time his elder brother conspired with the local chief to come and attack Guru Ji. But *Sulhi Khan* himself was killed on the way in an accident. In this *shabad*, Guru Ji tells us how God always protects His devotees.

He says: “(O’ my friends), to love His devotees is the primal tradition of God. Destroying the slanderers (of His devotees) He has (so utterly disgraced them, as if He has) trampled them under His feet and spread His glory.”(1-pause)

Regarding the treatment accorded by God to His devotees, Guru Ji says: “(O’ my friends, God has always) glorified His (saints) in the entire world and has instilled love and respect

for His devotees (in the hearts) of all creatures. Embracing to His bosom, He has saved His devotee and has not allowed even the slightest harm come (to him or her).”(1)

In conclusion, Guru Ji says: “(O’ my friends, like a bodyguard) my Master has always protected His devotee; dispelling doubt and dread He has provided him with peace (of mind. In short), such confidence has welled up in Nanak’s mind that he says, O’ God’s servant go and enjoy in supreme bliss (because God won’t let any harm come to you).”(2-14-18)

The message of this *shabad* is that following (*Gurbani*) the Guru’s advice we should sing God’s praise and meditate on His Name so that we become God’s true devotees. Then God would protect us like our personal bodyguard and wouldn’t let any enemy or slanderer do us even the slightest harm.

ਰਾਗੁ ਮਲਾਰ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੨
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੁਰਮੁਖਿ ਦੀਸੈ ਬ੍ਰਹਮ ਪਸਾਰੁ ॥
ਗੁਰਮੁਖਿ ਤ੍ਰੈ ਗੁਣੀਆਂ ਬਿਸਥਾਰੁ ॥
ਗੁਰਮੁਖਿ ਨਾਦ ਬੇਦ ਬੀਚਾਰੁ ॥
ਬਿਨੁ ਗੁਰ ਪੂਰੇ ਘੋਰ ਅੰਧਾਰੁ ॥੧॥

ਮੇਰੇ ਮਨ ਗੁਰੁ ਗੁਰੁ ਕਰਤ ਸਦਾ ਸੁਖੁ ਪਾਈਐ ॥
ਗੁਰ ਉਪਦੇਸਿ ਹਰਿ ਹਿਰਦੈ ਵਸਿਓ ਸਾਸਿ ਗਿਰਾਸਿ ਅਪਣਾ
ਖਸਮੁ ਧਿਆਈਐ ॥੧॥ ਰਹਾਉ ॥

ਗੁਰ ਕੇ ਚਰਣ ਵਿਟਹੁ ਬਲਿ ਜਾਉ ॥
ਗੁਰ ਕੇ ਗੁਣ ਅਨਦਿਨੁ ਨਿਤੁ ਗਾਉ ॥
ਗੁਰ ਕੀ ਧੂੜਿ ਕਰਉ ਇਸਨਾਨੁ ॥
ਸਾਚੀ ਦਰਗਹ ਪਾਈਐ ਮਾਨੁ ॥੨॥

ਗੁਰੁ ਬੋਹਿਬੁ ਭਵਜਲ ਤਾਰਣਹਾਰੁ ॥
ਗੁਰਿ ਭੋਟਿਐ ਨ ਹੋਇ ਜੋਨਿ ਅਉਤਾਰੁ ॥
ਗੁਰ ਕੀ ਸੇਵਾ ਸੋ ਜਨੁ ਪਾਏ ॥
ਜਾ ਕਉ ਕਰਮਿ ਲਿਖਿਆ ਧੁਰਿ ਆਏ ॥੩॥

ਗੁਰੁ ਮੇਰੀ ਜੀਵਨਿ ਗੁਰੁ ਆਧਾਰੁ ॥
ਗੁਰੁ ਮੇਰੀ ਵਰਤਣਿ ਗੁਰੁ ਪਰਵਾਰੁ ॥
ਗੁਰੁ ਮੇਰਾ ਖਸਮੁ ਸਤਿਗੁਰੁ ਸਰਣਾਈ ॥
ਨਾਨਕ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਜਾ ਕੀ ਕੀਮ ਨ ਪਾਈ
॥੪॥੧॥੧੯॥

raag malaar mehlā 5 cha-upday ghar 2
ik-oⁿkaar satgur parsaad.

gurmukh^h deesai barahm pasaar.
gurmukh^h tarai gun^{ee}-aaⁿ bisthaar.
gurmukh^h naad bayd^h beechaar.
bin gur pooray ghor anDhaar. ||1||

mayray man gur gur karat^h sad^{aa} suk^h paa-ee-ai.
gur updays har hirdai vasi-o saas giraas ap^{naa}
khasam Dhi-aa-ee-ai. ||1|| rahaa-o.

gur kay charan^h vitahu bal jaa-o.
gur kay gun^h an-din nit^h gaa-o.
gur kee Dhoor^h kara-o isnaan.
saachee dargeh paa-ee-ai maan. ||2||

gur bohith bhavjal taaranhaar.
gur bhayti-ai na ho-ay jon a-ut^{aa}ar.
gur kee sayvaa so jan paa-ay.
jaa ka-o karam likhi-aa D^hur aa-ay. ||3||

gur mayree jeevan gur aaDhaar.
gur mayree var^{tan} gur parvaar.
gur mayraa k^hasam satgur sarn^{aa}-ee.
naanak gur paarbarahm jaa kee keem na paa-ee.
||4||1||19||

Raag Malhar Mehla-5

Chaupadaiy Ghar-2

In many previous *shabads*, Guru Ji advised us that if we want to enjoy peace in this world and be received with honor in God’s court, then we should seek the shelter of the Guru and under his guidance meditate on God’s Name. But the question arises what is so special



about the Guru that it is essential to seek his guidance. In this *shabad*, Guru Ji answers all such questions and tells us how much he himself loves, respects and follows the guidance of his Guru.

He says: “(O’ my friends), it is only through the Guru’s grace that we are able to see that this entire world is the expanse of the all-pervading God. Through the Guru (we also come to know that God has created) this world with the extension of three modes of *Maya* (so that it is revolving around the three impulses for vice, virtue, and power). It is through Guru’s grace that we obtain knowledge about the *Naad* (the music of yogis, or holy scriptures such as) *Vedas*. But without (the guidance of) the perfect Guru, there remains pitch darkness (of ignorance about everything).”⁽¹⁾

Therefore advising his own mind (and indirectly ours), Guru Ji says: “O’ my mind, by repeating Guru’s Name again and again we obtain peace. Through Guru’s instruction, God comes to reside in the mind and with every breath and morsel, we meditate on our Master.”(1-pause)

Stating how much he respects his Guru and why, he says: “(O’ my friends), I am a sacrifice to the feet of the Guru. Day and night I sing praises of the Guru (and most humbly listen to and follow his advice, as if I) bathe in the dust of the Guru’s feet. By doing so we obtain honor in (God’s) true court.”(2)

Now listing some of the unique qualities of the Guru and why his guidance is so essential, he says: “(O’ my friends), Guru is like a ship which can ferry us across the dreadful (worldly) ocean. If we meet the Guru (and act on his advice, then we) don’t fall into existences again. (However, that person alone obtains the chance) to serve the Guru (and devotedly act on his advice) in whose destiny this blessing has been so written (by God Himself).”(3)

Therefore Guru Ji concludes the *shabad* by saying: “(O’ my friends), for me Guru is my very life, Guru is my mainstay. Guru is my sustenance and Guru is my family. Guru is my Master, and I always remain in true Guru’s shelter. Nanak says that Guru is (the manifestation of) the all-pervading God whose worth cannot be appraised.”(4-1-19)

The message of this *shabad* is that the Guru is absolutely essential for guiding us in the conduct of our life, and helping us to swim across the worldly ocean. Therefore, we should listen to his advice daily (the *Gurbani* in Guru Granth Sahib Ji), and try to lead our life in accordance with that guidance.

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਗੁਰ ਕੇ ਚਰਨ ਹਿਰਦੈ ਵਸਾਏ ॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਏ ॥
ਅਪਨੇ ਸੇਵਕ ਕਉ ਲਏ ਪ੍ਰਭੂ ਲਾਇ ॥
ਤਾ ਕੀ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਇ ॥੧॥

ਕਰਿ ਕਿਰਪਾ ਪੂਰਨ ਸੁਖਦਾਤੇ ॥
ਤੁਮ੍ਹਰੀ ਕ੍ਰਿਪਾ ਤੇ ਤੂੰ ਚਿਤਿ ਆਵਹਿ ਆਠ ਪਹਰ ਤੇਰੈ
ਰੰਗਿ ਰਾਤੇ ॥੧॥ ਰਹਾਉ ॥

ਗਾਵਣ ਸਨਣ ਸਭ ਤੇਰਾ ਭਾਣਾ ॥

malaar mehlaa 5.

gur kay charan hiraai vasaa-ay.
kar kirpaa parabh aap milaa-ay.
apnay sayvak ka-o la-ay parabh laa-ay.
taa kee keemaṭ kahee na jaa-ay. ||1||

kar kirpaa pooran sukh-daatay.
tum^Hree kirpaa tay too^N chit aavahi aath pahar
 tayrai rang raatay. ||1|| rahaa-o.

gaavan sunan sabh tayraa bhaanaa.

ਹੁਕਮੁ ਬੂਝੈ ਸੋ ਸਾਚਿ ਸਮਾਣਾ ॥
ਜਪਿ ਜਪਿ ਜੀਵਹਿ ਤੇਰਾ ਨਾਂਉ ॥
ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਥਾਉ ॥੨॥

hukam boojhai so saach samaanaa.
jap jap jeeveh tayraa naa^N-o.
tujh bin doojaa naahee thaa-o. ||2||

ਦੁਖ ਸੁਖ ਕਰਤੇ ਹੁਕਮੁ ਰਜਾਇ ॥
ਭਾਣੈ ਬਖਸ ਭਾਣੈ ਦੇਇ ਸਜਾਇ ॥
ਦੁਹਾਂ ਸਿਰਿਆਂ ਕਾ ਕਰਤਾ ਆਪਿ ॥
ਕੁਰਬਾਣੁ ਜਾਂਈ ਤੇਰੇ ਪਰਤਾਪ ॥੩॥

dukh sukh kartay hukam rajaa-ay.
bhaanai bakhhas bhaanai day-ay sajaa-ay.
duhaa^N siri-aa^N kaa kartaa aap.
kurbaan jaa^N-ee tayray partaap. ||3||

ਤੇਰੀ ਕੀਮਤਿ ਤੁਹੈ ਜਾਣਹਿ ॥
ਤੂ ਆਪੇ ਬੂਝਹਿ ਸੁਣਿ ਆਪਿ ਵਖਾਣਹਿ ॥
ਸੋਈ ਭਗਤ ਜੋ ਤੁਧੁ ਭਾਣੈ ॥
ਪੰਨਾ ੧੨੭੧
ਨਾਨਕ ਤਿਨ ਕੈ ਸਦ ਕੁਰਬਾਣੈ ॥੪॥੨॥੨੦॥

tayree keemat toohai jaaneh.
too aapay boojheh sun aap vakaaneh.
say-ee bhagat jo tuDh bhaanay.
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naanak tin kai sad kurbaanay. ||4||2||20||

Malhar Mehla-5

In the previous *shabad*, Guru Ji told us that the Guru is absolutely essential for guiding us in the conduct of our life, and helping us to swim across the worldly ocean. Therefore we should listen to his advice daily and try to lead our life in accordance with that guidance. In this *shabad*, he elaborates on this advice. He tells us the duties of a true devotee of God and how God blesses such a devotee.

He says: “(O’ my friends, a true devotee of God) keeps enshrined Guru’s feet (his immaculate advice) in the heart. (Actually) showing His mercy, God Himself unites a person (with the Guru. Because God) Himself yokes His devotee (to His Name and) the worth of such (devotees) cannot be described.”(1)

Therefore humbly addressing God, Guru Ji prays: “O’ the perfect Giver of peace, show Your mercy (and come to reside in my heart. I know that) by Your own grace You come to reside in the minds (of Your creatures, and they remain imbued with Your love.”(1-pause)

Emphasizing again the grace and sweet will of God, he says: “O’ God, singing or listening (to Your praise, all happens) as per Your will, and one who understands Your will remains merged in Your eternal (Name. Your devotees) live meditating on Your Name. (For them), except for You, there is no other place (or support).”(2)

Acknowledging further God’s all-powerfulness, Guru Ji says: “O’ Creator, all pain and pleasure happens as per Your will. In Your will You pardon or punish (anybody). You are the Creator of both ends (this and the next world). I am a sacrifice to Your grandeur.”(3)

In conclusion, Guru Ji says: “(O’ God), Your worth (or greatness), only You Yourself know. You Yourself understand (Your will) and listening to Your command, You Yourself explain it. They alone are Your (true) devotees who are pleasing to You and Nanak is always a sacrifice to them.”(4-2-20)

The message of this *shabad* is that we should never feel egoistic or proud that we are true devotees of God, because we regularly worship Him or meditate on His Name. Instead we should deem it as a grace of God on us that He has yoked us to this service.

Further we should accept all pain or pleasure as His will and keep attuned to His Name in all circumstances.

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਪਰਮੇਸਰੁ ਹੋਆ ਦਇਆਲੁ ॥
ਮੇਘੁ ਵਰਸੈ ਅੰਮ੍ਰਿਤ ਧਾਰੁ ॥
ਸਗਲੇ ਜੀਅ ਜੰਤ ਤ੍ਰਿਪਤਾਸੇ ॥
ਕਾਰਜ ਆਏ ਪੂਰੇ ਰਾਸੇ ॥੧॥

ਸਦਾ ਸਦਾ ਮਨ ਨਾਮੁ ਸਮ੍ਹਾਲਿ ॥
ਗੁਰ ਪੂਰੇ ਕੀ ਸੇਵਾ ਪਾਇਆ ਐਥੈ ਓਥੈ ਨਿਬਹੈ ਨਾਲਿ ॥੧॥ ਰਹਾਉ ॥

ਦੁਖੁ ਭੰਨਾ ਭੈ ਭੰਜਨਹਾਰੁ ॥
ਆਪਣਿਆ ਜੀਆ ਕੀ ਕੀਤੀ ਸਾਰੁ ॥
ਰਾਖਨਹਾਰੁ ਸਦਾ ਮਿਹਰਵਾਨੁ ॥
ਸਦਾ ਸਦਾ ਜਾਈਐ ਕੁਰਬਾਨੁ ॥੨॥

ਕਾਲੁ ਗਵਾਇਆ ਕਰਤੈ ਆਪਿ ॥
ਸਦਾ ਸਦਾ ਮਨ ਤਿਸ ਨੋ ਜਾਪਿ ॥
ਦ੍ਰਿਸਟਿ ਧਾਰਿ ਰਾਖੇ ਸਭਿ ਜੰਤੁ ॥
ਗੁਣ ਗਾਵਹੁ ਨਿਤ ਨਿਤ ਭਗਵੰਤੁ ॥੩॥
ਏਕੋ ਕਰਤਾ ਆਪੇ ਆਪੁ ॥
ਹਰਿ ਕੇ ਭਗਤ ਜਾਣਹਿ ਪਰਤਾਪੁ ॥
ਨਾਵੈ ਕੀ ਪੈਜ ਰਖਦਾ ਆਇਆ ॥
ਨਾਨਕੁ ਬੋਲੈ ਤਿਸ ਕਾ ਬੋਲਾਇਆ ॥੪॥੩॥੨੧॥

malaar mehlā 5.

paramaysar ho-aa dā-i-aal.
maygh varsai amrit̃ Dhaar.
saglay jee-a jant̃ tript̃aasay.
kaaraj aa-ay pooray raasay. ||1||

sadā sadā man naam sam̃aal.
gur pooray kee sayvāa paa-i-aa aithai othai
nibhai naal. ||1|| rahaa-o.

dukh bhannāa bhai bhanjanhaar.
aapni-aa jee-aa kee keetee saar.
raakhanhaar sadāa miharvaan.
sadāa sadāa jaa-ee-ai kurbaan. ||2||

kaal gavāa-i-aa kartai aap.
sadāa sadāa man tis no jaap.
darisat Dhaar raakhay sabh jant̃.
gun gaavhu nit̃ nit̃ bhagvant̃. ||3||
ayko kartāa aapay aap.
har kay bhagat̃ jaaneh partaap.
naavai kee paj̃ rakh-dāa aa-i-aa.
naanak bolai tis kaa bolāa-i-aa. ||4||3||21||

Malhar Mehla-5

In many previous *shabads*, Guru Ji told us that when God shows His mercy on a devotee, he or she enjoys a unique state of peace and bliss. In this *shabad*, he shares with us how God became gracious upon him, and what kind of bliss he is enjoying. As mentioned before only the one who receives it knows about the true relish of such a divine bliss because one cannot fully describe it in the language of ordinary people. But still Guru Ji explains this bliss with the help of some common metaphors so that we may have at least some idea and feel inspired to meditate on God's Name.

He says: "(O' my friends), God has become gracious (upon me and I am feeling that) a continuous steady stream of nectar is falling like the rain from a cloud. (With the falling of this rain all my senses are in such a state of bliss, as if) all beings and creatures have been satiated and all my tasks have been accomplished."(1)

Therefore advising his own mind and us, he says: "(O' my mind, forever meditate on God's Name. (We obtain it) by serving (following the advice of) the perfect Guru and it accompanies us both in this and the next (world)."(1-pause)

Elaborating on the bliss he is enjoying, Guru Ji says: “(I feel that) the Destroyer of fears has destroyed my pain. He has taken care of His creatures. (O’ my friends), that Savior is always merciful. We should always be a sacrifice to Him.”(2)

Guru Ji adds: “(O’ my friends), on His own the Creator has dispelled the fear of death (from my mind. Therefore, I say): “O’ my mind, forever contemplate that (God). Bestowing His glance of grace He has saved all the creatures. Therefore, every day we should sing praises of that Supreme Being.”(3)

In closing, he says: “(O’ my friends), that one Creator is all by Himself. The devotees of God know about His glory. He saves the honor of His Name. Nanak speaks what (God) makes him to say.”(4-3-21)

The message of this *shabad* is that we should have full faith that *Gurbani* (in *Guru Granth Sahib Ji*) is the word of God (Himself). Secondly if we want to enjoy a unique state of ecstasy and complete freedom from any pain or fear then seeking Guru’s guidance we should meditate on God’s Name.

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਗੁਰੁ ਸਰਣਾਈ ਸਗਲ ਨਿਧਾਨ ॥
ਸਾਚੀ ਦਰਗਹਿ ਪਾਈਐ ਮਾਨੁ ॥
ਭੁਮੁ ਭਉ ਦੂਖੁ ਦਰਦੁ ਸਭੁ ਜਾਇ ॥
ਸਾਧਸੰਗਿ ਸਦ ਹਰਿ ਗੁਣ ਗਾਇ ॥੧॥

ਮਨ ਮੇਰੇ ਗੁਰੁ ਪੂਰਾ ਸਾਲਾਹਿ ॥
ਨਾਮੁ ਨਿਧਾਨੁ ਜਪਹੁ ਦਿਨੁ ਰਾਤੀ ਮਨ ਚਿੰਦੇ ਫਲ ਪਾਇ
॥੧॥ ਰਹਾਉ ॥

ਸਤਿਗੁਰ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥
ਗੁਰੁ ਪਾਰਬਰਾਹਮੁ ਪਰਮੇਸਰੁ ਸੋਇ ॥
ਜਨਮ ਮਰਣ ਦੂਖ ਤੋ ਰਾਖੈ ॥
ਮਾਇਆ ਬਿਖੁ ਫਿਰਿ ਬਹੁਤਿ ਨ ਚਾਖੈ ॥੨॥

ਗੁਰ ਕੀ ਮਹਿਮਾ ਕਥਨੁ ਨ ਜਾਇ ॥
ਗੁਰੁ ਪਰਮੇਸਰੁ ਸਾਚੈ ਨਾਇ ॥
ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਸਭੁ ਸਾਚੀ ॥
ਸੋ ਮਨੁ ਨਿਰਮਲੁ ਜੋ ਗੁਰ ਸੰਗਿ ਰਾਚੀ ॥੩॥

ਗੁਰੁ ਪੂਰਾ ਪਾਈਐ ਵਡ ਭਾਗਿ ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮਨ ਤੇ ਤਿਆਗਿ ॥
ਕਰਿ ਕਿਰਪਾ ਗੁਰ ਚਰਣ ਨਿਵਾਸਿ ॥
ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਸਚੁ ਅਰਦਾਸਿ ॥੪॥੪॥੨੨॥

malaar mehlāa 5.

gur sarnāa-ee sagal niDhaan.
saachee dargahi paa-ee-ai maan.
bharam bha-o dookh darad sabh jaa-ay.
saaDhsang sad har gun gaa-ay. ||1||

man mayray gur pooraa saalaahi.
naam niDhaan japahu din raatēe man chinday fal
paa-ay. ||1|| rahaa-o.

satgur jayvad avar na ko-ay.
gur paarbarahm parmaysar so-ay.
janam maran dookh tay raakhai.
maa-i-aa bikh fir bahurh na chaakhai. ||2||

gur kee mahimaa kathan na jaa-ay.
gur parmaysar saachai naa-ay.
sach sanjam karnee sabh saachee.
so man nirmal jo gur sang raachee. ||3||

gur pooraa paa-ee-ai vad bhaag.
kaam kroDh lobh man tay ti-aag.
kar kirpaa gur charan nivaas.
naanak kee parabh sach ardaas. ||4||4||22||

Malhar Mehla-5

In the previous *shabad*, Guru Ji advised us that we should have full faith that *Gurbani* is the word of God Himself. Secondly if we want to enjoy a unique state of ecstasy and complete freedom from any pain or fear, then seeking Guru’s guidance we should meditate

on God's Name. In this *shabad*, he elaborates on the excellence of the Guru and tells us how we should praise and follow our Guru and pray to God to bless us with the Guru's guidance.

He says: "(O' my friends), all treasures are contained in the shelter of the Guru. (By seeking Guru's shelter), we obtain honor in (God's) eternal court. By always singing praises of God in the company of saints, all our doubt, dread, sorrow, and pain goes away."(1)

Therefore advising his own mind (and indirectly us), Guru Ji says: "(O' my mind, praise the perfect Guru and meditate on the Treasure of Name day and night. (In this way, you would) obtain the fruits of your heart's desire."(1-pause)

Commenting on the greatness of the Guru and blessings he bestows on his disciple, Guru Ji says: "(O' my friends), no one is as great as the true Guru. The Guru is the embodiment of God Himself. (He saves his disciple) from the pain of birth and death. (One who comes to the refuge of the Guru) doesn't taste the relish of worldly poison again."(2)

Continuing to describe the Guru's glory, he says: "(O' my friends), the glory of the Guru cannot be described. The Guru-God always remains attuned to the eternal Name. True is Guru's austerity and true is all the conduct of his life. Therefore, that (person's) mind becomes immaculate who remains imbued with the love of Guru."(3)

In conclusion, Guru Ji says: "(O' my friends), only by good fortune do we find the perfect Guru. (One who is so blessed) forsakes lust, anger, and greed from the mind. O' God, this is the true prayer of Nanak that showing Your mercy, enshrine Guru's feet (the immaculate *Gurbani*, in his heart)."(4-4-22)

The message of this *shabad* is that we should pray to God to bless us with the guidance of the Guru, so that we may meditate on His Name. By doing so all our sorrow, suffering, dread, and doubt would end.

Note: -Sikhs should feel very fortunate, because they don't have to search for any Guru, they have already been blessed with the eternal Guru Granth Sahib Ji.

ਰਾਗੁ ਮਲਾਰ ਮਹਲਾ ੫ ਪੜਤਾਲ ਘਰੁ ੩

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੁਰ ਮਨਾਰਿ ਪ੍ਰਿਅ ਦਇਆਰ ਸਿਉ ਰੰਗੁ ਕੀਆ ॥

ਕੀਨੋ ਰੀ ਸਗਲ ਸੀਗਾਰ ॥

ਤਜਿਓ ਰੀ ਸਗਲ ਬਿਕਾਰ ॥

ਧਾਵਤੋ ਅਸਥਿਰੁ ਬੀਆ ॥੧॥ ਰਹਾਉ ॥

ਐਸੇ ਰੇ ਮਨ ਪਾਇ ਕੈ ਆਪੁ ਗਵਾਇ ਕੈ ਕਰਿ ਸਾਧਨ
ਸਿਉ ਸੰਗੁ ॥

ਬਾਜੇ ਬਜਹਿ ਮ੍ਰਿਦੰਗ ਅਨਾਹਦ ਕੋਕਿਲ ਰੀ ਰਾਮ ਨਾਮੁ ਬੋਲੈ
ਮਧੁਰ ਬੋਨ ਅਤਿ ਸੁਰੀਆ ॥੧॥

ਐਸੀ ਤੇਰੇ ਦਰਸਨ ਕੀ ਸੋਭ ਅਤਿ ਅਪਾਰ ਪ੍ਰਿਅ ਅਸੇਘ
ਤੈਸੇ ਹੀ ਸੰਗਿ ਸੰਤ ਬਨੇ ॥

ਭਵ ਉਤਾਰ ਨਾਮ ਭਨੇ ॥

ਰਮ ਰਾਮ ਰਾਮ ਮਾਲ ॥

raag malaar mehlaa 5 parh-taal ghar 3

ik-o^{na}kaar satgur pargaad.

gur manaar pari-a da-i-aar si-o rang kee-aa.

keeno ree sagal see^{na}gaar.

taji-o ree sagal bikaar.

Dhaavto asthir thee-aa. ||1|| rahaa-o.

aisay ray man paa-ay kai aap gavaa-ay kai kar
saaDhan si-o sang.

baajay bajeh maridang anaahad kokil ree raam
naam bolai maDhur bain at suhee-aa. ||1||

aisee tayray darsan kee sobh at apaar pari-a
amogh taisay hee sang sant banay.

bhav utaar naam banay.

ram raam raam maal.

ਪੰਨਾ ੧੨੭੨

ਮਨਿ ਫੇਰਤੇ ਹਰਿ ਸੰਗਿ ਸੰਗੀਆ ॥
ਜਨ ਨਾਨਕ ਪ੍ਰਿਉ ਪ੍ਰੀਤਮੁ ਥੀਆ ॥੨॥੧॥੨੩॥

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man fayrtay har sang sangee-aa.
jan naanak pari-o pareetam thee-aa. ||2||1||23||

Rag Malhar Mehla-5**Paritaal Ghar-3**

In the previous *shabad*, Guru Ji advised us that we should pray to God to bless us with the guidance of the Guru so that we may meditate on His Name. By doing so all our sorrow, suffering, dread, and doubt would end. In this *shabad*, Guru Ji tells us what kind of bliss those devotees have obtained who, under the guidance of the Guru, have imbued themselves with the love of God and what lesson we should learn from their experience.

As if talking to his friend, Guru Ji says: “(O’ my friend, the bride soul) who after pleasing the Guru has enjoyed spiritual bliss with (God her) merciful spouse, she has embellished herself with all (spiritual) decoration. She has shed all her evil inclinations and her outgoing (mercurial mind) has become stable.”(1-pause)

Therefore advising his own mind (and us), Guru Ji says: “O’ my mind, after obtaining a similar state, and losing your self (conceit, you should also) join the company of saints. (When in their company you sing God’s praises, you would also enjoy such bliss as if in your mind) are playing (celestial) musical instruments to the beat of drums, and like a cuckoo your tongue is uttering God’s Name in a very sweet and melodious voice.”(1)

Guru Ji concludes the *shabad* by pouring out his own love and admiration for God. He says: “(O’ God), such is the glory of Your sight and so extremely limitless is its love that it never fails to succeed (in piercing one’s heart). Similarly by meditating on Your Name, which ferries one across the dreadful (worldly) ocean, Your saints become like You. In short, O’ Nanak, (the devotees who say) the rosary of God’s Name in their hearts, become constant companions of God and He becomes (like) their beloved Spouse.”(2-1-23)

The message of this *shabad* is that if we want to become beloved bride souls of our God, then we should abandon our self-conceit and seek the company of saints. In their company, we should sing praises of God and meditate on His Name with true love and devotion so that showing His mercy; God may unite us with Him.

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਮਨੁ ਘਨੈ ਭ੍ਰਮੈ ਬਨੈ ॥
ਉਮਕਿ ਤਰਸਿ ਚਾਲੈ ॥
ਪ੍ਰਭ ਮਿਲਬੇ ਕੀ ਚਾਹ ॥੧॥ ਰਹਾਉ ॥

malaar mehlaa 5.

man ghanai bharmai banai.
umak taras chaalai.
parabh milbay kee chaah. ||1|| rahaa-o.

ਤ੍ਰੈ ਗੁਨ ਮਾਈ ਮੋਹਿ ਆਈ ਕਹੰਉ ਬੇਦਨ ਕਾਹਿ ॥੧॥

tarai gun maa-ee mohi aa-ee kahaⁿ-o baydan
kaahi. ||1||

ਆਨ ਉਪਾਵ ਸਗਰ ਕੀਏ ਨਹਿ ਦੂਖ ਸਾਕਹਿ ਲਾਹਿ ॥

aan upaav sagar kee-ay neh dookh saakeh
laahi.

ਭਜੁ ਸਰਨਿ ਸਾਧੂ ਨਾਨਕਾ ਮਿਲੁ ਗੁਨ ਗੋਬਿੰਦਹਿ ਗਾਹਿ
॥੨॥੨॥੨੪॥

bhaj saran saa^Dhoo naankaa mil gun gobindeh
gaahi. ||2||2||24||

Malhar Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to become beloved bride souls of our God, then we should abandon our self-conceit and seek the company of saints. In their company we should sing praises of God and meditate on His Name with true love and devotion so that showing His mercy, God may unite us with Him. In this short *shabad*, he observes a very common problem afflicting almost all of us. The problem is that ordinarily we remain lost in some sort of a pursuit swayed by the three modes of *Maya* or the impulses for power, vice or virtue. Often we get so involved in these pursuits that we lose our peace of mind and do not know what to do, as if we are lost in a forest. Guru Ji puts himself in our situation and shares with us his solution to the problem.

He says: “(O’ my friends, man’s) mind remains lost in the dense forest (like world). But when a craving (to meet God) arises, then with zeal and love it eagerly walks (on the divine path in the company of saints).”(1-pause)

Putting himself in place of such a person who is feeling that some worldly impulse is trying to sway his mind, Guru Ji says: “(O’ my friends, I feel that) the three pronged *Maya* (with its impulses for vice, virtue, or power) has come to entice me, I wonder) to whom may I describe the quandary of my mind (and ask for the remedy to counter it).”(1)

Now sharing with us what he did in such situations and ultimately what solution he found, Guru Ji says: “(O’ my friends), I tried all other ways (to fight such enticements but none of these) could remove my affliction. (Therefore) O’ Nanak, hasten to the shelter of saint (Guru) and joining him, keep singing praises of God. (Only this remedy can save you from worldly allurements and keep you in a state of peace and poise).”(2-2-24)

The message of this *shabad* is that if we want to keep our mind safe from worldly allurements and not let it wander as if lost in a jungle, then joining the company of saints we should keep singing God’s praises.

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਪ੍ਰਿਅ ਕੀ ਸੋਭ ਸੁਹਾਵਨੀ ਨੀਕੀ ॥

ਹਾਰਾ ਹੂਹੂ ਗੰਧੁਬ ਅਪਸਰਾ ਅਨੰਦ ਮੰਗਲ ਰਸ
ਗਾਵਨੀ ਨੀਕੀ ॥੧॥ ਰਹਾਉ ॥

ਪੁਨਿਤ ਲਲਿਤ ਗੁਨਗੁ ਅਨਿਕ ਭਾਂਤਿ ਬਹੁ ਬਿਧਿ ਰੂਪ
ਦਿਖਾਵਨੀ ਨੀਕੀ ॥੧॥

ਗਿਰਿ ਤਰ ਥਲ ਜਲ ਭਵਨ ਭਰਪੁਰਿ ਘਟਿ ਘਟਿ
ਲਾਲਨ ਛਾਵਨੀ ਨੀਕੀ ॥

ਸਾਧਸੰਗਿ ਰਾਮਈਆ ਰਸੁ ਪਾਇਓ ਨਾਨਕ ਜਾ ਕੈ
ਭਾਵਨੀ ਨੀਕੀ ॥੨॥੩॥੨੫॥

malaar mehlāa 5.

pari-a kee soḥḥ suhaavaneē neekēe.

haahaa hoohoo ganDharab apsaraa anand mangal
ras gaavnee neekēe. ||1|| rahaa-o.

Dhuniṭ laliṭ gun-ga-y anik bhāaṭṭ baho biDh roop
dikhaavaneē neekēe. ||1||

gir tar thal jal bhavan bharpur ghat ghat laalan
chhaavnee neekēe.

saaDhsang raam-ee-aa ras paa-i-o naanak jaa kai
bhaavnee neekēe. ||2||3||25||

Malhar Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to keep our mind safe from worldly allurements and not let it wander as if lost in a jungle, then joining the company of saints we should keep singing God’s praise. In this *shabad*, he tells us how beautiful

and pleasing it looks and feels when we sing His praise and what kind of enjoyment those persons experience who sing God's praise with true love and devotion.

He says: "(O' my friends), beauteous and pleasing is the glory of my Beloved. (As if) the heavenly singers and beautiful fairies (of heaven, such as) *Haaha, Hoohoo, Gandhravs, and Apsaras* are melodiously singing His praises." (1-pause)

Continuing to talk about God's praise, Guru Ji says: "(O' my friends, it sounds) very delightful when the accomplished singers sing (God's) praises in innumerable melodious tunes and show their skills in many different forms." (1)

In conclusion, Guru Ji says: "(O' my friends, that beloved God) is pervading in all the mountains, trees, lands, and waters, and He has His beauteous abode in each and every heart. Nanak says, that they who have a true and sincere desire (to see Him) have obtained the relish of (union with the) beauteous God in the company of the saints." (2-3-25)

The message of this *shabad* is that if we want to enjoy the sight of beauteous God whose praises are sung both in heaven and earth, then joining the company of saints we should also sing His praises with true love.

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਗੁਰ ਪ੍ਰੀਤਿ ਪਿਆਰੇ ਚਰਨ ਕਮਲ ਰਿਦ ਅੰਤਰਿ ਧਾਰੇ ॥੧॥
ਰਹਾਉ ॥

ਦਰਸੁ ਸਫਲਿਓ ਦਰਸੁ ਪੇਖਿਓ ਗਏ ਕਿਲਬਿਖ ਗਏ ॥
ਮਨ ਨਿਰਮਲ ਉਜੀਆਰੇ ॥੧॥

ਬਿਸਮ ਬਿਸਮੈ ਬਿਸਮ ਭਈ ॥
ਅਘ ਕੋਟਿ ਹਰਤੇ ਨਾਮ ਲਈ ॥
ਗੁਰ ਚਰਨ ਮਸਤਕੁ ਡਾਰਿ ਪਹੀ ॥
ਪ੍ਰਭ ਏਕ ਤੂੰਹੀ ਏਕ ਤੁਹੀ ॥
ਭਗਤ ਏਕ ਤੁਹਾਰੇ ॥
ਜਨ ਨਾਨਕ ਸਰਨਿ ਦੁਆਰੇ ॥੨॥੪॥੨੬॥

malaar mehlā 5.

gur pareet pi-aaray charan kamal rid antar
Dhaaray. ||1|| rahaa-o.

daras saffi-o daras paykhi-o ga-ay kilbikh ga-ay.
man nirmal ujee-aaray. ||1||

bisam bismai bisam bha-ee.
agh kot hartay naam la-ee.
gur charan mastak daar pahee.
parabh ayk too'hee ayk tuhee.
bhagat tayk tuhaaray.
jan naanak saran du-aaray. ||2||4||26||

Malhar Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy the sight of beauteous God whose praises are sung both in heaven and earth then joining the company of saints, we should also sing His praises with true love. In this *shabad*, he shares with us his successful experience in the loving company of his Guru.

He says: "(O' my friends), through the love (and guidance) of my beloved Guru I have enshrined the lotus feet (the immaculate Name of God) in my heart." (1-pause)

Describing how fruitful has been the sight of his Guru for him, he says: "(O' my friends), so successful has been the sight of the Guru (for me, that) I have seen God (Himself). Further all my sins have been dispelled so completely that my mind has become (absolutely) immaculate and has been illuminated (with divine wisdom)." (1)

Describing further what happened when he saw the amazing sight of God, Guru Ji says: “(O’ my friends, seeing the sight of God), I was totally wonder-struck. (I have realized that) by meditating on God’s Name, one’s millions of sins are destroyed. (Therefore) I have placed my head at Guru’s feet (for giving me such sublime advice and now my tongue keeps uttering): “(O’ God), it is only You, and You alone (everywhere). Your devotees depend on Your support (alone, therefore) slave Nanak too has come to seek shelter at Your door.”(2-4-26)

The message of this *shabad* is that if we want to enjoy the most astonishing and wonderful experience of God’s sight then we should first inculcate true love and affection for our own Guru by listening to and singing *Gurbani* as contained in (*Guru Granth Sahib*) with true love and devotion, and then try to sincerely follow it.

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਬਰਸੁ ਸਰਸੁ ਆਗਿਆ ॥

ਹੋਹਿ ਆਨੰਦ ਸਗਲ ਭਾਗ ॥੧॥ ਰਹਾਉ ॥

malaar mehlāa 5.

baras saras aagi-aa.

hohi aanand sagal bhaag. ||1|| rahaa-o.

ਸੰਤ ਸੰਗੇ ਮਨੁ ਪਰਫੜੈ ਮਿਲਿ ਮੇਘ ਧਰ ਸੁਹਾਗ ॥੧॥

sant sangay man parfarhai mil maygh Dhar
suhaag. ||1||

ਘਨਘੋਰ ਪ੍ਰੀਤਿ ਮੋਰ ॥

ਚਿਤੁ ਚਾਤ੍ਰਿਕ ਬੂੰਦ ਓਰ ॥

ਐਸੇ ਹਰਿ ਸੰਗੇ ਮਨ ਮੋਹ ॥

ਤਿਆਗਿ ਮਾਇਆ ਧੋਹ ॥

ਮਿਲਿ ਸੰਤ ਨਾਨਕ ਜਾਗਿਆ ॥੨॥੫॥੨੭॥

ghanghor pareet mor.

chit chaatrik boond or.

aiso har sangay man moh.

ti-aag maa-i-aa Dhoh.

mil sant naanak jaagi-aa. ||2||5||27||

Malhar Mehla-5

In the second paragraph of the previous *shabad*, Guru Ji had stated that so successful has been the sight of the Guru that he has seen the sight of God (Himself). Further all his sins have been dispelled so completely that his mind has become (absolutely) immaculate and has been illuminated (with divine wisdom). However it is understood here that seeing the sight of Guru doesn’t mean simply seeing his physical form. It means that on meeting the Guru, we have to humbly ask him to give us his immaculate advice, and then we have to act on this advice without polluting it with our own distorted intellect. In this *shabad*, Guru Ji shows us how to humbly pray to the Guru for his divine sermon, and then he shares with us the blessings he has enjoyed on meeting the saint (Guru) and following his advice.

So respectfully addressing his Guru, he says: “O’ cloud (like Guru, if God) permits, then pour (the rain of your divine sermon) with relish, so that I may enjoy all kinds of bliss and good fortune.”(1-pause)

Stating what kind of happiness one enjoys in the company of the saint (Guru), he says: “(O’ my friends), just as with the falling of rain the earth looks refreshed, similarly in the company of saints one’s mind feels delighted.”(1)

Guru Ji concludes the *shabad* by describing his own state of love with his Guru and his reaction on meeting the Guru. He says: “(O’ my friends), just as a peacock is in love with dark clouds (full of rain), the mind of a pied cuckoo is attuned to the rain drop,

similarly my mind is attached to (my beloved) God. Because on meeting the saint (Guru), Nanak has awakened (to the worldly allurements) and has forsaken the deceit of worldly involvements.”(2-5-27)

The message of this *shabad* is that if we want to get rid of all the deceit of worldly attachments and feel refreshed and delighted like that land which has recently received plentiful rain, then we should humbly listen to the *Gurbani* (in Guru Granth Sahib Ji) and meditate on God’s Name with true love and devotion.

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਗੁਨ ਗੋਪਾਲ ਗਾਉ ਨੀਤ ॥

ਰਾਮ ਨਾਮ ਧਾਰਿ ਚੀਤ ॥੧॥ ਰਹਾਉ ॥

ਛੋਡਿ ਮਾਨੁ ਤਸਿ ਗੁਮਾਨੁ ਮਿਲਿ ਸਾਧੂਆ ਕੈ ਸੰਗਿ ॥

ਹਰਿ ਸਿਮਰਿ ਏਕ ਰੰਗਿ ਮਿਟਿ ਜਾਂਹਿ ਦੇਖ ਮੀਤ ॥੧॥

ਪਾਰਬ੍ਰਹਮ ਭਏ ਦਇਆਲ ॥

ਬਿਨਸਿ ਗਏ ਬਿਖੇ ਜੰਜਾਲ ॥

ਸਾਧ ਜਨਾਂ ਕੈ ਚਰਨ ਲਾਗਿ ॥

ਨਾਨਕ ਗਾਵੈ ਗੋਬਿੰਦ ਨੀਤ ॥੨॥੬॥੨੮॥

malaar mehlāa 5.

gun gopaal gaa-o neeṭ.

raam naam Dhaar cheeṭ. ||1|| rahaa-o.

chhod maan ṭaj gumaan mil saaDhoo-aa kai sang.

har simar ayk rang mit jaa^{hi} dokh meet. ||1||

paarbarahm bha-ay ḍa-i-aal.

binas ga-ay bikhai janjaal.

saaDh janaaⁿ kai charan laag.

naanak gaavai gobind neeṭ. ||2||6||28||

Malhar Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all the deceit of worldly attachments and feel refreshed and delighted like that land which has recently received plentiful rain, then we should humbly listen to the *Gurbani* (in Guru Granth Sahib Ji) and meditate on God’s Name with true love and devotion. In this *shabad*, Guru Ji tells us the essence of the advice in *Gurbani* and the virtues one obtains by acting on that advice.

He says: “(O’ man), sing praises of the Master of the universe and enshrine God’s Name in your heart.”(1-pause)

Continuing his advice, he says: “O’ my friend, joining the company of saints, shed your self-conceit and forsake false pride. Getting absorbed in (God’s) love, meditate on His Name. (By doing so) all your woes would vanish.”(1)

Guru Ji concludes the *shabad* by saying: “(O’ my friends), Nanak says that when the all pervading God becomes merciful (on one, then) all one’s poisonous (worldly) entanglements are destroyed. Then attaching to the feet (the humble service) of the saintly people, one keeps singing God’s praises every day.”(2-6-28)

The message of this *shabad* is that if we want to get rid of all our worldly problems, pains, and sufferings, then meeting with saintly people, we should sing praises of God daily and enshrine His Name in our heart.

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਘਨੁ ਗਰਜਤ ਗੋਬਿੰਦ ਰੂਪ ॥

malaar mehlāa 5.

ghan garjaṭ gobind roop.

ਗੁਨ ਗਾਵਤ ਸੁਖ ਚੈਨ ॥੧॥ ਰਹਾਉ ॥

gun gaavat sukh chain. ||1|| rahaa-o.

ਹਰਿ ਚਰਨ ਸਰਨ ਤਰਨ ਸਾਗਰ ਧੁਨਿ ਅਨਹਤਾ ਰਸ ਬੈਨ
॥੧॥

har charan saran taran saagar Dhun anhatāa
ras bain. ||1||

ਪਥਿਕ ਪਿਆਸ ਚਿਤ ਸਰੋਵਰ ਆਤਮ ਜਲੁ ਲੈਨ ॥

pathik pi-aas chit sarovar aatam jal lain.

ਹਰਿ ਦਰਸ ਪ੍ਰੇਮ ਜਨ ਨਾਨਕ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਦੈਨ
॥੨੭੭॥੨੯॥

har daras paraym jan naanak kar kirpaa parabh
dain. ||2||7||29||

Malhar Mehla-5

In the previous so many *shabads*, Guru Ji advised us to seek the shelter of the Guru and under his shelter meditate on God's Name. In this *shabad*, he explains what should be the relationship of a disciple with the Guru, and what kind of blessings the Guru showers on his disciple. He explains this relationship with the metaphor of travelers who in those days used to travel on foot and would often be thirsty for water and were always looking for a river, lake, or a pool.

Guru Ji says: “(O’ my friends, just as with the falling of rain, peacocks and pied cuckoos start dancing in joy, similarly) one obtains peace and comfort when the God-like Guru pours the rain (of *Gurbani*, the divine sermon).”(1-pause)

Explaining the virtues of Guru's words or *Gurbani* and God's shelter with other analogies, Guru Ji says: “(O’ my friends), the Guru's ambrosial word (his sweet *Gurbani* is like a) non stop melodious tune, (and to seek) the shelter of God (by meditating on His Name is like boarding a) ship to cross the (worldly) ocean.”(1)

Now explaining how the ambrosial *Gurbani* motivates the spiritual traveler, Guru Ji says: “(O’ my friends, just as shining of sun makes) a traveler thirsty and he or she looks for a water pool, similarly) the (spiritual) traveler's mind turns toward the pool (of Guru's ambrosial words) to obtain the water (of God's Name. In this way) O’ Nanak, when the thirst and love for God arises in the devotees, showing mercy God blesses them (with His blissful sight).”(2-7-29)

The message of this *shabad* is that like a traveler on spiritual journey we should pray to the Guru to pour the rain of his nectar sweet words (his ambrosial *Gurbani*), so that we may quench our spiritual thirst and be imbued with God's love and showing His mercy God may bless us with His sight.

ਪੰਨਾ ੧੨੭੩

ਮਲਾਰ ਮਹਲਾ ੫ ॥

ਹੇ ਗੋਬਿੰਦ ਹੇ ਗੋਪਾਲ ਹੇ ਦਇਆਲ ਲਾਲ ॥੧॥ ਰਹਾਉ ॥

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malaar mehlaa 5.

hay gobind hay gopaal hay da-i-aal laal. ||1||
rahaa-o.

ਪ੍ਰਾਨ ਨਾਥ ਅਨਾਥ ਸਖੇ ਦੀਨ ਦਰਦ ਨਿਵਾਰ ॥੧॥

paraan naath anaath sak^hhay deen darad nivaar.
||1||

ਹੇ ਸਮ੍ਰਥ ਅਗਮ ਪੂਰਨ ਮੋਹਿ ਮਇਆ ਧਾਰਿ ॥੨॥

hay samrath agam pooran mohi ma-i-aa Dhaar.
||2||

ਅੰਧ ਕੂਪ ਮਹਾ ਭਇਆਨ ਨਾਨਕ ਪਾਰਿ ਉਤਾਰ
॥੩॥੮॥੩੦॥

anDh koop mahaa bha-i-aan naanak paar uṭaar.
||3||8||30||

Malhar Mehla-5

In the previous *shabad*, Guru Ji advised us that like a traveler on spiritual journey we should pray to the Guru to pour the rain of his nectar sweet words so that we may quench our spiritual thirst and be imbued with God's love. Showing His mercy God may bless us with His sight. In this *shabad*, he shows us how to pray to God for His mercy.

Humbly addressing God, Guru Ji says: "O' the Master of the earth, Caretaker of the universe, my beloved merciful God (1-pause); Sustainer of our life-breath, Friend of the support less, and Destroyer of pain of the poor (1); O' the perfect, all powerful (Master) beyond the reach of sense organs, please show mercy on me." (2) (The world is like an) extremely dreadful blind well (of worldly attachment). Please ferry Nanak across (this well)." (3-8-30)

The message of this *shabad* is that this world is like a dreadful well of worldly attachments and if we want to be saved from the pains of births and deaths again, then we should humbly pray to God to save us.

ਮਲਾਰ ਮਹਲਾ ੧ ਅਸਟਪਦੀਆ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਚਕਵੀ ਨੈਨ ਨੀਦ ਨਹਿ ਚਾਹੈ ਬਿਨੁ ਪਿਰ ਨੀਦ ਨ ਪਾਈ ॥

ਸੂਰੁ ਚਰ੍ਹੈ ਪ੍ਰਿਉ ਦੇਖੈ ਨੈਨੀ ਨਿਵਿ ਨਿਵਿ ਲਾਗੈ ਪਾਈ ॥੧॥

ਪਿਰ ਭਾਵੈ ਪ੍ਰੇਮੁ ਸਖਾਈ ॥

ਤਿਸੁ ਬਿਨੁ ਘੜੀ ਨਹੀ ਜਗਿ ਜੀਵਾ ਐਸੀ ਪਿਆਸ ਤਿਸਾਈ
॥੧॥ ਰਹਾਉ ॥

ਸਰਵਾਰਿ ਕਮਲੁ ਕਿਰਣਿ ਆਕਾਸੀ ਬਿਗਸੈ ਸਹਜਿ ਸੁਭਾਈ ॥

ਪ੍ਰੀਤਮ ਪ੍ਰੀਤਿ ਬਨੀ ਅਭ ਐਸੀ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ ॥੨॥

ਚਾਤ੍ਰਕੁ ਜਲ ਬਿਨੁ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਟੇਰੈ ਬਿਲਪ ਕਰੈ ਬਿਲਲਾਈ ॥

ਘਨਹਰ ਘੋਰ ਦਸੋ ਦਿਸਿ ਬਰਸੈ ਬਿਨੁ ਜਲ ਪਿਆਸ ਨ ਜਾਈ
॥੩॥

ਮੀਨ ਨਿਵਾਸ ਉਪਜੈ ਜਲ ਹੀ ਤੇ ਸੁਖ ਦੁਖ ਪੁਰਬਿ ਕਮਾਈ ॥

ਖਿਨੁ ਤਿਲੁ ਰਹਿ ਨ ਸਕੈ ਪਲੁ ਜਲ ਬਿਨੁ ਮਰਨੁ ਜੀਵਨੁ ਤਿਸੁ
ਤਾਈ ॥੪॥

ਧਨ ਵਾਂਞੀ ਪਿਰੁ ਦੇਸ ਨਿਵਾਸੀ ਸਚੇ ਗੁਰ ਪਹਿ ਸਬਦੁ ਪਠਾਈ
॥

malaar mehlaa 1 asatpadee-aa ghar 1

ik-o^Nkaar satgur parsaaḡ.

chakvee nain nee^Nd neh chaahai bin pir nee^Nd
na paa-ee.

soor char^{ai} pari-o ḡaykhai nainee niv niv
laagai paa^N-ee. ||1||

pir bhaavai paraym sakhaa-ee.

tis bin ghar^{hee} nahee jag jeevaa aisee pi-aas
tisaa-ee. ||1|| rahaa-o.

sarvar kamal kiran^u aakaasee bigsai sahj
subhaa-ee.

pareetam pareet^u banee abhⁱ aisee jot^{ee} jot^u
milaa-ee. ||2||

chaat^{rik} jal bin pari-o pari-o tayrai bilap karai
billaa-ee.

ghanhar ghor ḡasou ḡis barsai bin jal pi-aas na
jaa-ee. ||3||

meen nivaas upjai jal hee tay sukh^u dukh^u purab
kamaa-ee.

khin^u til reh na sakai pal jal bin maran jeevan tis
taa^N-ee. ||4||

Dhan vaa^Ndhee pir ḡays nivaasee sachay gur
peh sabad pathaa-ee^N.

ਗੁਣ ਸੰਗ੍ਰਹਿ ਪ੍ਰਭੁ ਰਿਦੈ ਨਿਵਾਸੀ ਭਗਤਿ ਰਤੀ ਹਰਖਾਈ ॥੫॥

gun sangrahi parabh ridai nivaasee bhagat
ratee harkhaa-ee. ||5||

ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਕਰੈ ਸਭੈ ਹੈ ਜੇਤੀ ਗੁਰ ਭਾਵੈ ਪ੍ਰਿਉ ਪਾਈ ॥

pari-o pari-o karai sabhai hai jaytee gur
bhaavai pari-o paa-ee^N.

ਪ੍ਰਿਉ ਨਾਲੇ ਸਦ ਹੀ ਸਚਿ ਸੰਗੇ ਨਦਰੀ ਮੇਲਿ ਮਿਲਾਈ ॥੬॥

pari-o naalay sad hee sach sangay nadree
mayl milaa-ee. ||6||

ਸਭ ਮਹਿ ਜੀਉ ਜੀਉ ਹੈ ਸੋਈ ਘਟਿ ਘਟਿ ਰਹਿਆ ਸਮਾਈ ॥

sabh meh jee-o jee-o hai so-ee ghat ghat
rahi-aa samaa-ee.

ਗੁਰ ਪਰਸਾਦਿ ਘਰ ਹੀ ਪਰਗਾਸਿਆ ਸਹਜੇ ਸਹਜਿ ਸਮਾਈ
॥੭॥

gur parsaad ghar hee pargaasi-aa sehjay sahj
samaa-ee. ||7||

ਅਪਨਾ ਕਾਜੁ ਸਵਾਰਹੁ ਆਪੇ ਸੁਖਦਾਤੇ ਗੋਸਾਈ ॥

apnaa kaaj savaarahu aapay sukh-daatay
gosaa^N-ee^N.

ਗੁਰ ਪਰਸਾਦਿ ਘਰ ਹੀ ਪਿਰੁ ਪਾਇਆ ਤਉ ਨਾਨਕ ਤਪਤਿ
ਬੁਝਾਈ ॥ ੮॥੧॥

gur parsaad ghar hee pir paa-i-aa ta-o naanak
tapat bujhaa-ee. ||8||1||

Malhar Mehla-1

Ashatpadis Ghar-1

This *shabad* is another beautiful example of the height of Guru Ji's poetic imagination. Using many picturesque examples he expresses the depth of his love for his beloved God, and indirectly shows us how we should also long for the bliss of union with our eternal Groom. Guru Ji also tells us, how close God is to us, and how we can see His sight and get united with Him.

First citing the example of a bird called *Chakwi*, who remains united with its male spouse during the day, but somehow gets separated from it in the night, Guru Ji says: “(O’ God, during the night), a *chakwi* doesn’t want sleep in its eyes because without its groom it cannot sleep. But when the sun rises, on seeing its beloved it bows to its feet again and again (and plays at its feet with utmost love and respect).”(1)

Now expressing the extent of his own love for God, Guru Ji says: “(O’ my friends), love of my friend (God) is pleasing to me. Without Him I cannot live even for a moment in this world; such is my keen thirst for Him.”(1-pause)

Next taking the example of a lotus flower in a pond, Guru Ji says: “(O’ my friends, just as) the lotus plant is in a pond and the sun’s ray is (still) in the sky, (even then) it blossoms forth spontaneously. (Similarly) a lover (of God) has been imbued with such a love in the heart for the Beloved that his or her light (soul) merges in (God’s) light.”(2)

Now citing the example of a bird called *Chaatrik* whose thirst is quenched only when a (*swaanti*) special drop of rain falls in its beak during *Nachhattar* (certain lunar position), Guru Ji says: “Without (a special drop of) water a *chaatrik* keeps wailing and crying for its beloved again and again. Even though dark clouds may thunder and rain in all the ten directions, without (that special drop of) water its thirst doesn’t go away.”(3)

Next Guru Ji takes the example of a fish. He says: “(O’ my friends), a fish is born in water and resides in water. (In accordance with its destiny based) on its past deeds it experiences pain or pleasure (in the water). Without water it cannot remain even for a moment and its life or death depends upon water. (Similar is the state of God’s lover)”(4)

Finally comparing the human soul to a young bride separated from her husband (God), Guru Ji says: “(O’ my friends, the human) bride remains separated from (God) her Groom, (even though He) resides in the (same) country (her heart). But when through the true Guru she sends (a message in the form of Guru’s) *shabad* and amasses (divine virtues), then God residing in her heart becomes manifest and imbued with His devotion she feels delighted.”(5)

However reminding us about the importance of Guru’s grace, he says: “(O’ my friends, even though) the entire world craves for union with (God) the groom, only that (bride-soul) attains the Groom who is pleasing to the Guru. The (eternal) Groom is always with (the bride). But only on whom the Guru shows his grace, he unites her (with God).”(6)

Once again clarifying the above concept, Guru Ji says: “(O’ my friends), in all life is the life given by that same (God), who is pervading in each and every heart. Through Guru’s grace, the person in whose heart He becomes manifest, that person imperceptibly remains merged in a state of equipoise.”(7)

Guru Ji concludes the *shabad* by showing us how to pray to God to unite us with Him. He says: “O’ the bliss giving God of the universe, please accomplish Your own task (of uniting us with You). Nanak says, when (the bride soul) realizes her Groom in her heart, the fire (of her worldly desire) is extinguished.”(8-1)

The message of this *shabad* is that our soul is thirsty and longing for union with its Groom (God) from whom it has been separated for such a long time. However it doesn’t realize that the Groom is residing right within its own heart. It is only when through *Gurbani* (Guru’s words) it sings praises of God and meditates on His Name that it realizes that God is residing in the heart itself, and then it remains united with Him.

ਮਲਾਰ ਮਹਲਾ ੧ ॥

ਜਾਗਤੁ ਜਾਗਿ ਰਹੈ ਗੁਰ ਸੇਵਾ ਬਿਨੁ ਹਰਿ ਮੈ ਕੇ ਨਾਹੀ ॥

ਅਨਿਕ ਜਤਨ ਕਰਿ ਰਹਣੁ ਨ ਪਾਵੈ ਆਚੁ ਕਾਚੁ ਢਰਿ
ਪਾਂਹੀ ॥੧॥

ਇਸੁ ਤਨ ਧਨ ਕਾ ਕਹਹੁ ਗਰਬੁ ਕੈਸਾ ॥

ਬਿਨਸਤ ਬਾਰ ਨ ਲਾਗੈ ਬਵਰੇ ਹਉਮੈ ਗਰਬਿ ਖਪੈ ਜਗੁ
ਐਸਾ ॥੧॥ ਰਹਾਉ ॥

ਜੈ ਜਗਦੀਸ ਪ੍ਰਭੂ ਰਖਵਾਰੇ ਰਾਖੈ ਪਰਖੈ ਸੋਈ ॥

ਜੇਤੀ ਹੈ ਤੇਤੀ ਤੁਝ ਹੀ ਤੇ ਤੁਮ੍ਹ ਸਹਿ ਅਵਰੁ ਨ ਕੋਈ ॥੨॥

malaar mehlā 1.

jaagaṭ jaag rahai gur sayvaa bin har mai ko
naahee.

anik jaṭan kar rahan na paavai aach kaach ḍhar
paaⁿhee. ||1||

is ṭan Dhan kaa kahhu garab kaisaa.

binsaṭ baar na laagai bavray ha-umai garab
khapai jag aisaa. ||1|| rahaa-o.

jai jagdees parab^hoo rak^hvaaray raakhai parkhai
so-ee.

jaytee hai taytee tujh hee tay tum^h sar avar na
ko-ee. ||2||

ਜੀਅ ਉਪਾਇ ਜੁਗਤਿ ਵਸਿ ਕੀਨੀ ਆਪੇ ਗੁਰਮੁਖਿ ਅੰਜਨੁ ॥
ਅਮਰੁ ਅਨਾਥ ਸਰਬ ਸਿਰਿ ਮੋਰਾ ਕਾਲ ਬਿਕਾਲ ਭਰਮ ਭੈ
ਖੰਜਨੁ ॥੩॥

jee-a upaa-ay jugat vas keenee aapay gurmukh
anjan.
amar anaath sarab sir moraa kaal bikaal bharam
bhai khanjan. ||3||

ਪੰਨਾ ੧੨੭੪

ਕਾਗਦ ਕੋਟੁ ਇਹੁ ਜਗੁ ਹੈ ਬਪੁਰੇ ਰੰਗਨਿ ਚਿਹਨ ਚਤੁਰਾਈ ॥
ਨਾਨੀ ਸੀ ਬੁੰਦ ਪਵਨੁ ਪਤਿ ਖੋਵੈ ਜਨਮਿ ਮਰੈ ਖਿਨੁ ਤਾਈ ॥੪॥

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kaagad kot ih jag hai bapuro rangani chihani
chaturaa-ee.
naan^{ee} see boond pavan pat khovai janam
marai khin taa-eeⁿ. ||4||

ਨਦੀ ਉਪਕੰਠਿ ਜੈਸੇ ਘਰੁ ਤਰਵਰੁ ਸਰਪਨਿ ਘਰੁ ਘਰ ਮਾਹੀ ॥
ਉਲਟੀ ਨਦੀ ਕਹਾਂ ਘਰੁ ਤਰਵਰੁ ਸਰਪਨਿ ਡਸੈ ਦੂਜਾ ਮਨ
ਮਾਂਹੀ ॥੫॥

nadee upkhanth jaisay ghar tarvar sarpan ghar
ghar maahee.
ultee nadee kahaaⁿ ghar tarvar sarpan dasai
doojaa man maaⁿhee. ||5||

ਗਾਰੁਤ ਗੁਰ ਗਿਆਨੁ ਧਿਆਨੁ ਗੁਰ ਬਚਨੀ ਬਿਖਿਆ
ਗੁਰਮਤਿ ਜਾਰੀ ॥
ਮਨ ਤਨ ਹੋਵ ਭਏ ਸਚੁ ਪਾਇਆ ਹਰਿ ਕੀ ਭਗਤਿ ਨਿਰਾਰੀ ॥੬॥

gaaruth gur gi-aan Dhi-aan gur bachnee bikhⁱ-aa
gurmat jaaree.
man tan hayⁿv bha-ay sach paa-i-aa har kee
bhagat niraaree. ||6||

ਜੇਤੀ ਹੈ ਤੇਤੀ ਤੁਧੁ ਜਾਚੈ ਤੂ ਸਰਬ ਜੀਆਂ ਦਇਆਲਾ ॥
ਤੁਮ੍ਹਰੀ ਸਰਣਿ ਪਰੇ ਪਤਿ ਰਾਖਹੁ ਸਾਚੁ ਮਿਲੈ ਗੋਪਾਲਾ ॥੭॥

jaytee hai taytee tuDh jaachai too sarab jee-aaⁿ
da-i-aalaa.
tumⁿree saran paray pat raakh^o saach milai
gopaalaa. ||7||

ਬਾਧੀ ਧੰਧਿ ਅੰਧ ਨਹੀ ਸੂਝੈ ਬਧਿਕ ਕਰਮ ਕਮਾਵੈ ॥
ਸਤਿਗੁਰ ਮਿਲੈ ਤ ਸੂਝਸਿ ਬੁਝਸਿ ਸਚ ਮਨਿ ਗਿਆਨੁ
ਸਮਾਵੈ ॥੮॥

baaDhee DhanDh anDh nahee soojhai baDhik
karam kamaavai.
satgur milai ta soojhas boojhas sach man gi-aan
samaavai. ||8||

ਨਿਰਗੁਣ ਦੇਹ ਸਾਚ ਬਿਨੁ ਕਾਚੀ ਮੈ ਪੂਛਉ ਗੁਰੁ ਅਪਨਾ ॥
ਨਾਨਕ ਸੋ ਪੁਛੁ ਪੁਛੁ ਦਿਖਾਵੈ ਬਿਨੁ ਸਾਚੇ ਜਗੁ ਸੁਪਨਾ
॥੯॥੨॥

nirgun dayh saach bin kaachee mai poochha-o
gur apnaa.
naanak so parabh parabhoo dikhaavai bin
saachay jag supnaa. ||9||2||

Malhar Mehla-1

This *Ashtpadi*, is a commentary on the state of the world, which seems to be sleeping under the intoxication of *Maya*, the worldly riches and power and is therefore suffering the pains of birth and death again and again and is being wasted away. In order to awaken us from this false sleep, Guru Ji tells us the truth about the world and our body, which we falsely deem as everlasting. He also tells us how we can realize these truths and live our lives accordingly.

First telling us about the basic things, which a person realizes, who becomes spiritually awake by serving and listening to the Guru. He says: “(O’ my friends, by) serving (and listening to) the Guru, one who remains awake (to false worldly enticements, and realizes that) except for God, no one is (truly) one’s own, (also realizes that just as) glass melts

down in fire, (similarly when breaths go out, the) body crumbles down (like a heap of dust).”(1)

Therefore, he says: “(O’ man), why do you take pride in this body or wealth? O’ fool, it doesn’t take time for these to be destroyed. Such is the world, (but the mortal is such a fool that one) keeps wasting oneself in pride and ego.”(1-pause)

Expressing his praise for God, he says: “I hail the Master of the universe and Savior of creatures, (because it is He) who protects and tests us all. (O’ God), as much is the creation, it all begs from You and there is none (other) like You.”(2)

Commenting on God’s powers, Guru Ji says: “(O’ my friends), after creating the creatures, (God) has kept the control of the way (of their functioning) in His hands. On His own, He puts the eye powder (of divine knowledge) through the Guru. He is immortal, has no boss, is the Master of all, and the destroyer of the fear of birth and death.”(3)

Explaining the flimsiness of this world with a beautiful metaphor, Guru Ji says: “(O’ my friends), this poor world is like a fortress of paper, which (God) has cleverly painted and embellished. Just as a tiny drop of rain or a slight puff of wind can obliterate the glory and its existence (of the paper fort, similarly this world) is born and dies in an instant.”(4)

Next describing the frailty of our body with another example, Guru Ji says: “(O’ my friends), just as if there is a house or a tree on the bank of a river and there is a serpent’s hole in the tree, when the stream overturns (its bank, then) one doesn’t know where the house or the tree goes and the snake may also bite (the owner, similarly when we depend on anyone else except God, and there is duality) in our mind, (our life is ruined).”(5)

Sharing with us the merits of Guru’s instruction, he says: “(O’ my friends), the Guru’s instruction and meditation according to the knowledge given by him is like the *Garurr* mantra (the believed antidote for snake poison). Whosoever has this mantra has burnt away the (worldly) poison through Guru’s instruction. So unique is God’s devotion (that one who has done it) has obtained the eternal (God) and that one’s mind and body have become cool like ice.”(6)

Therefore humbly praying to God on our behalf, Guru Ji says: “O’ God, howsoever large is this universe, it is all Yours. All of it begs from You and You are merciful to all. (O’ God), we have sought Your shelter. Save our honor and bless us with Your eternal Name.”(7)

Once again commenting on the conduct of this world, Guru Ji says: “Bound in worldly affairs, this blind world doesn’t understand any thing and keeps committing many cruel deeds like a hunter. Only if it meets the true Guru, it understands and reflects (on the right conduct of life) and then the true (divine) wisdom is enshrined in its mind.”(8)

In conclusion, Guru Ji says: “Without the eternal Name, this body (of ours) is meritless and short-lived. (Therefore, I) ask my Guru about the (right way of life). O’ Nanak, that (Guru) God shows us the perfect God (and we realize that) without the eternal Name, the world is (like) a dream (which doesn’t last long).”(9-2)

The message of this *shabad* is that this world is temporary like a dream and our body is very frail, and can get destroyed in an instant, by the slightest accident or disease. Therefore we shouldn’t let ourselves be lured by the false worldly attachments or evil

temptations. Instead following Guru's instruction, we should meditate on God's Name, which alone would accompany us after death.

ਮਲਾਰ ਮਹਲਾ ੧ ॥

ਚਾਤ੍ਰਿਕ ਮੀਨ ਜਲ ਹੀ ਤੇ ਸੁਖੁ ਪਾਵਹਿ ਸਾਰਿੰਗ ਸਬਦਿ
ਸੁਹਾਈ ॥੧॥

ਰੈਨਿ ਬਬੀਹਾ ਬੋਲਿਓ ਮੇਰੀ ਮਾਈ ॥੧॥ ਰਹਾਉ ॥

ਪ੍ਰਿਅ ਸਿਉ ਪ੍ਰੀਤਿ ਨ ਉਲਟੈ ਕਬਹੂ ਜੋ ਤੈ ਭਾਵੈ ਸਾਈ
॥੨॥

ਨੀਦ ਗਈ ਹਉਮੈ ਤਨਿ ਥਾਕੀ ਸਚ ਮਤਿ ਰਿਦੈ ਸਮਾਈ
॥੩॥

ਰੂਖੀ ਬਿਰਖੀ ਉਡਉ ਭੂਖਾ ਪੀਵਾ ਨਾਮੁ ਸੁਭਾਈ ॥੪॥

ਲੋਚਨ ਤਾਰ ਲਲਤਾ ਬਿਲਲਾਤੀ ਦਰਸਨ ਪਿਆਸ
ਰਜਾਈ ॥੫॥

ਪ੍ਰਿਅ ਬਿਨੁ ਸੀਗਾਰੁ ਕਰੀ ਤੇਤਾ ਤਨੁ ਤਾਪੈ ਕਾਪਰੁ ਅੰਗਿ
ਨ ਸੁਹਾਈ ॥੬॥

ਅਪਨੇ ਪਿਆਰੇ ਬਿਨੁ ਇਕੁ ਖਿਨੁ ਰਹਿ ਨ ਸਕਉ ਬਿਨ
ਮਿਲੇ ਨੀਦ ਨ ਪਾਈ ॥੭॥

ਪਿਰੁ ਨਜੀਕਿ ਨ ਭੂਝੈ ਬਪੁੜੀ ਸਤਿਗੁਰਿ ਦੀਆ ਦਿਖਾਈ
॥੮॥

ਸਹਜਿ ਮਿਲਿਆ ਤਬ ਹੀ ਸੁਖੁ ਪਾਇਆ ਤ੍ਰਿਸਨਾ ਸਬਦਿ
ਬੁਝਾਈ ॥੯॥

ਕਹੁ ਨਾਨਕ ਤੁਝ ਤੇ ਮਨੁ ਮਾਨਿਆ ਕੀਮਤਿ ਕਹਨੁ ਨ
ਜਾਈ ॥੧੦॥੩॥

malaar mehlaa 1.

chaatrik meen jal hee tay sukh paavahi saaring
sabad suhaa-ee. ||1||

rain babeehaa boli-o mayree maa-ee. ||1||
rahaa-o.

pari-a si-o pareet na ultai kabhoo jo tai bhaavai
saa-ee. ||2||

need ga-ee ha-umai tan thaakee sach mat rigai
samaa-ee. ||3||

rookhee^N birkhee^N ooda-o bhookhaa peevaa naam
subhaa-ee. ||4||

lochan taar laltaa billaattee darsan pi-aas rajaa-ee.
||5||

pari-a bin seegaar karee taytaa tan taapai kaapar
ang na suhaa-ee. ||6||

apnay pi-aaray bin ik khin reh na sak^Na-u bin milay
nee^N na paa-ee. ||7||

pir najeek na boojhai bapurhee satgur dee-aa
dikhaa-ee. ||8||

sahj mili-aa tab hee sukh paa-i-aa tarisnaa sabad
bujhaa-ee. ||9||

kaho naanak tujh tay man maani-aa keemat kahan
na jaa-ee. ||10||3||

Malhar Mehla-1

This *shabad* is another most picturesque and wonderfully worded hymn uttered by Guru Ji in which he describes the deep inner craving he has for his Beloved God. He illustrates his description with some beautiful examples from nature.

As if talking to his mother, Guru Ji first cites the example of a bird called *Chaatrik*, which depends upon a rain drop during *Nachhattar* (certain lunar orientation) and then cites the examples of a fish and a deer, Guru Ji says: “(O’ my mother, just as) a *chaatrik* or a fish obtain comfort only from water, and to a deer only the special music of a hunter sounds sweet, (similarly I find peace only when I see my beloved God).”(1)

Then pointing to the chirping of a *chaatrik* also called *babeeha* in the night, he says: “(O’ my mother, just as) during the night this *babeeha* is chirping in the night (for that special rain drop, similarly I call for my Beloved).”(1-pause)

Continuing his conversation, Guru Ji says: “(Just as the love of a fish or a *chaatrik* doesn’t turn away from water, similarly) O’ my Master, if it so pleases You, (bless me that) my love (for You) may never turn back.”(2)

Describing the effect of his prayer, he says: “(O’ my mother, listening to my prayer God has so blessed me that my sleep (of worldly attachment) has vanished, the ego in my body has ended and true wisdom is enshrined in my heart.”(3)

Stating how except for God’s Name, nothing else satiates his spiritual thirst, he says: “(O’ my mother, just as a *chaatrik* may say: “I fly from one tree to the other, but I still remain thirsty (without drinking that special drop of rain water, similarly I may go to various holy places, but I am only satisfied) when I lovingly drink the (nectar of God’s) Name.”(4)

Describing the present state of his mind and body, Guru Ji says: “(O’ my mother, so keen is my desire to see that) Master of His will, that the gaze of my eyes is fixed (in His direction) and my tongue is wailing (for Him).”(5)

Just as a loving young bride doesn’t feel like wearing beautiful dresses or adorning herself in the absence of her groom, similarly Guru Ji says: “(O’ mother, I feel that in the absence of my Groom), the more I try to embellish myself with decorations, the more my body (soul) feels in pain and no clothes seem pleasing to my mind.”(6)

Summarizing the state of his mind in the absence of his Beloved God, Guru Ji says: “(O’ mother), I cannot survive even for a moment without my Beloved and I cannot sleep without meeting Him.”(7)

Now stating how his Guru has helped him, he says: “(O’ my mother), the Spouse is near (her, but the) poor (soul bride) doesn’t realize this. However the true Guru has shown God (to the Guru-following bride).”(8)

Therefore, Guru Ji comments: “(O’ my mother), when imperceptibly a human bride meets her spouse, only then has she obtained (spiritual) peace and has quenched her (fire like worldly) desire through the (Guru’s) word.”(9)

In closing, Guru Ji says: “(O’ God), Nanak says that only (by meditating on Your Name), my mind has been convinced and the worth of (this peace and bliss) cannot be described.”(10-3)

The message of this *shabad* is that if we want to enjoy the blissful sight of our dear God, which may quench all our worldly thirst and hunger and grant us unique peace and bliss, then we should seek the advice of the Guru and under his advice develop such love for Him that just as a fish cannot remain without water, similarly without seeing His sight we should not be able to live even for a single moment.

ਮਲਾਰ ਮਹਲਾ ੧ ਅਸਟਪਦੀਆ ਘਰੁ ੨
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

malaar mehlāa 1 asatpadee-aa ghar 2
ik-oᳵkaar satgur parsāad.

ਅਖਲੀ ਊਂਡੀ ਜਲੁ ਭਰ ਨਾਲਿ ॥
ਡੂਗਰੁ ਉਚਉ ਗੜੁ ਪਾਤਾਲਿ ॥
ਫਰਿਗਣ ਸਾਗਰੁ ਸੀਤਲੁ ਗੁਰੁ ਸਬਦ ਵੀਚਾਰਿ ॥
ਮਾਰਗੁ ਮੁਕਤਾ ਹਉਮੈ ਮਾਰਿ ॥੧॥

ਮੈ ਅੰਧੁਲੇ ਨਾਵੈ ਕੀ ਜੋਤਿ ॥
ਨਾਮ ਅਧਾਰਿ ਚਲਾ ਗੁਰੁ ਕੈ ਭੈ ਭੇਤਿ ॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੧੨੭੫

ਸਤਿਗੁਰੁ ਸਬਦੀ ਪਾਧਰੁ ਜਾਣਿ ॥
ਗੁਰੁ ਕੈ ਤਕੀਐ ਸਾਚੈ ਤਾਣਿ ॥
ਨਾਮੁ ਸਮਾਲਸਿ ਰੂੜੀ ਬਾਣਿ ॥
ਬੈਂ ਭਾਵੈ ਦਰੁ ਲਹਸਿ ਪਿਰਾਣਿ ॥੨॥

ਊਡਾ ਬੈਸਾ ਏਕ ਲਿਵ ਤਾਰ ॥
ਗੁਰੁ ਕੈ ਸਬਦਿ ਨਾਮੁ ਆਧਾਰ ॥
ਨਾ ਜਲੁ ਡੂੰਗਰੁ ਨ ਉਚੀ ਧਾਰ ॥
ਨਿਜ ਘਰਿ ਵਾਸਾ ਤਹ ਮਗੁ ਨ ਚਾਲਣਹਾਰ ॥੩॥

ਜਿਤੁ ਘਰਿ ਵਸਹਿ ਤੂਹੈ ਬਿਧਿ ਜਾਣਹਿ ਬੀਜਉ ਮਹਲੁ
ਨ ਜਾਪੈ ॥
ਸਤਿਗੁਰੁ ਬਾਝਹੁ ਸਮਝ ਨ ਹੋਵੀ ਸਭੁ ਜਗੁ ਦਬਿਆ
ਛਾਪੈ ॥
ਕਰਣ ਪਲਾਵ ਕਰੈ ਬਿਲਲਾਤਉ ਬਿਨੁ ਗੁਰੁ ਨਾਮੁ ਨ
ਜਾਪੈ ॥
ਪਲ ਪੰਕਜ ਮਹਿ ਨਾਮੁ ਛਡਾਏ ਜੇ ਗੁਰੁ ਸਬਦੁ ਸਿਵ
ਧੈ ॥੪॥

ਇਕਿ ਮੂਰਖ ਅੰਧੇ ਮੁਗਧ ਗਵਾਰ ॥
ਇਕਿ ਸਤਿਗੁਰੁ ਕੈ ਭੈ ਨਾਮੁ ਅਧਾਰ ॥
ਸਾਚੀ ਬਾਣੀ ਮੀਠੀ ਅੰਮ੍ਰਿਤ ਧਾਰ ॥
ਜਿਨਿ ਪੀਤੀ ਤਿਸੁ ਮੋਖ ਦੁਆਰ ॥੫॥

ਨਾਮੁ ਭੈ ਭਾਇ ਰਿਦੈ ਵਸਾਹੀ ਗੁਰੁ ਕਰਣੀ ਸਚੁ ਬਾਣੀ
॥
ਇੰਦੁ ਵਰਜੈ ਧਰਤਿ ਸੁਹਾਵੀ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮਾਣੀ
॥
ਕਾਲਰਿ ਬੀਜਸਿ ਦੁਰਮਤਿ ਐਸੀ ਨਿਗੁਰੇ ਕੀ ਨੀਸਾਣੀ
॥
ਸਤਿਗੁਰੁ ਬਾਝਹੁ ਘੋਰ ਅੰਧਾਰਾ ਡੂਬਿ ਮੁਏ ਬਿਨੁ ਪਾਣੀ
॥੬॥

ਜੋ ਕਿਛੁ ਕੀਨੋ ਸੁ ਪ੍ਰਭੂ ਰਜਾਇ ॥
ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੁ ਮੇਟਣਾ ਨ ਜਾਇ ॥
ਹੁਕਮੇ ਬਾਧਾ ਕਾਰ ਕਮਾਇ ॥
ਏਕੁ ਸਬਦਿ ਰਾਚੈ ਸਚਿ ਸਮਾਇ ॥੭॥

akhlee ooⁿdee jal bhar naal.
doogar oocha-o garh paataal.
saagar seetal gur sabaḁ veechaar.
maaraḡ mukṭaa ha-umai maar. ||1||

mai anDhulay naavai kee joṭ.
naam aDhaar chalaḡ gur kai bhai bhayṭ. ||1||
rahaa-o.

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satgur sabdee paaDhar jaan.
gur kai takee-ai saachai taan.
naam samⁿaalas rooṛhⁿee baan.
thaiⁿ bhaavai dar lahas piraan. ||2||

oodaaⁿ baisaa ayk liv taar.
gur kai sabaḁ naam aaDhaar.
naa jal doongar na oochee Dhaar.
nij ghar vaasaa tah mag na chaalanhaar. ||3||

jit ghar vaseh toohai biDh jaaneh beeja-o mahal na
jaapai.
satgur baajhahu samajh na hovee sabh jag dabi-aa
chhaapai.
karaṇ palaav karai billaṭa-o bin gur naam na jaapai.
pal pankaj meh naam chhadada-ay jay gur sabaḁ
sinjaapai. ||4||

ik moorakh anDhay mugaDh gavaar.
ik satgur kai bhai naam aDhaar.
saachee banee meethee amrit Dhaar.
jin peeteṭe tis mokh du-aar. ||5||

naam bhai bhaa-ay ridai vasaachee gur karnee sach
banee.
ind varsai Dharat suhaavee ghat ghat joṭ samaanee.
kaalar beejas durmat aisee niguray kee neesaanee.
satgur baajhahu ghor anDhaaraa doob mu-ay bin
paanee. ||6||

jo kichh keeno so parabhoo rajaa-ay.
jo Dhur likhi-aa so mayṭnaa na jaa-ay.
hukmay baaDhaa kaar kamaa-ay.
ayk sabaḁ raachai sach samaa-ay. ||7||

ਚਹੁ ਦਿਸਿ ਹੁਕਮੁ ਵਰਤੈ ਪ੍ਰਭ ਤੇਰਾ ਚਹੁ ਦਿਸਿ ਨਾਮ
ਪਤਾਲੰ ॥

ਸਭ ਮਹਿ ਸਬਦੁ ਵਰਤੈ ਪ੍ਰਭ ਸਾਚਾ ਕਰਮਿ ਮਿਲੈ
ਬੈਆਲੰ ॥

ਜਾਮਣੁ ਮਰਣਾ ਦੀਸੈ ਸਿਰਿ ਉਭੋ ਖੁਧਿਆ ਨਿਦ੍ਰਾ ਕਾਲੰ
॥

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਮਨਿ ਭਾਵੈ ਸਾਚੀ ਨਦਰਿ ਰਸਾਲੰ
॥੮॥੧॥੪॥

chahu dis hukam varṭai parabh̃ tayraa chahu dis
naam paṭaala^N.

sabh̃ meh sabaḍ varṭai parabh̃ saachaa karam milai
bay-aala^N.

jaa^Nman marnaa deesai sir oobhou khuDhi-aa nidraa
kaala^N.

naanak naam milai man bhaavai saachee nadar
rasaala^N. ||8||1||4||

Malhar Mehla-1

Ashpadia Ghar-2

In the previous *Ashtpadi*, Guru Ji advised us that if we want to enjoy the blissful sight of our dear God, which may quench all our worldly thirst and hunger and grant us unique peace and bliss, then we should seek the advice of the Guru and under his advice, develop such love for Him that just as a fish cannot remain without water similarly without seeing Him we should not be able to live even for a moment. In this *Ashtpadi* Guru Ji tells us how difficult the path to union with God and salvation from birth and death is, and what kind of obstacles we have to overcome on the way. He explains the situation by citing many beautiful metaphors.

First giving the example of *Akhali* (a flamingo like bird with a long neck) and with a kind of pocket hanging from its neck, which it can fill with water before flying, Guru Ji says: “An *Akhali* may fly bent over with its pocket filled with water. It has to fly over a high mountain around which is such a deep moat, as if it goes to the underworld. (It would have to come down to the ocean again (when its water is finished. Similarly, no matter how comfortable one may feel because of one’s worldly wealth or power, one would find this world like an ocean of fire, but by) reflecting on the Guru’s world (and living one’s life accordingly, one would find that this world) has become an ocean of (soothing cool water. In other words) by stilling one’s ego one finds the way to salvation.”(1)

Giving his own example how he conducts his own life, Guru Ji humbly says: “(O’ my friends), I (the spiritually) blind one have been blessed with the illumination (of guidance) of God’s Name. Leaning on the support of Name I live (my life) under Guru’s fear and (by keeping in mind) the secret (of life told by him).”(1-pause)

Explaining how (*Gurbani*) the Guru’s word helps one on one’s spiritual journey, Guru Ji says: “(O’ my friend), through the word of the true Guru, one understands the way (to salvation. Leaning on) the support of the Guru’s (word), one gains the support of eternal (God as well), and meditates on (God’s) Name through the beautiful word (of the Guru. In this way) O’ God, if it so pleases You, one realizes Your door.”(2)

Coming back to his own experience in this regard, he says: “(O’ my friends, when) attuning myself to the (thoughts of) one God, I fly (high in my imagination) or sit down (in composure) on the support of (God’s) Name through the Guru’s word. (I don’t have to cross any hurdles, such as) the ocean (of sinful thoughts) or high mountain range (of ego. In that state, one resides) in one’s own house (the God’s mansion) and there is no difficult path to be covered.”(3)

Explaining how mysterious God's abode is, how essential Guru's guidance in one's spiritual journey is, Guru Ji says: "(O' God), only You know the state of mind of the one in whose heart You reside. No one else knows (Your) mansion. Without (the guidance of) the true Guru there is no understanding and the entire world is buried under (the weight) of ignorance. It wails and laments while making many (fruitless) efforts, but without (the guidance of) the Guru it doesn't realize God's Name. (But If one) understands the Guru's word, one realizes that) God's Name can liberate a person (from worldly bonds) in a short moment like the twinkling of eye."(4)

Commenting further on the merits of *Gurbani*, Guru Ji says: "(O' my friends), there are some who are (spiritually) foolish, blind, ignorant and uncivilized (who do not care for the Guru's word or *Gurbani*). But there are others who under the fear (and respect) of the true Guru, live on the support of (God's) Name. (They know that) the word of the Guru is like an eternal stream of sweet nectar, and who so ever has tasted (this elixir) obtains the door to salvation."(5)

Now comparing the state and fate of the Guru's followers and the self-conceited persons, he says: "(O' my friends), they who, while living under the fear and love (of God), enshrine (His) Name in their hearts and do what the eternal word of the Guru (says), like a cloud, the Guru pours the rain of (God's mercy) on them. (By virtue of this, their hearts become immaculate like) the earth which has blossomed forth (with the rain fall. They realize that) in each and every heart is abiding (the divine) light. But such is the sign of a person without (the guidance of) the Guru, that swayed by evil intellect (he or she keeps doing fruitless deeds like) sowing in saline land. (In short), without the (guidance of) the true Guru, there is pitch darkness (of ignorance, and such people suffer, as if they have) drowned without water."(6)

However Guru Ji wants us not to judge or point fingers at others. He says: "(O' my friends), whatever God has created He has done as per His will. Whatever He has written in anybody's destiny that cannot be erased. Therefore bound by God's command, one does (good or bad) deeds in one's life. (But the person) who is lovingly immersed in mediation of the one Word (the God's Name, that person) merges in that eternal (God Himself)."(7)

Guru Ji concludes the *shabad* by making a humble prayer to God. He says: "(O' God), in all the four directions (of this world) Your writ runs and Your Name pervades in all the four directions of the nether worlds. God's eternal word pervades in all hearts, but only by His grace is one able to meet that imperishable God. Over the heads of all is seen (the pain of) birth and death, hunger (for worldly wealth), sleep (of ignorance), and death. But O' Nanak, on whom is the grace of the loving God, that person is blessed with (the boon of) Name which is pleasing to the mind."(8-1-4)

The message of this *Ashtpadi* is that we should remember that if we want to obtain salvation from continuous pains of births and deaths and want to obtain eternal peace and bliss in the company of our eternal Spouse, the merciful God, then we should live our life in accordance with the advice of the true Guru (the *Gurbani* as contained in Guru Granth Sahib Ji) and meditate on God's Name with true love and devotion.

ਮਲਾਰ ਮਹਲਾ ੧ ॥

ਮਰਣ ਮੁਕਤਿ ਗਤਿ ਸਾਰ ਨ ਜਾਨੈ ॥
ਕੰਠੈ ਬੈਠੀ ਗੁਰ ਸਬਦਿ ਪਛਾਨੈ ॥੧॥

malaar mehlāa 1.

maraṇ mukat gat saar na jaanai.
kanṭhay baithee gur sabad pachhaanai. ||1||

ਤੂ ਕੈਸੇ ਆਤਿ ਫਾਬੀ ਜਾਲਿ ॥
ਅਲਖੁ ਨ ਜਾਚਹਿ ਰਿਦੈ ਸਮੁਾਲਿ ॥੧॥ ਰਹਾਉ ॥

too kaisay aarh faathee jaal.
alakh na jaacheh ridai sam'aal. ||1|| rahaa-o.

ਏਕ ਜੀਅ ਕੈ ਜੀਆ ਖਾਹੀ ॥
ਜਲਿ ਤਰਤੀ ਬੂਡੀ ਜਲ ਮਾਹੀ ॥੨॥

ayk jee-a kai jee-aa khaahee.
jal taratee boodee jal maahee. ||2||

ਸਰਬ ਜੀਅ ਕੀਏ ਪ੍ਰਤਪਾਨੀ ॥
ਜਬ ਪਕੜੀ ਤਬ ਹੀ ਪਛੁਤਾਨੀ ॥੩॥

sarab jee-a kee-ay paratpaanee.
jab pakrhee tab hee pachhutaanee. ||3||

ਜਬ ਗਲਿ ਫਾਸ ਪੜੀ ਅਤਿ ਭਾਰੀ ॥
ਉਡਿ ਨ ਸਾਕੈ ਪੰਖ ਪਸਾਰੀ ॥੪॥

jab gal faas parhee at bhaaree.
ood na saakai pankh pasaaree. ||4||

ਰਸਿ ਚੁਗਹਿ ਮਨਮੁਖਿ ਗਾਵਾਰਿ ॥
ਫਾਬੀ ਛੂਟਹਿ ਗੁਣ ਗਿਆਨ ਬੀਚਾਰਿ ॥੫॥

ras choogeh manmukh gaavaar.
faathee chhooteh gun gi-aan beechaar. ||5||

ਸਤਿਗੁਰੁ ਸੇਵਿ ਤੂਟੈ ਜਮਕਾਲੁ ॥
ਹਿਰਦੈ ਸਾਚਾ ਸਬਦੁ ਸਮੁਾਲੁ ॥੬॥

satgur sayv tootai jamkaal.
hirdai saachaa sabad sam'aal. ||6||

ਗੁਰਮਤਿ ਸਾਚੀ ਸਬਦੁ ਹੈ ਸਾਰੁ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਰਖੈ ਉਚਿ ਧਾਰਿ ॥੭॥

gurmat saachee sabad hai saar.
har kaa naam rakhai ur Dhaar. ||7||

ਸੇ ਦੁਖ ਆਗੈ ਜਿ ਭੋਗ ਬਿਲਾਸੇ ॥
ਨਾਨਕ ਮੁਕਤਿ ਨਹੀ ਬਿਨੁ ਨਾਵੈ ਸਾਚੇ ॥੮॥੨॥੫॥

say dukh aagai je bhog bilaasay.
naanak mukat nahee bin naavai saachay. ||8||2||5||

Malhar Mehla-1

It appears that Guru Ji uttered this *shabad*, keeping in mind a crane like bird called *Aarr* which, sitting on the bank of a river, keeps eating fish and other small creatures. It doesn't care how many small innocent creatures it is hurting or putting through torture, but it grieves and cries in pain when it is itself caught in a fisherman's net and fights for its own life. Guru Ji notes that like that *Aarr*, a human being also keeps hurting and usurping the rights of others to satisfy his or her own greed for false pleasures of the world. But when one is caught in the noose of death and suffers punishment for one's sins, then one grieves and repents, but nothing can be done then. In this *shabad*, Guru Ji forewarns against such sinful conduct of life and tells us how we can avoid the punishment and pain of death.

Commenting on the state of human soul, Guru Ji says: "(O' my friends, like an *Aarr*) sitting on the bank (of a river, our soul) doesn't realize the essence of death or emancipation. It only knows about this through the Guru's word."(1)

Now addressing the soul, he says: "(O' *Aarr* (like soul), how did you get caught in the net (of worldly attachment)? Why don't you beg (for your emancipation) by remembering the incomprehensible (God) in your heart?"(1-pause)

Continuing the same metaphor, Guru Ji says: "(O' human soul, for your comfort, you usurp the comforts of so many others, as if like an *Aarr*), for the sake of your one life, you eat so

many creatures. (Even though you are now living happily in the world, as if) swimming in water, (but ultimately) you would drown in this water (of the world).”(2)

Once again warning our soul, Guru Ji says: “(O’ *Aarr* like human soul), you have inflicted pain on all the creatures (which came in your contact), but you would repent when you (yourself) got caught (for your misdeeds).”(3)

Guru Ji further warns and says: “(Just as) when a heavy noose of death is cast around its neck, then (the *Aarr*) cannot spread its wings and fly away, (similarly O’ my friend soul, when a serious case of corruption and crime is built against you, then you won’t be able to escape punishment.”(4)

Therefore addressing the human soul, he says: “O’ foolish and wild self-conceited soul, you hunt for your food with relish (and joyously usurp the rights of others to satisfy your greed, but ultimately you would be caught in the noose of worldly enticements). You can get released from these bonds by reflecting on divine merits and knowledge.”(5)

Elaborating on the above advice, he says: “(O’ my soul), by serving the true Guru (and following his advice) the noose of death is broken. Therefore enshrine the true word (of the Guru) in your heart.”(6)

Continuing his advice, Guru Ji says: “(O’ my soul), only Guru’s advice is eternally true and (*Gurbani*) the Guru’s word is the essence (of all wisdom. It is only through *Gurbani* that one) keeps God’s Name enshrined in one’s heart.”(7)

In closing, Guru Ji says: “(O’ my soul), whatever false pleasures in which we indulge result in our suffering. O’ Nanak, without meditating on God’s true Name, emancipation (from these sufferings is not possible).”(8-2-5)

The message of this *shabad* is that instead of causing pain and sufferings to others for fulfilling our own needs and depriving other so many poor people of their necessities, we should listen to Guru’s advice and acquire the divine merits of honest and compassionate living. We should remember that only by listening to Guru’s advice and meditating on God’s Name can we be liberated from the continuous pains of birth and death.

ਮਲਾਰ ਮਹਲਾ ੩ ਅਸਟਪਦੀਆ ਘਰੁ ੧ ॥

ਪੰਨਾ ੧੨੭੬

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਰਮੁ ਹੋਵੈ ਤਾ ਸਤਿਗੁਰੁ ਪਾਈਐ ਵਿਣੁ ਕਰਮੈ ਪਾਇਆ
ਨ ਜਾਇ ॥

ਸਤਿਗੁਰੁ ਮਿਲਿਐ ਕੰਚਨੁ ਹੋਈਐ ਜਾਂ ਹਰਿ ਕੀ ਹੋਇ
ਰਜਾਇ ॥੧॥

ਮਨ ਮੇਰੇ ਹਰਿ ਹਰਿ ਨਾਮਿ ਚਿਤੁ ਲਾਇ ॥

ਸਤਿਗੁਰੁ ਤੇ ਹਰਿ ਪਾਈਐ ਸਾਚਾ ਹਰਿ ਸਿਉ ਰਹੈ ਸਮਾਇ
॥੧॥ ਰਹਾਉ ॥

ਸਤਿਗੁਰੁ ਤੇ ਗਿਆਨੁ ਊਪਜੈ ਤਾਂ ਇਹ ਸੰਸਾ ਜਾਇ ॥

malaar mehlā 3 asatpadee-aa ghar 1.

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ik-oᳵkaar satgur pāsaad.

karam hovai ᳵaa satgur paa-ee-ai vin karmā
paa-i-aa na jaa-ay.

satgur mili-ai kanchan ho-ee-ai jaa᳚ har kee
ho-ay rajaa-ay. ||1||

man mayray har har naam chit᳚ laa-ay.

satgur ᳵay har paa-ee-ai saachaa har si-o rahai
samaa-ay. ||1|| rahaa-o.

satgur ᳵay gi-aan oopjai ᳵaa᳚ ih sansaa jaa-ay.

ਸਤਿਗੁਰ ਤੇ ਹਰਿ ਬੁਝੀਐ ਗਰਭ ਜੋਨੀ ਨਹ ਪਾਇ ॥੨॥

satgur tay har bujhee-ai garabh jonee nah
paa-ay. ||2||

ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤ ਮਰੈ ਮਰਿ ਜੀਵੈ ਸਬਦੁ ਕਮਾਇ ॥

gur parsaadee jeevat marai mar jeevai sabad
kamaa-ay.

ਮੁਕਤਿ ਦੁਆਰਾ ਸੋਈ ਪਾਏ ਜਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ
॥੩॥

mukat du-aaraa so-ee paa-ay je vichahu aap
gavaa-ay. ||3||

ਗੁਰ ਪਰਸਾਦੀ ਸਿਵ ਘਰਿ ਜੰਮੈ ਵਿਚਹੁ ਸਕਤਿ ਗਵਾਇ ॥

gur parsaadee siv ghar jammai vichahu sakat
gavaa-ay.

ਅਚਰੁ ਚਰੈ ਬਿਬੇਕ ਬੁਧਿ ਪਾਏ ਪੁਰਖੈ ਪੁਰਖੁ ਮਿਲਾਇ ॥੪॥

achar charai bibayk buDh paa-ay purkhai purakh
milaa-ay. ||4||

ਧਾਤੁਰ ਬਾਜੀ ਸੰਸਾਰੁ ਅਚੇਤੁ ਹੈ ਚਲੈ ਮੂਲੁ ਗਵਾਇ ॥

Dhaatur baajee sansaar achayt hai chalai mool
gavaa-ay.

ਲਾਹਾ ਹਰਿ ਸਤਸੰਗਤਿ ਪਾਈਐ ਕਰਮੀ ਪਲੈ ਪਾਇ ॥੫॥

laahaa har satsangat paa-ee-ai karmee palai
paa-ay. ||5||

ਸਤਿਗੁਰੁ ਵਿਣੁ ਕਿਨੈ ਨ ਪਾਇਆ ਮਨਿ ਵੇਖੁ ਰਿਵੈ
ਬੀਚਾਰਿ ॥

satgur vin kinai na paa-i-aa man vaykhuu ridai
beechar.

ਵਡਭਾਗੀ ਗੁਰੁ ਪਾਇਆ ਭਵਜਲੁ ਉਤਰੇ ਪਾਰਿ ॥੬॥

vadbhaagee gur paa-i-aa bhavjal utray paar.
||6||

ਹਰਿ ਨਾਮੁ ਹਰਿ ਟੇਕ ਹੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਧਾਰੁ ॥

har naamaa har tayk hai har har naam aDhaar.

ਕ੍ਰਿਪਾ ਕਰਹੁ ਗੁਰੁ ਮੇਲਹੁ ਹਰਿ ਜੀਉ ਪਾਵਉ ਮੋਖ ਦੁਆਰੁ
॥੭॥

kirpaa karahu gur maylu har jee-o paava-o
mokh du-aar. ||7||

ਮਸਤਕਿ ਲਿਲਾਟਿ ਲਿਖਿਆ ਧੁਰਿ ਠਾਕੁਰਿ ਮੇਟਣਾ ਨ
ਜਾਇ ॥

mastak lilaat likhi-aa Dhur thaakur maytnaa na
jaa-ay.

ਨਾਨਕ ਸੇ ਜਨ ਪੂਰਨ ਹੋਏ ਜਿਨ ਹਰਿ ਭਾਣਾ ਭਾਇ
॥੮॥੧॥

naanak say jan pooran ho-ay jin har bhaanaa
bhaa-ay. ||8||1||

Malhar Mehla-3

Ashatpadia Ghar-1

In previous so many *shabads* and *Ashtpadis* Guru Ji has advised us that if we want to live in peace and happiness in this world and obtain honor in God's court, then we should meditate on God's Name under Guru's guidance. But the key is that we must have the guidance of a true Guru and not fake cheats in holy garbs. In this *Ashtpadi* he tells us how we obtain a true Guru, what happens after we find him and what true wisdom we obtain.

First telling us how we obtain the guidance of a true Guru, he says: "(O' my friends), only when we are blessed with the grace of God do we obtain (the guidance of) the true Guru. The (true Guru) cannot be obtained without (divine) grace). But when God so wills it, we meet the true Guru and become (pure like) gold (by following Guru's advice)." (1)

Therefore advising his own mind (and us), Guru Ji says: "O' my mind, attune your self to God's Name. (Remember that) it is only through the true Guru that we obtain eternal God and remain merged in God." (1-pause)

Now listing the blessings one obtains upon meeting the true Guru and following his guidance, he says: “(O’ my friends, when through the guidance of the) true Guru (divine) wisdom wells up in us, this dread (of birth and death) goes away. From the true Guru we realize God and then one doesn’t fall into existences again.”(2)

Explaining how the Guru’s guidance helps a person in obtaining salvation, Guru Ji says: “(O’ my friends, when one follows Guru’s guidance, then) by Guru’s grace (one erases one’s ego so completely, as if one has died to the world and after) so dying, one lives (an entirely new spiritual life) by acting in accordance with the (Guru’s) word. (In this way), only that one obtains the door to salvation (from worldly attachments) who dispels all self- (conceit).”(3)

Explaining the above in a different way, Guru Ji says: “(O’ my friends), through Guru’s grace one (is so transformed into a pious person, as if one) is reborn in the divine house, because one completely dispels the material thoughts (from one’s mind. Such a person obtains the sense of discrimination (between good and bad from the Guru, meditates on God’s Name and thus) eats the uneatable. (The Guru, then) unites such a human being to the (supreme) Being.”(4)

Guru Ji now cautions about the reality of this world and tells us where we can obtain true understanding and true profit of this human life of ours. He says: “(O’ my friends), this world is a passing show, but the world is unconscious about it. Therefore one goes away from here losing even the capital (of one’s life breaths). It is only in the company of saint (Guru, and only) through (God’s) grace, that we obtain the (true) profit (of God’s Name).”(5)

Again stressing the importance of true Guru, he says: “(O’ my friends), you can reflect on this thing in your mind and judge for yourself that without the (guidance of the) true Guru, nobody has ever obtained (God). By good fortune, they who have obtained the (guidance of the) true Guru have been ferried across the dreadful (worldly) ocean.”(6)

Guru Ji says: “(O’ my friends), for me God’s Name is my support and God’s Name is my mainstay. (So I pray): “O’ God, please show mercy and unite me with the Guru so that I may find the door to salvation.”(7)

In conclusion, Guru Ji observes: “(O’ my friends), in whose destiny God has written (the union with the Guru) that cannot be erased. O’ Nanak, those persons have become perfect to whom God’s will sounds sweet.”(8-1)

The message of this *shabad* is that we should pray to God to bless us with the guidance of the true Guru, so that by following his guidance we may purify our conduct, still our self-conceit and meditate on God’s Name, which is the only true profit of this life that can help us cross over the dreadful worldly ocean.

ਮਲਾਰ ਮਹਲਾ ੩ ॥

ਬੇਦ ਬਾਣੀ ਜਗੁ ਵਰਤਦਾ ਤ੍ਰੈ ਗੁਣ ਕਰੇ ਬੀਚਾਰੁ ॥

ਬਿਨੁ ਨਾਵੈ ਜਮ ਡੰਡੁ ਸਹੈ ਮਹਿ ਜਨਮੈ ਵਾਰੇ ਵਾਰ ॥

ਸਤਿਗੁਰ ਭੇਟੇ ਮੁਕਤਿ ਹੋਇ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥੧॥

malaar mehlāa 3.

bayḍ bāṇee jag varatḏaa ṭarai guṇ karay
beechar.

bin naavai jam dand sahai mar janmai vaaro
vaar.

satgur bhaytay mukat ho-ay paa-ay mokh
du-aar. ||1||

ਮਨ ਰੇ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਮਾਇ ॥

ਵਡੈ ਭਾਗਿ ਗੁਰ ਪੂਰਾ ਪਾਇਆ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ
॥੧॥ ਰਹਾਉ ॥

ਹਰਿ ਆਪਣੈ ਭਾਣੈ ਸ੍ਰਿਸਟਿ ਉਪਾਈ ਹਰਿ ਆਪੇ ਦੇਇ ਅਧਾਰੁ
॥

ਹਰਿ ਆਪਣੈ ਭਾਣੈ ਮਨੁ ਨਿਰਮਲੁ ਕੀਆ ਹਰਿ ਸਿਉ ਲਾਗਾ
ਪਿਆਰੁ ॥

ਹਰਿ ਕੈ ਭਾਣੈ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਸਭੁ ਜਨਮੁ ਸਵਾਰਣਹਾਰੁ
॥੨॥

ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਸਤਿ ਹੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਇ ॥

ਵਾਹੁ ਵਾਹੁ ਕਰਿ ਪ੍ਰਭੁ ਸਾਲਾਹੀਐ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥

ਆਪੇ ਬਖਸੇ ਮੇਲਿ ਲਏ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥੩॥

ਸਾਚਾ ਸਾਹਿਬੁ ਮਾਹਰੇ ਸਤਿਗੁਰਿ ਦੀਆ ਦਿਖਾਇ ॥

ਅੰਮ੍ਰਿਤੁ ਵਰਸੈ ਮਨੁ ਸੰਤੋਖੀਐ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥

ਹਰਿ ਕੈ ਨਾਇ ਸਦਾ ਹਰੀਆਵਲੀ ਫਿਰਿ ਸੁਕੈ ਨਾ ਕੁਮਲਾਇ
॥੪॥

ਪੰਨਾ ੧੨੭੭

ਬਿਨੁ ਸਤਿਗੁਰੁ ਕਿਨੈ ਨ ਪਾਇਓ ਮਨਿ ਵੇਖੁ ਕੋ ਪਤੀਆਇ ॥

ਹਰਿ ਕਿਰਪਾ ਤੇ ਸਤਿਗੁਰੁ ਪਾਈਐ ਭੇਟੈ ਸਹਜਿ ਸੁਭਾਇ ॥

ਮਨਮੁਖ ਭਰਮਿ ਭੁਲਾਇਆ ਬਿਨੁ ਭਾਗਾ ਹਰਿ ਧਨੁ ਨ ਪਾਇ
॥੫॥

ਤ੍ਰੈ ਗੁਣ ਸਭਾ ਧਾਤੁ ਹੈ ਪਤਿ ਪਤਿ ਕਰਹਿ ਵੀਚਾਰੁ ॥

ਮੁਕਤਿ ਕਦੇ ਨ ਹੋਈ ਨਹੁ ਪਾਇਨਿ ਮੋਖ ਦੁਆਰੁ ॥

ਬਿਨੁ ਸਤਿਗੁਰੁ ਬੰਧਨ ਨ ਤੁਟਹੀ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ ॥੬॥

ਪਤਿ ਪਤਿ ਪੰਡਿਤ ਮੋਨੀ ਥਕੇ ਬੇਦਾਂ ਕਾ ਅਭਿਆਸੁ ॥

ਹਰਿ ਨਾਮੁ ਚਿਤਿ ਨ ਆਵਈ ਨਹੁ ਨਿਜ ਘਰਿ ਹੋਵੈ ਵਾਸੁ ॥

ਜਮਕਾਲੁ ਸਿਰਹੁ ਨ ਉਤਰੈ ਅੰਤਰਿ ਕਪਟ ਵਿਣਾਸੁ ॥੭॥

ਹਰਿ ਨਾਵੈ ਨੋ ਸਭੁ ਕੋ ਪਰਤਾਪਦਾ ਵਿਨੁ ਭਾਗਾਂ ਪਾਇਆ ਨ
ਜਾਇ ॥

ਨਦਰਿ ਕਰੇ ਗੁਰੁ ਭੇਟੀਐ ਹਰਿ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥

ਨਾਨਕ ਨਾਮੇ ਹੀ ਪਤਿ ਊਪਜੈ ਹਰਿ ਸਿਉ ਰਹਾਂ ਸਮਾਇ
॥੮॥੨॥

man ray satgur sayv samaa-ay.

vadai bhaag gur pooraa paa-i-aa har har
naam Dhi-aa-ay. ||1|| rahaa-o.

har aappnai bhaanai sarisat upaa-ee har aapay
day-ay aDhaar.

har aapnai bhaanai man nirmal kee-aa har
si-o laagaa pi-aar.

har kai bhaanai satgur bhayti-aa sabh janam
savaaranhaar. ||2||

vaahu vaahu banee sat hai gurmukh boojhai
ko-ay.

vaahu vaahu kar parabh salaah-ee-ai tis jayvad
avar na ko-ay.

aapay bakhshay mayl la-ay karam paraapat
ho-ay. ||3||

saachaa saahib maahro satgur dee-aa
dikhaa-ay.

amrit varsai man santokhee-ai sach rahai liv
laa-ay.

har kai naa-ay sadaa haree-aavalee fir sukai
naa kumlaa-ay. ||4||

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bin satgur kinai na paa-i-o man vaykhu ko
pat-ee-aa-ay.

har kirpaa tay satgur paa-ee-ai bhaytai sahj
subhaa-ay.

manmukh bharam bhulaa-i-aa bin bhaagaa
har Dhan na paa-ay. ||5||

tarai gun sabhaa Dhaat hai parh parh karahi
veechaar.

mukat kaday na hova-ee nahu paa-ini mokh
du-aar.

bin satgur banDhan na tuthee naam na lagai
pi-aar. ||6||

parh parh pandit monee thakay baydaa kaa
abhi-aas.

har naam chit na aavee nah nij ghar hovai
vaas.

jamkaal sirahu na utrai antar kapat vinaas.
||7||

har naavai no sabh ko partaapdaa vin
bhaagaa paa-i-aa na jaa-ay.

naar karay gur bhaytee-ai har naam vasai
man aa-ay.

naanak naamay hee pat oopjai har si-o rahaa
samaa-ay. ||8||2||

Malhar Mehla-3

In the previous *Ashtpadi*, Guru Ji advised us that we should pray to God to bless us with the guidance of the true Guru, so that by following his guidance, we may purify our conduct, still our self-conceit and meditate on God's Name, which is the only true profit of this life that can help us cross over the dreadful worldly ocean. However in Guru Ji's time, India being basically a Hindu society was very deeply involved in the rituals and philosophy propagated by *Vedas*, the main Hindu scriptures, which revolve around the three modes of *Maya* called *Raajas*, *Taamas*, and *Saatik*.

According to the above philosophy, human beings either keep doing things to gain power, or indulging in dark deeds such as practicing false hood, deception, or physical harm to usurp others' wealth or property, or they do good deeds such as giving charity to gain glory in this life and salvation after that. But behind all these acts is a desire to satisfy their ego. Therefore, they keep going through rounds of births and deaths and never get salvation. In this *Ashtpadi*, Guru Ji comments on this situation and tells the way to find salvation from the rounds of births and deaths.

He says: "(O' my friends), the world is engaged in living by the (rituals propagated in) *Vedas* which basically reflect on the three modes of *Maya* (the impulses for vice, virtue, or power). But without meditating on (God's) Name it has to bear punishment given by the demon of death and it keeps dying and taking birth again and again. (Only the person who) meets the true Guru (and follows his advice) obtains emancipation and finds the door to salvation."(1)

Therefore, Guru Ji says: "(O' my mind, remain merged in (God's) Name by serving (and following the advice of) the true Guru. By good fortune, one who has obtained the perfect Guru always meditates on God's Name."(1-pause)

Guru Ji also informs us that God does everything according to His own will. He says: "(O' my friends), in His own will God has created this universe and He Himself provides sustenance. In His will, (whose) mind God has purified, that person is imbued with God's love. In God's will, that person meets the true Guru who embellishes one's entire life."(2)

Guru Ji further advises: "(O' my friends), only through the Guru a rare person understands that eternal is the wonderful word of the Guru. We should praise that God by saying, "how wonderful is He" again and again. There is no one equal to Him. On

His own He forgives a person and unites with Himself, (but this union) is obtained by His grace alone."(3)

Listing the blessings obtained by a person to whom the true Guru reveals the greatness of God, he says: "(O' my friends), whom the true Guru has shown that the eternal God is the supreme ruler of the world, (that person obtains such bliss, as if) a rain of nectar is falling on his or her mind. (Moreover, such a person's) mind becomes contented and remains attuned to the eternal God. (Then just as with the green and it neither dries nor withers (similarly that person's mind never feels depressed and always remains delighted)."(4)

Continuing to stress the importance of the true Guru, he says: "(O' my friends), without the (guidance of the) true Guru, no one has ever obtained (God). You may go and try it in your mind. It is by God's grace that we obtain (the guidance of) the true Guru and one meets

him in a very natural sort of way. However a self-conceited person is strayed in doubt and without good fortune, doesn't obtain the wealth of God's Name.”(5)

Coming back to the theory of three modes (of *Maya*) upon which the *Vedas* lay so much stress, Guru Ji says: “(O’ my friends), the very idea of three qualities which (*pundits*) keep studying and reflecting upon again and again is all short-lived *Maya*. (By entering into such philosophies, people) never obtain emancipation (from worldly entanglements), nor do they find door to salvation. (The fact is that without the guidance of the) true Guru, one's (worldly) bonds are not snapped and one doesn't get imbued with the love of (God's) Name.”(6)

Guru Ji adds: “(O’ my friends, what to speak of the ordinary people, even) the pundits and silent sages have exhausted themselves reading again and again (about such theories and practicing the rituals of) *Vedas*. (But in this way), God's Name doesn't get enshrined in the mind, nor are they able to abide in their own home (God's abode). The demon (of fear of) death doesn't stop (hovering) over their heads because within them is deceit which brings about their ruin.”(7)

In closing, Guru Ji says: “Everyone craves for God's Name, but without good fortune it cannot be obtained. Only when (God) shows His grace do we meet the Guru and God's Name comes to reside in our heart. O’, Nanak, only through the Name does one gain honor (in His court. Therefore, I wish that I may always) remain absorbed in the Name.”(8-2)

The message of this *Ashtpadi* is that all glory and pleasure lies in God's Name. Therefore instead of remaining entangled in such *Vedic* theories as the three modes of *Maya* and the rituals propagated therein, we should pray to God to bless us with the guidance of the true Guru. If we follow that guidance (which is now contained in Guru Granth Sahib Ji) and meditate on God's Name, then we would obtain salvation from worldly bonds.

ਮਲਾਰ ਮਹਲਾ ੩ ਅਸਟਪਦੀ ਘਰੁ ੨ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੇ ਗੁਰ ਕੀ ਕਾਰੈ ਲਾਏ ॥

ਦੁਖੁ ਪਲਰਿ ਹਰਿ ਨਾਮੁ ਵਸਾਏ ॥

ਸਾਚੀ ਗਤਿ ਸਾਚੈ ਚਿਤੁ ਲਾਏ ॥

ਗੁਰ ਕੀ ਬਾਣੀ ਸਬਦਿ ਸੁਣਾਏ ॥੧॥

ਮਨ ਮੇਰੇ ਹਰਿ ਹਰਿ ਸੇਵਿ ਨਿਧਾਨੁ ॥

ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਰਿ ਧਨੁ ਪਾਈਐ ਅਨਦਿਨੁ ਲਾਗੈ
ਸਹਜਿ ਧਿਆਨੁ ॥੧॥ ਰਹਾਉ ॥

ਬਿਨੁ ਪਿਰ ਕਾਮਣਿ ਕਰੇ ਸੀਗਾਰੁ ॥

ਦੁਹਚਾਰਣੀ ਕਹੀਐ ਨਿਤ ਹੋਇ ਖੁਆਰੁ ॥

ਮਨਮੁਖ ਕਾ ਇਹੁ ਬਾਦਿ ਆਚਾਰੁ ॥

ਬਹੁ ਕਰਮ ਦ੍ਰਿੜਾਵਹਿ ਨਾਮੁ ਵਿਸਾਰਿ ॥੨॥

ਗੁਰਮੁਖਿ ਕਾਮਣਿ ਬਣਿਆ ਸੀਗਾਰੁ ॥

ਸਬਦੇ ਪਿਰੁ ਰਾਖਿਆ ਉਰ ਧਾਰਿ ॥

ਏਕੁ ਪਛਾਣੈ ਹਉਮੈ ਮਾਰਿ ॥

malaar mehlaa 3 asatpagee ghar 2.

ik-oⁿkaar satgur parsaad.

har har kirpaa karay gur kee kaarai laa-ay.

dukh pal^{ar} har naam vasaa-ay.

saachee gat^{ai} saachai chit^{ai} laa-ay.

gur kee ba^{anee} saba^d sunaa-ay. ||1||

man mayray har har sayv niDhaan.

gur kirpaa tay har Dhan paa-ee-ai an-din laagai sahj
Dhi-aan. ||1|| rahaa-o.

bin pir kaaman^{ai} karay seeⁿgaar.

duhchaar^{nee} kahee-ai nit^{ai} ho-ay khu-aar.

manmukh^{ai} kaa ih baad^{ai} aachaar.

baho karam darir^{haaveh} naam visaar. ||2||

gurmukh^{ai} kaaman^{ai} bani-aa seegaar.

sabday pir raakhi-aa ur Dhaar.

ayk pach^{haanai} hai-umai maar.

ਸੋਭਾਵੰਤੀ ਕਹੀਐ ਨਾਰਿ ॥੩॥

sobhaavantee kahee-ai naar. ||3||

ਬਿਨੁ ਗੁਰ ਦਾਤੇ ਕਿਨੈ ਨ ਪਾਇਆ ॥
ਮਨਮੁਖ ਲੋਭਿ ਦੂਜੈ ਲੋਭਾਇਆ ॥
ਐਸੇ ਗਿਆਨੀ ਬੂਝਹੁ ਕੋਇ ॥
ਬਿਨੁ ਗੁਰ ਭੇਟੇ ਮੁਕਤਿ ਨ ਹੋਇ ॥੪॥

bin gur daatay kinai na paa-i-aa.
manmukh lobh doojai lobhaa-i-aa.
aisay gi-aanee boojhu ko-ay.
bin gur bhaytay mukat na ho-ay. ||4||

ਕਹਿ ਕਹਿ ਕਹਣੁ ਕਹੈ ਸਭੁ ਕੋਇ ॥
ਬਿਨੁ ਮਨ ਮੂਏ ਭਗਤਿ ਨ ਹੋਇ ॥
ਗਿਆਨ ਮਤੀ ਕਮਲ ਪਰਗਾਸੁ ॥
ਤਿਤੁ ਘਟਿ ਨਾਮੈ ਨਾਮਿ ਨਿਵਾਸੁ ॥੫॥

kahi kahi kahan kahai sabh ko-ay.
bin man moo-ay bhagat na ho-ay.
gi-aan matee kamal pargaas.
tit ghat naamai naam nivaas. ||5||

ਹਉਮੈ ਭਗਤਿ ਕਰੇ ਸਭੁ ਕੋਇ ॥
ਨਾ ਮਨੁ ਭੀਜੈ ਨਾ ਸੁਖੁ ਹੋਇ ॥
ਕਹਿ ਕਹਿ ਕਹਣੁ ਆਪੁ ਜਾਣਾਏ ॥
ਬਿਰਥੀ ਭਗਤਿ ਸਭੁ ਜਨਮੁ ਗਵਾਏ ॥੬॥

ha-umai bhagat karay sabh ko-ay.
naa man bheejai naa sukh ho-ay.
kahi kahi kahan aap jaanaa-ay.
birthee bhagat sabh janam gavaa-ay. ||6||

ਸੇ ਭਗਤ ਸਤਿਗੁਰ ਮਨਿ ਭਾਏ ॥
ਅਨਦਿਨੁ ਨਾਮਿ ਰਹੇ ਲਿਵ ਲਾਏ ॥
ਸਦ ਹੀ ਨਾਮੁ ਵੇਖਹਿ ਹਜੂਰਿ ॥
ਪੰਨਾ ੧੨੭੮
ਗੁਰ ਕੈ ਸਬਦਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥੭॥

say bhagat satgur man bhaa-ay.
an-din naam rahay liv laa-ay.
sad hee naam vaykheh hajoor.
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gur kai sabaḍ rahi-aa bharpoor. ||7||

ਆਪੇ ਬਖਸੇ ਦੇਇ ਪਿਆਰੁ ॥
ਹਉਮੈ ਰੋਗੁ ਵਡਾ ਸੰਸਾਰਿ ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਏਹੁ ਰੋਗੁ ਜਾਇ ॥
ਨਾਨਕ ਸਾਚੇ ਸਾਚਿ ਸਮਾਇ ॥੮॥੧॥੩॥੫॥੮॥

aapay bakh say day-ay pi-aar.
ha-umai rog vadaa sansaar.
gur kirpaa tay ayhu rog jaa-ay.
naanak saachay saach samaa-ay. ||8||1||3||5||8||

Malhar Mehla-3

Ashatpadia Ghar-2

In the previous *Ashtpadi*, Guru Ji told us that all glory and pleasure lies in God's Name. Therefore instead of remaining entangled in such *Vedic* theories as the three modes of *Maya* and the rituals propagated therein, we should pray to God to bless us with the guidance of the true Guru. If we follow that guidance and meditate on God's Name then we would obtain salvation from worldly bonds. In this *Ashtpadi*, he tells us how God does that and what kind of virtues and blessings God bestows on the one on whom He shows His mercy.

He says: "(O' my friends), on whom God shows His mercy, He yokes that person into the service of the Guru. By dispelling (that person's malady, the Guru) enshrines God's Name in (that person). Then one acquires a steady state in which one attunes the mind to the eternal God. Then through the Guru's word one recites *Gurbani* (to one's mind)."(1)

Therefore advising his own mind (and indirectly all of us), Guru Ji says: "O' my mind, keep serving (and contemplating on) God the treasure (of all bliss). It is by Guru's grace that we

obtain the treasure of God's (Name) and imperceptibly our mind remains attuned (to God) day and night."(1-pause)

Commenting on the state of those who instead of preaching God's Name instruct people to practice certain faith rituals, Guru Ji says: "(O' my friends, just as) a woman, who without the spouse adorns herself with ornaments, is considered immoral and is disgraced every day, similar is the useless conduct of the self-conceited persons who, forsaking God's Name, strongly urge people to practice many faith rituals."(2)

On the other hand regarding the conduct of a Guru's follower, he says: "(O' my friends), it behooves a Guru following bride (soul) that she embellishes herself by keeping God enshrined in her heart through the (Guru's) word. Stilling her ego she recognizes the one (God). Such a bride (soul) is considered reputable."(3)

But once again Guru Ji reminds us: "(O' my friends), without the (guidance of) the Guru, no one has ever obtained (God. Instead of God), a self-conceited person remains allured by the greed of other (worldly riches. But if you ask any divinely) wise person, (he would tell that) without meeting (and following) the Guru, salvation is not obtained."(4)

Guru Ji now points out another essential requirement for worshipping God. He says: "(O' my friends), everybody boasts (that he or she meditates on God's Name). But without one's mind becoming still (and coming under control, God's) worship cannot be performed. Through the divine wisdom (imparted by the Guru), whose mind is delighted (like a) lotus in bloom, in that heart (God's) Name comes to reside."(5)

Commenting further on the uselessness of ritual worships, Guru Ji says: "(O' my friends, you may see that) everyone is doing (ritual) worship (such as observing fasts, going to pilgrimages, or doing ritual recitations of holy books) as per the dictates of one's ego. (But in this way) neither one's mind is softened nor any peace is obtained. The one who claims (that he or she is a true devotee of God), all that one's worship is useless and one is wasting (one's human) birth."(6)

Now giving the definition of true devotees and describing their conduct, Guru Ji says: "(O' my friends), only they are the true devotees who are pleasing to the true Guru's mind. Day and night they remain attuned to God's Name. They always see God's Name (the hand of God in everything) before them. Yes, through the (reflection on the) Guru's word, (they realize that God) is pervading every where."(7)

In summary, Guru Ji says: "(O' my friends, on whom God) Himself bestows His grace, He blesses that one with His love. The world is afflicted with the huge malady of ego. Only by Guru's grace, does this ailment go away. O' Nanak, by meditating on the eternal (God), such a person remains absorbed in that true One."(8-1-3-5-8)

The message of this *shabad* is that to perform true worship of God we need the guidance of the Guru and only by God's grace do we obtain the guidance of the Guru. They who try to worship God without the guidance of Guru, simply waste their time. Therefore stilling our self-conceit, we should pray to God to bless us with the guidance of the Guru so that under his guidance we may meditate on God's Name and remain absorbed in Him.

Detail- M: 1=5, M: 3 (Ghar 1)=2, M: 3 (Ghar 2)=1, Total=8

ਰਾਗੁ ਮਲਾਰ ਛੰਤ ਮਹਲਾ ੫ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪ੍ਰੀਤਮ ਪ੍ਰੇਮ ਭਗਤਿ ਕੇ ਦਾਤੇ ॥

ਅਪਨੇ ਜਨ ਸੰਗਿ ਰਾਤੇ ॥

ਜਨ ਸੰਗਿ ਰਾਤੇ ਦਿਨਸੁ ਰਾਤੇ ਇਕ ਨਿਮਖ ਮਨਹੁ ਨ ਵੀਸਰੈ ॥

ਗੋਪਾਲ ਗੁਣ ਨਿਧਿ ਸਦਾ ਸੰਗੇ ਸਰਬ ਗੁਣ ਜਗਦੀਸਰੈ ॥

ਮਨੁ ਮੋਹਿ ਲੀਨਾ ਚਰਨ ਸੰਗੇ ਨਾਮ ਰਸਿ ਜਨ ਮਾਤੇ ॥

ਨਾਨਕ ਪ੍ਰੀਤਮ ਕ੍ਰਿਪਾਲ ਸਦਹੁ ਕਿਨੈ ਕੋਟਿ ਮਧੇ ਜਾਤੇ ॥੧॥

ਪ੍ਰੀਤਮ ਤੇਰੀ ਗਤਿ ਅਗਮ ਅਪਾਰੇ ॥

ਮਹਾ ਪਤਿਤ ਤੁਮ੍ਹ ਤਾਰੇ ॥

ਪਤਿਤ ਪਾਵਨ ਭਗਤਿ ਵਛਲ ਕ੍ਰਿਪਾ ਸਿੰਧੁ ਸੁਆਮੀਆ ॥

ਸੰਤਸੰਗੇ ਭਜੁ ਨਿਸੰਗੇ ਰੰਉ ਸਦਾ ਅੰਤਰਜਾਮੀਆ ॥

ਕੋਟਿ ਜਨਮ ਭ੍ਰਮੰਤ ਜੋਨੀ ਤੇ ਨਾਮ ਸਿਮਰਤ ਤਾਰੇ ॥

ਨਾਨਕ ਦਰਸ ਪਿਆਸ ਹਰਿ ਜੀਉ ਆਪਿ ਲੇਹੁ ਸਮ੍ਹਾਰੇ ॥੨॥

ਹਰਿ ਚਰਨ ਕਮਲ ਮਨੁ ਲੀਨਾ ॥

ਪ੍ਰਭ ਜਲ ਜਨ ਤੇਰੇ ਮੀਨਾ ॥

ਜਲ ਮੀਨ ਪ੍ਰਭ ਜੀਉ ਏਕ ਤੂਹੈ ਭਿੰਨ ਆਨ ਨ ਜਾਨੀਐ ॥

ਗਹਿ ਭੁਜਾ ਲੇਵਹੁ ਨਾਮੁ ਦੇਵਹੁ ਤਉ ਪ੍ਰਸਾਦੀ ਮਾਨੀਐ ॥

ਭਜੁ ਸਾਧਸੰਗੇ ਏਕ ਰੰਗੇ ਕ੍ਰਿਪਾਲ ਗੋਬਿੰਦ ਦੀਨਾ ॥

ਅਨਾਥ ਨੀਚ ਸਰਣਾਇ ਨਾਨਕ ਕਰਿ ਮਇਆ ਅਪੁਨਾ ਕੀਨਾ ॥੩॥

ਆਪਸ ਕਉ ਆਪੁ ਮਿਲਾਇਆ ॥

ਭ੍ਰਮ ਭੰਜਨ ਹਰਿ ਰਾਇਆ ॥

ਆਚਰਜ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਮਿਲੇ ਗੁਣ ਨਿਧਿ ਪਿਆਰਿਆ ॥

ਮਹਾ ਮੰਗਲ ਸੂਖ ਉਪਜੇ ਗੋਬਿੰਦ ਗੁਣ ਨਿਤ ਸਾਰਿਆ ॥

ਮਿਲਿ ਸੰਗਿ ਸੋਹੇ ਦੇਖਿ ਮੋਹੇ ਪੁਰਬਿ ਲਿਖਿਆ ਪਾਇਆ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਨਿ ਤਿਨ ਕੀ ਜਿਨ੍ਹੀ ਹਰਿ ਹਰਿ ਧਿਆਇਆ ॥੪॥੧॥

raag malaar chhant mehlaa 5.

ik-o^Nkaar satgur parsaaḡ.

pareetam paraym bhagaṭ kay daatay.

apnay jan sang raatay.

jan sang raatay dinas raatay ik nimakh^h manhu na veesrai.

gopaal guṇ niD^h sadāa sangay sarab guṇ jagdeesrai.

man mohi leenaa charan sangay naam ras jan maatay.

naanak pareetam kirpaal sadahoo^N kinai kot maD^hay jaatay. ||1||

pareetam tayree gaṭ agam apaaray.

mahaa paṭiṭ tum^h taaray.

paṭiṭ paavan bhagaṭ vachhal kirpaa sinD^h su-aamee-aa.

satsangay bhaj nisangay ra^N-o sadāa antarjaamee-aa.

kot janam bharmant jonee tay naam simraṭ taaray.

naanak daras pi-aas har jee-o aap layho sam^haaray. ||2||

har charan kamal man leenaa.

parab^h jal jan tayray meenaa.

jal meen parab^h jee-o ayk toohai bhinn aan na jaanee-ai.

geh bhujaa layvhu naam dayvhu ta-o parsaaḡee maanee-ai.

bhaj saaD^hsangay ayk rangay kirpaal gobid deenaa.

anaath neech sarnaa-ay naanak kar ma-i-aa apunaa keenaa. ||3||

aapas ka-o aap milaa-i-aa.

bharam bhanjan har raa-i-aa.

aacharaj su-aamee antarjaamee milay guṇ niD^h pi-aari-aa.

mahaa mangal sook^h upjay gobind^h guṇ niṭ saari-aa.

mil sang sohay daykh mohay purab lik^hi-aa paa-i-aa.

binvant^h naanak saran tin kee jin^h-ee har har D^hi-aa-i-aa. ||4||1||

Rag Malhar Chhantt Mehla-5

In the previous *Ashtpadi*, Guru Ji advised us that stilling our self-conceit, we should pray to God to bless us with the guidance of the Guru so that under his guidance we may meditate on God's Name and remain absorbed in Him. In this *shabad*, he shows us how to lovingly approach and pray to God to yoke us in meditation of His Name. He also describes how God loves His devotees and blessing them with His protection, ultimately accepts them in His eternal union.

So describing some of the loving qualities of God, Guru Ji says: “(O’ my friends), our beloved Groom is the Giver of loving devotion. He is imbued with the love of His devotees. Yes day and night, He is imbued with the love of His devotees and He isn’t forsaken from the mind (of His devotees even) for a split second. That Master of the universe is the treasure of all virtues and is always with us. (In short, that) ruler of the universe has all virtues in Him. He has captivated the heart of His devotees with (the love of) His feet, who remain intoxicated with the relish of His Name. Nanak says that the Beloved groom is always merciful, but only a rare one among millions has realized Him.”(1)

Therefore lovingly addressing God, Guru Ji says: “O’ my beloved Groom, incomprehensible and limitless is Your state. You have saved even the worst sinners. O’ the purifier of sinners, lover of devotees, O’ our Master, You are the ocean of mercy. O’ the Inner knower of all hearts, (I wish that) in the company of saints I may always unhesitatingly worship You. They who have been wandering through millions of existences have been emancipated by meditating on Your Name. O’ my respect worthy God, Nanak is thirsting for You. Please accept me as Your own.”(2)

Continuing his love filled prayer, Guru Ji says: “O’ God, my mind is attuned in the love of Your lotus feet (Your immaculate Name). O’ God, You are like the water and we are like Your fish (who cannot survive without You. But in reality) O’ dear God, You are both water and fish. Except for You, we don’t know anyone else. Please hold us by our hands and bless us with Your Name. Only by Your grace are we recognized (anywhere. Therefore, O’ my friend), associating with the saints, worship the merciful God of universe with a single mind. Nanak says that even the lowly and support less, who come to (His) shelter showing His mercy, (God) has accepted as His own.”(3)

In conclusion, Guru Ji says: “(O’ my friends), God the King is the destroyer of all doubts. He Himself has united His (creatures) with Him. That astonishing Master is the inner knower of all hearts. That Treasure of virtues meets His beloved (devotees). Great joys and pleasures have welled up in those who have contemplated the merits of God. Meeting Him, they have been embellished. Seeing Him, they have been captivated. They have obtained their pre-ordained destiny. Nanak submits that he seeks the shelter of those who have meditated on God’s Name.”(4-1)

The message of this *shabad* is that if we want to enjoy the comfort and the bliss of God’s union then we should most affectionately pray to God to bless us with the company of saintly people, so that in their company we may meditate on God’s Name with love and devotion, so that showing His mercy, God may bless us with His union.

ਵਾਰ ਮਲਾਰ ਕੀ ਮਹਲਾ ੧ ਰਾਣੇ ਕੈਲਾਸ ਤਥਾ ਮਾਲਦੇ
ਕੀ ਧੁਨਿ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਲੋਕ ਮਹਲਾ ੩ ॥

ਗੁਰਿ ਮਿਲਿਐ ਮਨੁ ਰਹਸੀਐ ਜਿਉ ਵੁਠੈ ਧਰਣਿ ਸੀਗਾਰੁ ॥

ਸਭ ਦਿਸੈ ਹਰੀਆਵਲੀ ਸਰ ਭਰੇ ਸੁਭਰ ਤਾਲੁ ॥

ਅੰਦਰੁ ਰਚੈ ਸਚ ਚੰਗਿ ਜਿਉ ਮੰਜੀਠੈ ਲਾਲੁ ॥

ਕਮਲੁ ਵਿਗਸੈ ਸਚੁ ਮਨਿ ਗੁਰ ਕੈ ਸਬਦਿ ਨਿਹਾਲੁ ॥

ਪੰਨਾ ੧੨੭੯

ਮਨਮੁਖ ਦੂਜੀ ਤਰਫ ਹੈ ਵੇਖਹੁ ਨਦਰਿ ਨਿਹਾਲਿ ॥

ਫਾਹੀ ਫਾਥੇ ਮਿਰਗ ਜਿਉ ਸਿਰਿ ਦੀਸੈ ਜਮਕਾਲੁ ॥

ਖੁਧਿਆ ਤ੍ਰਿਸਨਾ ਨਿੰਦਾ ਬੁਰੀ ਕਾਮੁ ਕ੍ਰੋਧੁ ਵਿਕਰਾਲੁ ॥

ਏਨੀ ਅਖੀ ਨਦਰਿ ਨ ਆਵਈ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ
ਬੀਚਾਰੁ ॥

ਤੁਧੁ ਭਾਵੈ ਸੰਤੋਖੀਆਂ ਚੂਕੈ ਆਲ ਜੰਜਾਲੁ ॥

ਮੂਲੁ ਰਹੈ ਗੁਰੁ ਸੇਵਿਐ ਗੁਰ ਪਉੜੀ ਬੋਹਿਬੁ ॥

ਨਾਨਕ ਲਗੀ ਤਤੁ ਲੈ ਤੂੰ ਸਚਾ ਮਨਿ ਸਚੁ ॥੧॥

ਮਹਲਾ ੧ ॥

ਹੇਕੋ ਪਾਧਰੁ ਹੇਕੁ ਦੁਰੁ ਗੁਰ ਪਉੜੀ ਨਿਜ ਥਾਨੁ ॥

ਰੂਤਉ ਠਾਕੁਰੁ ਨਾਨਕਾ ਸਭਿ ਸੁਖ ਸਾਚਉ ਨਾਮੁ ॥੨॥

ਪਉੜੀ ॥

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿ ਆਪੁ ਪਛਾਣਿਆ ॥

ਅੰਬਰੁ ਧਰਤਿ ਵਿਛੋੜਿ ਚੰਦੋਆ ਤਾਣਿਆ ॥

ਵਿਣੁ ਬੰਮਾ ਗਗਨੁ ਰਹਾਇ ਸਬਦੁ ਨੀਸਾਣਿਆ ॥

ਸੂਰਜੁ ਚੰਦੁ ਉਪਾਇ ਜੋਤਿ ਸਮਾਣਿਆ ॥

ਕੀਏ ਰਾਤਿ ਦਿਨੰਤੁ ਚੋਜਿ ਵਿਛਾਣਿਆ ॥

ਤੀਰਥ ਧਰਮ ਵੀਚਾਰ ਨਾਵਣ ਪੁਰਬਾਣਿਆ ॥

ਤੁਧੁ ਸਰਿ ਅਵਰੁ ਨ ਕੋਇ ਕਿ ਆਖਿ ਵਖਾਣਿਆ ॥

ਸਚੈ ਤਖਤਿ ਨਿਵਾਸੁ ਹੋਰ ਆਵਣ ਜਾਣਿਆ ॥੧॥

vaar malaar kee mehlā 1 raanay kailaas
tathaa maalday kee Dhun.

ik-oⁿkaar satgur parsaad.

salok mehlā 3.

gur mili-ai man rehsee-ai ji-o vuthai Dharan seegaar.

sabh disai haree-aavalee sar bharay subhar taal.

angar rachai sach rang ji-o manjeethai laal.

kamal vigsai sach man gur kai sabaḍ nihaal.

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manmukh doojee taraf hai vaykhu nadar nihaal.

faahee faathay mirag Ji-o sir deesai jamkaal.

khuDhi-aa tarisnaa ningdaa buree kaam kroDh vikraal.

aynee akhee nadar na aavee jichar sabaḍ na karay
beechar.

tuDh bhaavai santokhee-aaⁿ chookai aal janjaal.

mool rahai gur sayvi-ai gur pa-orhee bohith.

naanak lagee tat lai tooⁿ sachaa man sach. ||1||

mehlā 1.

hayko paaDhar hayk dar gur pa-orhee nij thaan.

roorha-o thaakur naankaa sabh sukh saacha-o naam.

||2||

pa-orhee.

aapeen^aai aap saaj aap pachhaani-aa.

ambar Dharat vichhorh chando-aa taani-aa.

vin tham^aaa gagan rahaa-ay sabaḍ neesaani-aa.

sooraj chand upaa-ay jot samaani-aa.

kee-ay raat dinant choj vidaani-aa.

tirath Dharam veechaar naavan purbaani-aa.

tuDh sar avar na ko-ay ke aakh vakhaani-aa.

sachai takhat nivaas hor aavan jaani-aa. ||1||

Vaar Malhar Ki Mehla-1

Raanai Kailaash tatha Maaldey ki dhun

(To be sung to the tune of the ballad of Rana Kailash and Maldy)

As per Prof. Sahib Singh Ji, Guru Nanak Dev Ji most likely conceived the idea of composing this ballad after he saw firsthand the invasion of Mogul king Baabar on the city of Emna baad (Pakistan) where he was staying at that time. At that time this epic was composed in *Paurees* (stanzas) only. Guru Arjan Dev Ji later added appropriate *saloks* (couplets), before each *Pauree* while compiling Guru Granth Sahib Ji. Guru Ji has instructed that this epic be sung to the tune of the epic of *Rana Kailash* and *Maldey*. These two real brothers were village chiefs under the jurisdiction of Raja of Kashmir and Mogul king Jahangir. In order to weaken them, Jahangir incited a fight between them. In that fight *Maldey* won and imprisoned *Kailash*. But later both brothers reconciled with each other and divided the kingdom equally between them. In this epic Guru Ji tells us how a continuous battle between good and evil is going on in this world, who is the initiator of this battle, and how we can come out as winners in this struggle.

Salok Mehla-3

Right at the outset, Guru Ji tells us about the importance of the Guru and how his guidance gives true direction and happiness to our mind. He also tells how those persons suffer who instead of following Guru's advice follow their self-conceited mind. He says: "(O' my friends, just as with the falling of rain) the earth is embellished, similarly on meeting the Guru (and following his advice) our mind feels delighted. Then everywhere seems lush and green and all ponds and tanks are filled to the brim. (Similarly on meeting the Guru) one's mind feels so imbued with the love of the eternal (God, as if) it has become red like madder (in that love). Through (*Gurbani*) the word of the Guru, one's heart feels delighted like the blossoming of a lotus and the eternal (God) comes to reside in the heart."

However commenting on the state of the self-conceited, Guru Ji says: "(O' my friends), if you look at it carefully, (you would find that the state) of a self-conceited person is quite another side (of the story. That state is like those) deer who have been caught in the noose of death and they are seeing death hovering over their heads. The terrible afflictions of worldly hunger, thirst, slander, lust, and dreadful anger torture such a person. But so long as one doesn't reflect on the (Guru's) sermon, these afflictions are not visible with these (ordinary) eyes."

Now indicating how one can get out of the above mess and realize the truth, Guru Ji says: "(O' God), when it so pleases You these eyes become contented and all the worldly affairs and entanglements come to an end. (O' my friends), by serving the Guru (and following his advice), one's capital (of life breaths) remains safe (and properly utilized). The Guru's (sermon) is like a ladder and a ship (to ferry us across the worldly ocean). Nanak (says the bride soul who) clings to this (ladder) obtains the quintessence (and says, O' God) You the True one come to reside in her heart."(1)

Mehla-1

In this couplet again, Guru Ji stresses the above point and says: "(O' Nanak, there is only one way (to meet God and there is only) one door (to His mansion. That way is to climb) the ladder (of meditation on His Name, which leads one to the mansion of God, and which one can truly call one's) own place. O' Nanak, (in that mansion resides) the beautiful Master whose eternal Name is the root source of all comforts."(2)

Paurri

As is customary in epic poetry there is always a hero or main character around whom the entire story revolves and often begins with his introduction. Following that tradition Guru Ji begins this epic with the introduction of God as the main character. He says: "(O' my friends), after creating Himself (in both visible and invisible forms, God) recognized Himself. By separating the earth and the sky, He spread (the sky like a) canopy (over His throne). By supporting the sky without pillars He has beat the drum (of the supremacy of His) command. Then creating the sun and the moon He infused them with light. He then (did many other) amazing wonders like creating days and nights. (It is He who put) the thoughts of faith rituals such as bathing at pilgrimage places during auspicious occasions. O' God, there is no one like You, what can any one say or describe. (You alone are sitting on the) eternal throne, all others come and go."(1)

The message of this *Pauree* is that it is God who has created the entire universe and who alone is eternal; all others are subject to coming and going. Therefore, if we also want to get out of the circle of coming and going, then following (*Gurbani*) the advice of the Guru we should meditate on His Name.

ਸਲੋਕ ਮ: ੧ ॥

ਨਾਨਕ ਸਾਵਣਿ ਜੇ ਵਸੈ ਚਹੁ ਓਮਾਹਾ ਹੋਇ ॥
ਨਾਗਾਂ ਮਿਰਗਾਂ ਮਛੀਆਂ ਰਸੀਆਂ ਘਰਿ ਧਨੁ ਹੋਇ
॥੧॥

ਮ: ੧ ॥

ਨਾਨਕ ਸਾਵਣਿ ਜੇ ਵਸੈ ਚਹੁ ਵੇਛੋੜਾ ਹੋਇ ॥
ਗਾਈ ਪੁਤਾ ਨਿਰਧਨਾ ਪੰਥੀ ਚਾਕਰੁ ਹੋਇ ॥੨॥

ਪਉੜੀ ॥

ਤੂ ਸਚਾ ਸਚਿਆਰੁ ਜਿਨਿ ਸਚੁ ਵਰਤਾਇਆ ॥
ਬੈਠਾ ਤਾਤੀ ਲਾਇ ਕਵਲੁ ਛਪਾਇਆ ॥
ਬੁਹਮੈ ਵਡਾ ਕਹਾਇ ਅੰਤੁ ਨ ਪਾਇਆ ॥
ਨਾ ਤਿਸੁ ਬਾਪੁ ਨ ਮਾਇ ਕਿਨਿ ਤੂ ਜਾਇਆ ॥
ਨਾ ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖ ਵਰਨ ਸਬਾਇਆ ॥
ਨਾ ਤਿਸੁ ਭੁਖ ਪਿਆਸ ਰਜਾ ਧਾਇਆ ॥
ਗੁਰ ਮਹਿ ਆਪੁ ਸਮੋਇ ਸਬਦੁ ਵਰਤਾਇਆ ॥
ਸਚੇ ਹੀ ਪਤੀਆਇ ਸਚਿ ਸਮਾਇਆ ॥੨॥

salok mehlāa 1.

naanak saavan jay vasai chahu omaahaa ho-ay.
naagaa^N mirgaa^N machhee-aa^N rasee-aa^N ghar Dhan
ho-ay. ||1||

mehlāa 1.

naanak saavan jay vasai chahu vaychhorhaa ho-ay.
gaa-ee putaa nirDhanaa panthee chaakar ho-ay.
||2||

pa-orhee.

too sachaa sachiaar jin sach varṭaa-i-aa.
baithaa taarhee laa-ay kaval chhapaa-i-aa.
barahmai vadaa kahaa-ay ant na paa-i-aa.
naa tis baap na maa-ay kin too jaa-i-aa.
naa tis roop na raykh varan sabaa-i-aa.
naa tis bhukh pi-aas rajaa Dhaa-i-aa.
gur meh aap samo-ay sabad varṭaa-i-aa.
sachay hee patee-aa-ay sach samaa-i-aa. ||2||

Salok Mehla-1

In the previous *Paurri* Guru Ji told us that it is God who has created the entire universe and who alone is eternal; all others are subject to coming and going. Therefore if we also want to get out of the circle of coming and going, then following (*Gurbani*) the advice of the Guru we should meditate on His Name.

However there are some who benefit from the Guru's words of advice while others deem the Guru's sermon as harmful. To illustrate his point, he sites the example of the month of *Saawan* (Mid July-mid August), which is generally a rainy month in India and tells what kinds of people feel happy in this month. He says: "O' Nanak, if rain falls in the month of *Saawan*, it gives joy to four (kinds of creatures), the snakes, the deer, the fish, or those revelers who have wealth in their house. (Similarly when the Guru delivers his sermon it comforts the Guru's followers)." (1)

Mehla-1

But the same rain may not be a very welcome sign for some categories of creatures. Giving some examples, Guru Ji says: "O' Nanak, if it rains in the month of *Saawan* it brings separation (from comfort) to four kinds of creatures, the bulls (because they have to plough fields after rains), the poor (whose houses may start leaking), the travelers, and the servants (who have to complete their chores in spite of rains. (Similarly to some people, Guru's advice doesn't sound pleasing because it forbids them from their sinful pleasures)." (2)

Paurri

Now Guru Ji comes back to the unique merits of God, the hero of his epic. First he refers to the Hindu belief according to which God first created god *Brahma*, and made him emerge out of a lotus flower. But he thought himself to be the supreme Being and tried to find his origin but failed. He says: “(O’ God), You are the true eternal Being who has spread Your eternal power everywhere. (Before the creation of the world, You were) sitting in a trance hiding the lotus (from which god *Brahma* is believed to have emerged). Even though *Brahma* is called great, he couldn’t find (Your) end (or limit). You have no father, nor mother, (and nobody knows) who gave You birth. (O’ friends), He has neither form, nor features, (and out of) all castes, (He belongs to none). He feels no hunger, no thirst, and always is sated and satiated. By merging Himself in the Guru He has spread His word (of command in the entire world). By pleasing the eternal God (the Guru) remains merged in that eternal (God) Himself.”(2)

The message of this Paurri is that God is present in all the nature, but no one has been able to describe His form or feature. It is only through the true Guru that we can listen to His message and reach Him.

ਸਲੋਕ ਮ: ੧ ॥

ਵੈਦੁ ਬੁਲਾਇਆ ਵੈਦਗੀ ਪਕਤਿ ਢੰਦੋਲੇ ਬਾਂਹੁ ॥
ਭੋਲਾ ਵੈਦੁ ਨ ਜਾਣਈ ਕਰਕ ਕਲੇਜੇ ਮਾਹਿ ॥੧॥

ਮ: ੨ ॥

ਵੈਦਾ ਵੈਦੁ ਸੁਵੈਦੁ ਤੂ ਪਹਿਲਾਂ ਰੋਗੁ ਪਛਾਣੁ ॥
ਐਸਾ ਦਾਬੁ ਲੋਤਿ ਲਹੁ ਜਿਤੁ ਵੰਞੈ ਰੋਗਾ ਘਾਣਿ ॥
ਜਿਤੁ ਦਾਬੁ ਰੋਗੁ ਉਠਿਅਹਿ ਤਨਿ ਸੁਖੁ ਵਸੈ ਆਇ ॥
ਰੋਗੁ ਗਵਾਇਹਿ ਆਪਣਾ ਤ ਨਾਨਕ ਵੈਦੁ ਸਦਾਇ ॥੨॥

ਪਉੜੀ ॥

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਦੇਵ ਉਪਾਇਆ ॥
ਬ੍ਰਹਮੇ ਦਿਤੇ ਬੇਦ ਪੂਜਾ ਲਾਇਆ ॥
ਦਸ ਅਵਤਾਰੀ ਰਾਮੁ ਰਾਜਾ ਆਇਆ ॥
ਦੈਤਾ ਮਾਰੇ ਧਾਇ ਹੁਕਮਿ ਸਥਾਇਆ ॥
ਈਸ ਮਹੇਸ਼ੁਰੁ ਸੇਵ ਤਿਨੀ ਅੰਤੁ ਨ ਪਾਇਆ ॥
ਸਚੀ ਕੀਮਤਿ ਪਾਇ ਤਖਤੁ ਰਚਾਇਆ ॥
ਦੁਨੀਆ ਧੰਧੈ ਲਾਇ ਆਪੁ ਛੁਪਾਇਆ ॥

ਪੰਨਾ ੧੨੮੦

ਧਰਮੁ ਕਰਾਏ ਕਰਮ ਧੁਰਹੁ ਫੁਰਮਾਇਆ ॥੩॥

salok mehlāa 1.

vaid bulaa-i-aa vaidgee pakarh dhandholay baa^{nh}.
bholaai vaid na jaan-ee karak kalayjay maahi. ||1||

mehlāa 2.

vaidāa vaid suvaid too pahilaaⁿ rog pachhaan.
aisaa daaroo lo^h lahu jit vanjai rogaa ghaan.
jit daaroo rog uthi-ah tan sukh vasai aa-ay.
rog gavaa-ihi aapnaa ta naanak vaid sadaa-ay.
||2||

pa-orhee.

barahmaa bisan mahays dayv upaa-i-aa.
barahmay ditay bayd poojaa laa-i-aa.
das avtaaree raam raajaa aa-i-aa.
daitaa maaray Dhaa-ay hukam sabaa-i-aa.
ees mahaysur sayv tin^hee ant na paa-i-aa.
sachee keemat paa-ay takhat rachaa-i-aa.
dunee-aa DhanDhai laa-ay aap chhapaa-i-aa.

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Dharam karaa-ay karam Dharahu furmaa-i-aa.
||3||

Salok Mehla-1

It is believed that Guru Nanak Dev Ji uttered this *Salok* in connection with an incident when, noting Guru Ji's abnormal behavior and lack of interest in the activities in which teenagers like him would normally indulge, his father called a physician to check Guru Ji's health. As per the normal practice of those days, the physician checked his pulse and found nothing wrong with him. But Guru Ji himself knew what was bothering him.

Commenting on the above situation, Guru Ji said: “The physician was called to do my physical exam. So holding my hand he started feeling my pulse. But the naive physician didn’t know that there is pain (of separation from my beloved God) in my heart.”(1)

Mehla-2

In this stanza Guru Angad Dev Ji seems to be addressing those pundits and preachers who seem to be going around telling others how to lead good and righteous lives, without realizing their own faults and problems. He uses the analogy of a physician and as if addressing one such person, he says: “O’ physician, you would be considered an able physician if you first diagnose the malady (which is bothering the person’s spirit). Then you should search out such a medicine, which would completely uproot the malady (and dispel all the evil thoughts bothering the spirit). Yes, find such a medicine, which dispels the affliction and peace comes to abide in the body. O’ Nanak, (if you first) get rid of your own affliction (of ego and ignorance, only) then can you be called (a true) physician (or a spiritual healer).”(2)

Paurri

In the previous *Paurri*, Guru Ji mentioned that God created *Brahma* out of a lotus. In this *Paurri* he explains how God expanded the universe and yoked the creatures to their different tasks. He says: “(O’ my friends), it is God who created (the three primal) gods *Brahma*, *Vishnu*, and *Shiva*. He entrusted *Brahma* with the task of uttering *Vedas* who then yoked people to their worship. In one of his ten incarnations (god *Vishnu*) came as king Ram, who hastened to kill the demons (like *Raavan*); all this happened as per His will. (Similarly, gods like) *Ees* and *Mahesh* (who are believed to be eleven incarnations) of Shiva didn’t find the end (limit of God. The fact is that) assuming eternal power, God has established His throne. Yoking the world to different tasks, He has kept Himself hidden. As per command issued by Him the judge of righteousness gets different deeds done (from the creatures).”(3)

The message of this *Paurri* is that instead of trying to preach to others, we should first of all diagnose our own maladies and find their remedies. Further we should realize that it is God who has created everybody including gods like *Brahma*, *Vishnu*, and *Shiva* and has yoked all the creatures to their different tasks.

ਸਲੋਕ ਮਃ ੨ ॥

ਸਾਵਣੁ ਆਇਆ ਹੇ ਸਖੀ ਕੰਤੈ ਚਿਤਿ ਕਰੇਹੁ ॥
ਨਾਨਕ ਭੂਰਿ ਮਰਹਿ ਦੋਹਾਗਣੀ ਜਿਨ੍ ਅਵਰੀ ਲਾਗਾ ਨੇਹੁ
॥੧॥

ਮਃ ੨ ॥

ਸਾਵਣੁ ਆਇਆ ਹੇ ਸਖੀ ਜਲਹਰੁ ਬਰਸਨਹਾਰੁ ॥
ਨਾਨਕ ਸੁਖਿ ਸਵਨੁ ਸੋਹਾਗਣੀ ਜਿਨ੍ ਸਹ ਨਾਲਿ ਪਿਆਰੁ
॥੨॥

ਪਉੜੀ ॥

ਆਪੇ ਛਿੰਤ ਪਵਾਇ ਮਲਾਖਾਤਾ ਰਚਿਆ ॥
ਲਬੇ ਭੜਭੁ ਪਾਇ ਗੁਰਮੁਖਿ ਮਚਿਆ ॥
ਮਨਮੁਖ ਮਾਰੇ ਪਛਾਤਿ ਮੁਰਖ ਕਰਿਆ ॥
ਆਪਿ ਭਿੜੈ ਮਾਰੇ ਆਪਿ ਆਪਿ ਕਾਰਜੁ ਰਚਿਆ ॥
ਸਭਨਾ ਖਸਮੁ ਏਕੁ ਹੈ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ॥

salok mehlāa 2.

saavan aa-i-aa hay sakhee kantai chit karayhu.
naanak jhoor mareh duhaagaanee jin^h avree
laagaa nayhu. ||1||

mehlāa 2.

saavan aa-i-aa hay sakhee jalhar barsanhaar.
naanak sukh savan sohaagaanee jin^h sah naal
pi-aar. ||2||

pa-orhee.

aapay chhinjhi pavaa-ay malaakhaarhaa rachi-aa.
lathay bharathoo paa-ay gurmukh machi-aa.
manmukh maaray pachhaar moorakh kachi-aa.
aap bhirhai maaray aap aap kaaraj rachi-aa.
sabhnaa khasam ayk hai gurmukh jaanee-ai.

ਹੁਕਮੀ ਲਿਖੈ ਸਿਰਿ ਲੇਖੁ ਵਿਣੁ ਕਲਮ ਮਸਵਾਣੀਐ ॥
ਸਤਸੰਗਤਿ ਮੇਲਾਪੁ ਜਿਥੈ ਹਰਿ ਗੁਣ ਸਦਾ ਵਖਾਣੀਐ ॥

ਨਾਨਕ ਸਚਾ ਸਬਦੁ ਸਲਾਹਿ ਸਚੁ ਪਛਾਣੀਐ ॥੪॥

hukmee likh^{ai} sir laykh vin kalam masvaanee-ai.
satsangat maylaap jithai har gun sadaa
vakhaanee-ai.

naanak sachaa sabaḁ salaahi sach pachhaanee-ai.
||4||

Salok Mehla-2

In the previous *Paurri*, Guru Ji advised us that instead of trying to preach to others we should first of all diagnose our own maladies and find their remedies. Further we should realize that it is God who has created everybody including gods like *Brahma*, *Vishnu*, and *Shiva* and has yoked all the creatures to their different tasks. In other words God is the real Master or Groom of the human brides. In this *Salok* he shows us how to express our love for our beloved Groom.

Comparing Guru's sermon to rainfall and imagining himself as one of His loving young brides, Guru Ji affectionately invites us and says: "O' my playmates, (the Guru is delivering his peace giving sermon as if) the rainy season has come. (Take advantage of this rain of Guru's immaculate words and) remember your Groom. O' Nanak, those separated brides die repenting who (instead of God) are imbued with the love of the others." (1)

Mehla-2

In the above couplet Guru Ji told us what happens to those human (brides) who are in love with others, instead of God their Groom. In this couplet using the same metaphor, he shows the opposite side or the happiness enjoyed by those Guru following souls who love only (God) their beloved Groom. He says: "O' my playmates, like the rainy season (the time of Guru's peace giving sermon) has come and like a cloud ready to rain (or deliver his sermon). O' Nanak, those wedded brides sleep in peace who are in love with their beloved Spouse (and following Guru's advice, lovingly keep singing praises of their beloved God)." (2)

Paurri

As mentioned in the introduction of this epic Guru Nanak Dev Ji probably conceived the idea of composing this epic after observing the battle between the forces of Mogul king Baabar and the then Lodhi rulers of India. In this epic he compares this world to a battleground or an arena set up by God for wrestling matches between the teams representing good and evil. Using this analogy, Guru Ji says: "(By creating the world, God) has Himself set this up like an arena for wrestling matches. Making much noise (like wrestlers, innumerable human beings have) entered this arena. (Out of these, the) Guru's followers are in high spirits. They have very badly floored the foolish untrained self-conceited ones."

However, telling us about the real person or power behind these matches, Guru Ji says: "(In reality it is God) Himself who is fighting these matches and defeating (the self-conceited evil doers) and He Himself has arranged the show. (O' my friends), the Master of all beings is one (God, but we) realize this thing only through Guru's grace. As per His will He is scribing the destiny on the foreheads (of all creatures) without using any pen or ink. His union can be obtained through the congregation of saintly persons, where God's praises are

always being described. (In short) O' Nanak, by praising Him through the true word (of the Guru) we can realize the eternal God.”(4)

The message of this *Paurri* is that God has created this world like an arena for matches between good and evil or the Guru following and self-conceited persons. The former fight their battles with great courage and high spirits because they know that being on the side of truth, God is always with them. So they beat and crush the self-conceited evildoers very badly. Therefore if we also want to win the battle of life and go to God's court as winners then we should become Guru's followers and keep singing God's praises.

ਸਲੋਕ ਮਃ ੩ ॥

ਊਂਨਵਿ ਊਂਨਵਿ ਆਇਆ ਅਵਰਿ ਕਰੇਂਦਾ ਵੰਨ ॥
ਕਿਆ ਜਾਣਾ ਤਿਸੁ ਸਾਹਿ ਸਿਉ ਕੇਵ ਰਹਸੀ ਚੰਗੁ ॥
ਚੰਗੁ ਰਹਿਆ ਤਿਨੁ ਕਾਮਣੀ ਜਿਨੁ ਮਨਿ ਭਉ ਭਾਉ ਹੋਇ ॥
ਨਾਨਕ ਭੈ ਭਾਇ ਬਾਹਰੀ ਤਿਨ ਤਨਿ ਸੁਖੁ ਨ ਹੋਇ ॥੧॥

ਮਃ ੩ ॥

ਊਂਨਵਿ ਊਂਨਵਿ ਆਇਆ ਵਰਸੈ ਨੀਰੁ ਨਿਪੰਗੁ ॥
ਨਾਨਕ ਦੁਖੁ ਲਾਗਾ ਤਿਨੁ ਕਾਮਣੀ ਜਿਨੁ ਕੰਝੈ ਸਿਉ ਮਨਿ
ਭੰਗੁ ॥੨॥

ਪਉੜੀ ॥

ਦੇਵੈ ਤਰਫਾ ਉਪਾਇ ਇਕੁ ਵਰਤਿਆ ॥
ਬੇਦ ਬਾਣੀ ਵਰਤਾਇ ਅੰਦਰਿ ਵਾਦੁ ਘੜਿਆ ॥
ਪਰਵਿਰਤਿ ਨਿਰਵਿਰਤਿ ਹਾਠਾ ਦੇਵੈ ਵਿਚਿ ਧਰਮੁ ਫਿਰੈ
ਰੈਬਾਰਿਆ ॥

ਮਨਮੁਖ ਕਚੇ ਕੂੜਿਆਰ ਤਿਨੀ ਨਿਹਚਉ ਦਰਗਹ ਹਾਰਿਆ
॥

ਗੁਰਮਤੀ ਸਬਦਿ ਸੂਰ ਹੈ ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਨੀ ਮਾਰਿਆ ॥

ਸਚੈ ਅੰਦਰਿ ਮਹਲਿ ਸਬਦਿ ਸਵਾਰਿਆ ॥

ਸੇ ਭਗਤ ਤੁਧੁ ਭਾਵਦੇ ਸਚੈ ਨਾਇ ਪਿਆਰਿਆ ॥

ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਤਿਨ੍ਹਾ ਵਿਟਹੁ ਹਉ ਵਾਰਿਆ
॥੫॥

salok mehlā 3.

ooⁿnav ooⁿnav aa-i-aa avar karayⁿḡaa vann.
ki-aa jaanāa tīs saah si-o kayv rahsee rang.
rang rahi-aa tīnⁱ kaamⁿḡee jinⁱ man bha-o bhaa-o
ho-ay.
naanak bhai bhaa-ay baahree tīn tan sukh na
ho-ay. ||1||

mehlā 3.

ooⁿnav ooⁿnav aa-i-aa varsai neer nipang.
naanak dukh laagaa tīnⁱ kaamⁿḡee jinⁱ kantai si-o
man bhang. ||2||

pa-orhee.

ḡovai tarfaa upaa-ay ik varṭi-aa.
bayḡ banee vartaa-ay andar vaad ghaṭi-aa.
parviratⁱ nirviratⁱ haathaa ḡovai vich Dharam firai
raibaari-aa.
manmukh kachay koorhi-aar tīnⁱee nihcha-o
ḡargeh haari-aa.
gurmatⁱee sabaḡ soor hai kaam kroDh jinⁱee
maari-aa.
sachai andar mahal sabaḡ savaari-aa.
say bhagat tuDh bhaavday sachai naa-ay
pi-aari-aa.
satgur sayvan aapnaa tīnⁱaa vitahu ha-o
vaari-aa. ||5||

Salok Mehla-3

In the first *Salok* preceding the last *Paurri* using the metaphor of clouds, Guru Ji advised us that when like a cloud the Guru is pouring the rain of his nectar sweet *Gurbani*, we should listen to it carefully and fall in love with our Groom (God). In this *shabad*, he observes that once again the Guru is ready to deliver his divine sermon.

Therefore wondering in his own mind, he says: “(Like) the low descending cloud, (the Guru) has come (to pour the rain of *Gurbani*) and is displaying many colorful plays. I don't know how my love with that Master would remain alive. (I know only this thing: that) the love of those bride (souls) remains intact who have love and fear (of God) in their minds. O' Nanak, they who are bereft of fear and love (for God), their bodies are never in peace.”(1)

Mehla-3

In the previous *Salok*, Guru Ji stated that they who are bereft of fear and love (for God), their bodies are never in peace. In this *Salok* he stresses on that point again and says: “Like a low descending cloud (the Guru has) come to pour the rain of fresh clean water (the immaculate *Gurbani*). But O’ Nanak, those brides (souls) are afflicted with pain whose minds are separated from (God) their Groom.”(2)

Paurri

In the previous *Paurri* Guru Ji told us that God has created this world like an arena for matches between good and evil or the Guru’s followers and self-conceited persons. The former fight their battles with great courage and high spirits because they know that being on the side of truth, God is always with them. So they beat and crush the self-conceited evildoers. In this *Paurri* he elaborates on this concept and says: “Having created both sides (representing good and evil) the same one (God) is pervading in both. Having spread over the word of (holy books like) *Vedas*, He Himself has initiated the strife between the two sides. He has created both kinds of people, the ones who are fully involved and those who are detached (from the world). He Himself acts as a righteous referee between them. The self-conceited ones who deal in falsehood lose for sure in God’s court. But they who follow Guru’s instruction are brave warriors who have slain (and controlled the demons of) lust and anger. Being embellished with the (Guru’s) word they have been (approved) in the eternal (God’s) mansion. O’ God, those devotees are dear to You because they meditate on (Your) eternal Name. They serve their true Guru (by following his advice, therefore) I am a sacrifice to them.”(5)

The message of this *Paurri* is that we should feel very fortunate that the Guru has graciously come into our houses (in the form of Guru Granth Sahib) and like the low lying thick clouds is full of immaculate divine advice. We should carefully and devotedly listen and understand this nectar sweet *Gurbani* and try to live our life accordingly. Then we would enjoy peace in this world and honor in God’s court.

ਸਲੋਕ ਮ: ੩ ॥

ਊਨਵਿ ਊਨਵਿ ਆਇਆ ਵਰਸੈ ਲਾਇ ਝੜੀ ॥
ਨਾਨਕ ਭਾਣੈ ਚਲੈ ਕੰਤ ਕੈ ਸੁ ਮਾਣੈ ਸਦਾ ਰਲੀ ॥੧॥

ਮ: ੩ ॥

ਕਿਆ ਉਠਿ ਉਠਿ ਦੇਖਹੁ ਬਪੁੜੇਂ ਇਸੁ ਮੇਘੈ ਹਥਿ ਕਿਛੁ
ਨਾਹਿ ॥
ਜਿਨਿ ਏਹੁ ਮੇਘੁ ਪਠਾਇਆ ਤਿਸੁ ਰਾਖਹੁ ਮਨ ਮਾਂਹਿ ॥

ਤਿਸ ਨੋ ਮੰਨਿ ਵਸਾਇਸੀ ਜਾ ਕਉ ਨਦਰਿ ਕਰੋਇ ॥
ਨਾਨਕ ਨਦਰੀ ਬਾਹਰੀ ਸਭ ਕਰਣ ਪਲਾਹ ਕਰੋਇ ॥੨॥

ਪਉੜੀ ॥

ਸੋ ਹਰਿ ਸਦਾ ਸਰੋਵੀਐ ਜਿਸੁ ਕਰਤ ਨ ਲਾਗੈ ਵਾਰ ॥
ਆਡਾਣੇ ਆਕਾਸ ਕਰਿ ਖਿਨ ਮਹਿ ਢਾਹਿ ਉਸਾਰਣਹਾਰ ॥

ਆਪੇ ਜਗਤੁ ਉਪਾਇ ਕੈ ਕੁਦਰਤਿ ਕਰੇ ਵੀਚਾਰ ॥
ਮਨਮੁਖ ਅਗੈ ਲੇਖਾ ਮੰਗੀਐ ਬਹੁਤੀ ਹੋਵੈ ਮਾਰ ॥

salok mehlāa 3.

ooⁿnav ooⁿnav aa-i-aa varsai laa-ay j̥harhee.
naanak bh̥haanai chalai kant̃ kai so maanay sadāa
ralee. ||1||

mehlāa 3.

ki-aa uth̃ uth̃ daykh̃hu bapurhayⁿ is mayghai
hath kich̃h naahi.

jīn ayhu maygh̃ path̃aa-i-aa tīs raakh̃ho man
maaⁿhi.

tīs no man vasaa-isee jaa ka-o nadar karay-i.
naanak nadree baahree sab̃h karañ palaah
karay-i. ||2||

pa-orhee.

so har sadāa sarayvee-ai jis karat̃ na laagai vaar.
aadaanay aakaas kar khin meh dh̃aahi
usaarañhaar.

aapay jagat̃ upaa-ay kai kudrat̃ karay veechaar.
manmukh̃ agai laykh̃aa manglee-ai bahut̃ee
hovai maar.

ਪੰਨਾ ੧੨੮੧

ਗੁਰਮੁਖਿ ਪਤਿ ਸਿਉ ਲੇਖਾ ਨਿਬੜੈ ਬਖਸੇ ਸਿਫਤਿ ਭੰਡਾਰ ॥

ਓਥੈ ਹਥੁ ਨ ਅਪੜੈ ਕੂਕ ਨ ਸੁਣੀਐ ਪੁਕਾਰ ॥

ਓਥੈ ਸਤਿਗੁਰੁ ਬੋਲੀ ਹੋਵੈ ਕਢਿ ਲਏ ਅੰਤੀ ਵਾਰ ॥

ਏਨਾ ਜੰਤਾ ਨੋ ਹੋਰ ਸੇਵਾ ਨਹੀ ਸਤਿਗੁਰੁ ਸਿਰਿ ਕਰਤਾਰ
॥੬॥

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gurmukh pat si-o laykhaa nibrhai bakh say sifat
bhandaar.

othai hath na aprrhai kook na sunee-ai pukaar.

othai satgur baylee hovai kadh la-ay antee vaar.

aynaa jantaa no hor sayvaa nahee satgur sir
kartaar. ||6||*Salok Mehla-3*

In the first *Salok* of the previous *Paurri* Guru Ji stated that like the low descending cloud the Guru has come to pour the rain of *Gurbani* and is displaying many colorful plays. He doesn't know how his love with that Master would remain alive. He knows only this thing: that the love of those bride (souls) remains intact who have love and fear of God in their minds. But they who are bereft of fear and love for God, their bodies are never in peace.

In this *Salok* he goes a step further and says: "Like a low descending cloud, (the Guru) is pouring the incessant rain (of immaculate *Gurbani*). O' Nanak, the bride (soul) who walks in the will of her Groom revels ever in joy." (1)

Mehla-3

Now Guru Ji comments on the nature of human beings who rise up again and again to look toward the clouds with the expectations of rainfall, particularly during a drought. Guru Ji wants to point out that rather than looking toward the clouds, we should look toward God who has the real power to help us during drought or any other difficulty. He says: "O' poor human beings, why do you rise up again and again and look (toward the cloud). This cloud has nothing under its control. So instead (of this cloud), remember Him in your mind who has sent this cloud. (However, human beings are helpless because) He enshrines (Himself) only in the mind of those on whom He shows His grace, and O' Nanak, without His grace (the entire world) keeps making fruitless lamentations." (2)

Paurri

In the previous *Paurri* Guru Ji stated that it is God who has created the universe and has created both kinds of people, those who are detached (from the world) and those who are fully involved in it and God acts as referee between them.

Elaborating on the above concept, he advises: "(O' my friends), we should always serve (and worship) that God who doesn't take any time in creating (anything).

Stretching the sky overhead, He can destroy and recreate it in an instant. Having created the world, He Himself takes care of His creation. In the yond, the self-conceited is asked to render the account (of his or her life) and is punished severely (for his or her misdeeds. But on the other hand) the account of a Guru's follower is settled honorably, because (the Guru) blesses him or her with the storehouses of (God's) praise. (There in God's court) no one has any say and no one listens to anyone's cries (for help). There (in God's court), only the true Guru can be the helper who alone can pull anybody out (of trouble) at the last moment. No other kind of service is of any use to these creatures except that of the true Guru who is the emissary of the Creator." (6)

The message of this *shabad* is if we want to obtain real peace and enjoy true prosperity then instead of looking toward the powerless things such as clouds, gods and goddesses or human beings, we should follow Guru's advice and look to him alone for saving us in God's court.

ਸਲੋਕ ਮ: ੩ ॥

ਬਾਬੀਹਾ ਜਿਸ ਨੇ ਤੂ ਪ੍ਰਕਾਰਦਾ ਤਿਸ ਨੇ ਲੋਚੈ ਸਭੁ ਕੋਇ ॥

ਅਪਣੀ ਕਿਰਪਾ ਕਰਿ ਕੈ ਵਸਸੀ ਵਣੁ ਤਿਨੁ ਹਰਿਆ ਹੋਇ ॥

ਗੁਰ ਪਰਸਾਦੀ ਪਾਈਐ ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ ॥

ਬਹੁਦਿਆ ਉਠਦਿਆ ਨਿਤ ਧਿਆਈਐ ਸਦਾ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥

ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਸਦ ਹੀ ਵਰਸਦਾ ਗੁਰਮੁਖਿ ਦੇਵੈ ਹਰਿ ਸੋਇ ॥੧॥

ਮ: ੩ ॥

ਕਲਮਲਿ ਹੋਈ ਮੇਦਨੀ ਅਰਦਾਸਿ ਕਰੇ ਲਿਵ ਲਾਇ ॥

ਸਚੈ ਸੁਣਿਆ ਕੰਨੁ ਦੇ ਧੀਰਕ ਦੇਵੈ ਸਹਜਿ ਸੁਭਾਇ ॥

ਇੰਦ੍ਰੈ ਨੋ ਫੁਰਮਾਇਆ ਵੁਠਾ ਫਹਬਰ ਲਾਇ ॥

ਅਨੁ ਧਨੁ ਉਪਜੈ ਬਹੁ ਘਣਾ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਇ ॥

ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਸਭਨਾ ਜੀਆ ਦੇਦਾ ਰਿਜਕੁ ਸੰਬਾਹਿ ॥

ਜਿਤੁ ਖਾਧੈ ਸੁਖੁ ਉਪਜੈ ਫਿਰਿ ਦੁਖੁ ਨ ਲਾਗੈ ਆਇ ॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਜੀਉ ਸਚਾ ਸਚੁ ਤੂ ਸਚੇ ਲੈਹਿ ਮਿਲਾਇ ॥

ਦੂਜੈ ਦੂਜੀ ਤਰਫ ਹੈ ਕੂੜਿ ਮਿਲੈ ਨ ਮਿਲਿਆ ਜਾਇ ॥

ਆਪੇ ਜੋੜਿ ਵਿਛੋੜਿਐ ਆਪੇ ਕੁਦਰਤਿ ਦੇਇ ਦਿਖਾਇ ॥

ਮੋਹੁ ਸੋਗੁ ਵਿਜੋਗੁ ਹੈ ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਇ ॥

ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਜੋ ਹਰਿ ਚਰਣੀ ਰਹੈ ਲਿਵ ਲਾਇ ॥

ਜਿਉ ਜਲ ਮਹਿ ਕਮਲੁ ਅਲਿਪਤੁ ਹੈ ਐਸੀ ਬਣਤੁ ਬਣਾਇ ॥

ਸੇ ਸੁਖੀਏ ਸਦਾ ਸੋਹਣੇ ਜਿਨ੍ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥

ਤਿਨ੍ ਸੋਗੁ ਵਿਜੋਗੁ ਕਦੇ ਨਹੀ ਜੋ ਹਰਿ ਕੈ ਅੰਕਿ ਸਮਾਇ ॥੩॥

salok mehlāa 3.

baabeehaa jis no too pookaardaa tis no lochai sabh ko-ay.

apnee kirpaa kar kai vassae van tarin hari-aa ho-ay.

gur parsaaadee paa-ee-ai viralaa boojhai ko-ay.

bahdi-aa uth-di-aa nit Dhi-aa-ee-ai sadaa sadaa sukh ho-ay.

naanak amrit sad hee varasdaa gurmukh dayvai har so-ay. ||1||

mehlāa 3.

kalmal ho-ee maydnee ardaas karay liv laa-ay.

sachai suni-aa kann day Dheerak dayvai sahj subhaa-ay.

indrai no furmaa-i-aa vuthaa chhahbar laa-ay.

an Dhan upjai baho ghanaa keemat kahan na jaa-ay.

naanak naam salaahi too sabhnaa jee-aa daydaa rijak sambaaahi.

jit khaaDhai sukh oopjai fir dookh na laagai aa-ay. ||2||

pa-orhee.

har jee-o sachaa sach too sachay laihi milaa-ay.

doojai doojee taraf hai koorh milai na mili-aa jaa-ay.

aapay jorh vichhorh-ai aapay kudrat day-ay dikhaa-ay.

moh sog vijog hai poorab likhi-aa kamaa-ay.

ha-o balihaaree tin ka-o jo har charnee rahai liv laa-ay.

ji-o jal meh kamal alipat hai aisee banat banaa-ay.

say sukhee-ay sadaa sohney jin^h vichahu aap gavaa-ay.

tin^h sog vijog kaday nahee jo har kai ank samaa-ay. ||7||

Salok Mehla-3

In the *saloks* preceding previous three *paurris*, Guru Ji cited the example of people looking toward low clouds in the hope of rain. In this *salok*, he uses the metaphor of a bird called *Papeeha*, which passionately cries for rainfall because its very life depends on it. Guru Ji compares this bird to a seeker who craves for the nectar of God's Name.

Addressing such a seeker of God, Guru Ji says: "O' *Papeeha* (like) seeker, (the life rejuvenating water of God's Name) for which you are crying, that (water) everybody

wishes to have. By His own mercy, He would pour the rain (of His Name with which all the seekers would be so delighted, as if) all the forests and blades have become green. However only a rare person understands this thing that we obtain (this bliss) only through Guru's grace. If everyday, whether sitting or standing, (in all states) we remember (God), then there is always peace. O' Nanak, the rain of God's nectar (Name) keeps pouring down but that God gives (the wisdom to benefit from it) only to the Guru's followers."(1)

Mehla-3

Now Guru Ji uses the example of rain to advise us what to do in times of difficulty. He says: "(O' man), when badly distressed by (the absence of rain) the world prays (to God) in all earnest the eternal (God) attentively listens. (Then) as per His innate nature, He comforts it and commands *Indira* (the god of rain, and as desired by God) it pours rain with abandon. (As a result), corn and wealth are produced in such great abundance that its worth cannot be estimated. (Therefore) O' Nanak, praise the Name

(of that God) who provides sustenance to all. Because by partaking of that food (meditating on God's Name) peace wells up (in one's mind) and no sorrow afflicts again."(2)

Paurri

In the previous *Paurri*, Guru Ji advised us that we should always worship that God who doesn't take any time to create or destroy any thing. He also told us that the self-conceited are asked to render their account in God's court and they are severely punished for their misdeeds. Therefore in this *Paurri* he shows us how to worship that God and tells us how we can live in peace both in this world and the next.

Humbly addressing God, Guru Ji says: "O' respected God, You are eternal and true and You unite the true (virtuous people) with You. But those others (who love worldly riches) are on the other side (of truth. They practice falsehoods), but through falsehoods You cannot be met. (But actually, on His own God) unites or separates a person from Him and shows His natural power. The worldly attachment is the cause of pain of separation (from God, but one) reaps the reward of one's past deeds. Therefore I am a sacrifice to those who remain attuned to God's feet (His Name). God has made such an arrangement (that they who are attuned to His Name, even while living in the world, remain detached from it), just as a lotus remains detached in water. Those (human beings) remain in peace and look beautiful who have driven out their self-conceit from within. They who remain merged in God's bosom (His loving meditation), never suffer from the sorrow of separation."(7)

The message of this *Paurri* is that if we want to enjoy a perpetual state of peace and bliss then we should pray to God to unite us with the Guru. Then following Guru's guidance we should dispel our self-conceit from within and always stay absorbed in loving meditation of God and His Name.

ਸਲੋਕ ਮ: ੩ ॥

ਨਾਨਕ ਸੋ ਸਾਲਾਹੀਐ ਜਿਸੁ ਵਸਿ ਸਭੁ ਕਿਛੁ ਹੋਇ ॥

ਤਿਸੈ ਸਰੇਵਿਹੁ ਪ੍ਰਾਣੀਹੋ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥

ਗੁਰਮੁਖਿ ਹਰਿ ਪ੍ਰਭੁ ਮਨਿ ਵਸੈ ਤਾਂ ਸਦਾ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥

salok mehlāa 3.

naanak so salaahē-ai jis vas sabh kichh ho-ay.

ṭisai sarayvihu paraanēeho ṭis bin avar na ko-ay.

gurmukh har parabh man vasai ṭaaṇ sadā sadā sukh ho-ay.

ਸਹਸਾ ਮੂਲਿ ਨ ਹੋਵਈ ਸਭ ਚਿੰਤਾ ਵਿਚਹੁ ਜਾਇ ॥
ਜੋ ਕਿਛੁ ਹੋਇ ਸੁ ਸਹਜੇ ਹੋਇ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥
ਸਚਾ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਤਾਂ ਮਨਿ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇ ॥
ਨਾਨਕ ਤਿਨ ਕਾ ਆਖਿਆ ਆਪਿ ਸੁਣੇ ਜਿ ਲਇਅਨੁ ਪੰਨੈ
ਪਾਇ ॥੧॥

ਮਃ ੩ ॥

ਅੰਮ੍ਰਿਤੁ ਸਦਾ ਵਰਸਦਾ ਬੂਝਨਿ ਬੂਝਣਹਾਰ ॥
ਗੁਰਮੁਖਿ ਜਿਨ੍ਹਾਂ ਬੁਝਿਆ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਰਖਿਆ ਉਰਿ ਧਾਰਿ ॥
ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਹਿ ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰਿ ॥
ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਮੁ ਹੈ ਵਰਸੈ ਕਿਰਪਾ ਧਾਰਿ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਦਰੀ ਆਇਆ ਹਰਿ ਆਤਮ ਰਾਮੁ ਮੁਰਾਰਿ
॥੨॥

ਪੰਨਾ ੧੨੮੨

ਪਉੜੀ ॥

ਅਤੁਲੁ ਕਿਉ ਤੋਲੀਐ ਵਿਣੁ ਤੋਲੇ ਪਾਇਆ ਨ ਜਾਇ ॥
ਗੁਰ ਕੇ ਸਬਦਿ ਵੀਚਾਰੀਐ ਗੁਣ ਮਹਿ ਰਹੈ ਸਮਾਇ ॥
ਅਪਣਾ ਆਪੁ ਆਪਿ ਤੋਲਸੀ ਆਪੇ ਮਿਲੈ ਮਿਲਾਇ ॥
ਤਿਸ ਕੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥
ਹਉ ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਜਿਨਿ ਸਚੀ ਬੂਝ ਦਿਤੀ ਬੁਝਾਇ ॥
ਜਗਤੁ ਮੁਸੈ ਅੰਮ੍ਰਿਤੁ ਲੁਟੀਐ ਮਨਮੁਖ ਬੂਝ ਨ ਪਾਇ ॥
ਵਿਣੁ ਨਾਵੈ ਨਾਲਿ ਨ ਚਲਸੀ ਜਾਸੀ ਜਨਮੁ ਗਵਾਇ ॥
ਗੁਰਮਤੀ ਜਾਗੇ ਤਿਨ੍ਹੀ ਘਰੁ ਰਖਿਆ ਦੂਤਾ ਕਾ ਕਿਛੁ ਨ ਵਸਾਇ
॥੮॥

sahsaa mool na hova-ee sabh chintaa vichahu
jaa-ay.
jo kichh ho-ay so sehjay ho-ay kahnaa kichhoo
na jaa-ay.
sachaa saahib man vasai taaⁿ man chindj-aa
fal paa-ay.
naanak tin kaa aakhi-aa aap sunay je la-i-an
pannai paa-ay. ||1||

mehlā 3.

amrit sadā varasḍaa boojhan boojhanhaar.
gurmukh jin^hee bujhi-aa har amrit rakhi-aa ur
Dhaar.
har amrit peeveh sadā rang raatay ha-umai
tarisnaa maar.
amrit har kaa naam hai varsai kirpaa Dhaar.
naanak gurmukh naḍree aa-i-aa har aatam
raam muraar. ||2||

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pa-orhee.

atul ki-o tolee-ai vin tolai paa-i-aa na jaa-ay.
gur kai sabad veechaaree-ai gun meh rahai
samaa-ay.
apnaa aap aap tolsee aapay milai milaa-ay.
tis kee keemat naa pavai kahnaa kichhoo na
jaa-ay.
ha-o balihaaree gur aapnay jin sachee boojh
dittee bujhaa-ay.
jagat musai amrit lootee-ai manmukh boojh
na paa-ay.
vin naavai naal na chalsee jaasee janam
gavaa-ay.
gurmattee jaagay tin^hee ghar rakhi-aa dootaa
kaa kichh na vasa-ay. ||8||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that if we want to enjoy a perpetual state of peace and bliss then we should pray to God to unite us with the Guru. Then following Guru's guidance we should dispel our self-conceit from within and always remain absorbed in loving meditation of God and His Name. In this *salok*, he elaborates on this point.

He says: "O' Nanak, we should praise Him in whose control is everything. O' mortals, serve only Him (because) except for Him, there is no other (worthy of worship). If through Guru's grace God comes to reside in the heart then forever peace prevails (in one's mind). Then absolutely no doubt is left in us and all anxiety goes away. But whatever happens, happens in its natural way and nothing can be said about it. If the eternal Master comes to reside in the mind then one obtains the fruit of one's desire. O' Nanak, they whom (God) has entered in His account (and accepted as His own), He personally listens to what they say (and graciously fulfills all their desires)."(1)

Mehla-3

Referring to the *salok* in the previous *paurri* regarding the metaphor of a cloud for the nectar of Name, Guru Ji says: “The nectar of (God’s Name) rains down, but only those understand this (thing who are) capable of understanding. Through Guru’s grace, they who have understood (this secret), keep it enshrined in their hearts. Stilling their ego and (worldly) desire they drink this nectar and remain imbued with God’s love. God’s Name is the nectar and it rains down when God shows His grace. O’ Nanak, through Guru’s grace that (God), the slayer of demons becomes visible.”(2)

Paurri

Finally talking about the unique qualities of God, Guru Ji says: “(O’ my friends), how can one evaluate (the qualities) of (God) who is beyond any evaluation? He cannot be realized without evaluating (Him or reflecting on His qualities). (We can reflect on Him) through (*Gurbani*) the word of the Guru. (One who does that) remains merged in His virtues. (The fact is that only) He Himself can evaluate Him (and tell how great is He), and on His own He meets (some through the Guru). His worth cannot be estimated, and nothing can be said about it. Therefore I am a sacrifice to my Guru who has given me true understanding. (Without the Guru’s guidance), the world is being cheated and (God’s) nectar is being plundered but the self-conceited persons are not realizing this thing. (A self-conceited person doesn’t understand that except God’s) Name nothing would accompany one (after death, therefore) one would depart from here wasting one’s (human) life. Through Guru’s instruction they who have remained awake (from the slumber of worldly attachments), have kept the home (of their heart) safe and the demons (of worldly sins) cannot do them any harm.”(8)

The message of this *shabad* is that God’s Name is the true nectar and it is obtained only through the Guru’s grace. This is the only commodity, which would accompany us after death. To obtain it we have to still our ego and worldly desires and we have to reflect on the virtues of God through the Guru’s words (or *Gurbani*).

ਸਲੋਕ ਮ: ੩ ॥

ਬਾਬੀਹਾ ਨਾ ਬਿਲਲਾਇ ਨਾ ਤਰਸਾਇ ਏਹੁ ਮਨੁ ਖਸਮ
ਕਾ ਹੁਕਮੁ ਮੰਨਿ ॥

ਨਾਨਕ ਹੁਕਮਿ ਮੰਨਿਐ ਤਿਖ ਉਤਰੈ ਚੜੈ ਚਵਗਲਿ ਵੰਨੁ
॥੧॥

ਮ: ੩ ॥

ਬਾਬੀਹਾ ਜਲ ਮਹਿ ਤੇਰਾ ਵਾਸੁ ਹੈ ਜਲ ਹੀ ਮਾਹਿ
ਫਿਰਾਹਿ ॥

ਜਲ ਕੀ ਸਾਰ ਨ ਜਾਣਹੀ ਤਾਂ ਤੂੰ ਕੂਕਣ ਪਾਹਿ ॥

ਜਲ ਥਲ ਚਹੁ ਦਿਸਿ ਵਰਸਦਾ ਖਾਲੀ ਕੋ ਬਾਉ ਨਾਹਿ ॥

ਏਤੈ ਜਲਿ ਵਰਸਦੈ ਤਿਖ ਮਰਹਿ ਭਾਗ ਤਿਨਾ ਕੇ ਨਾਹਿ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਤਿਨ ਸੋਝੀ ਪਈ ਜਿਨ ਵਸਿਆ ਮਨ
ਮਾਹਿ ॥੨॥

ਪਉੜੀ ॥

ਨਾਥ ਜਤੀ ਸਿਧ ਪੀਰ ਕਿਨੈ ਅੰਤੁ ਨ ਪਾਇਆ ॥

ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇ ਤੁਝੈ ਸਮਾਇਆ ॥

salok mehlāa 3.

baabeehaa naa billaa-ay naa tarsaa-ay ayhu man
khasam kaa hukam man.

naanak hukam mani-ai tikh utrai charhai chavgal
vann. ||1||

mehlāa 3.

baabeehaa jal meh tayraa vaas hai jal hee maahi
firaahi.

jal kee saar na jaanhee taaⁿ tooⁿ kookan paahi.

jal thal chahu dis varasdaa khaalee ko thaa-o
naahi.

aytai jal varsadai tikh mareh bhaag tinaa kay
naahi.

naanak gurmukh tin sojhee pa-ee jin vasi-aa man
maahi. ||2||

pa-orhee.

naath jatee siDh peer kinai ant na paa-i-aa.

gurmukh naam Dhi-aa-ay tujhai samaa-i-aa.

ਜੁਗ ਛਤੀਹ ਗੁਬਾਰੁ ਤਿਸ ਹੀ ਭਾਇਆ ॥
 ਜਲਾ ਬਿੰਬੁ ਅਸਰਾਲੁ ਤਿਨੈ ਵਰਤਾਇਆ ॥
 ਨੀਲੁ ਅਨੀਲੁ ਅਗੰਮੁ ਸਰਜੀਤੁ ਸਬਾਇਆ ॥
 ਅਗਨਿ ਉਪਾਈ ਵਾਦੁ ਭੁਖ ਤਿਹਾਇਆ ॥
 ਦੁਨੀਆ ਕੈ ਸਿਰਿ ਕਾਲੁ ਦੂਜਾ ਭਾਇਆ ॥
 ਰਖੈ ਰਖਣਹਾਰੁ ਜਿਨਿ ਸਬਦੁ ਬੁਝਾਇਆ ॥੯॥

jug chhateeh gubaar tis hee bhaa-i-aa.
 jalaa bimb asraal tinai vartaa-i-aa.
 neel aneel agamm sarjeet sabaa-i-aa.
 agan upaa-ee vaad bhukh tihaa-i-aa.
 dunee-aa kai sir kaal doojaa bhaa-i-aa.
 rakhai rakhnhaar jin sabad bujhaa-i-aa. ||9||

Salok Mehla-3

In the first *salok* preceding *paurri* (7), using the metaphor of a *Papeeha* Guru Ji said: "The life rejuvenating water (of God's Name) for which you cry, everybody wants that. By His own mercy He pours the rain (of His Name with which all the seekers would be so delighted, as if) all the forests and blades have become green." But only a rare person realizes this. In this *salok*, Guru Ji again uses this metaphor to counsel us to learn to live contently in God's will.

He says: "O' *Papeeha* (like seeker), don't cry. Advise your mind to obey God's command. Because O' Nanak, by obeying the will (of God), our thirst (for worldly possessions) is erased (and our mind feels so happy that) our love (for God) multiplies fourfold."(1)

Mehla-3

Now Guru Ji notes another interesting thing. He observes that just as many creatures live and move around in water we all live in and move around in God's Name. But like those creatures in water, we are unaware of this fact. So if through Guru's grace we could realize this thing, then we could live in peace and happiness. Therefore, again addressing a human seeker as *Papeeha*, Guru Ji says: "O' *Papeeha*, your abode is in water and you move around in water (of God's Name. However) you do not know the worth of this water, that is why you are wailing. This water is raining over the earth in all the four directions and no place is bereft of this rain. If in spite of so much rain some die in thirst, (then it means that) they don't have good fortune. O' Nanak, by Guru's grace only those persons have realized (this thing) in whose mind (God) has come to reside."(2)

Paurri

In the previous *paurri*, Guru Ji stated that we cannot evaluate the qualities of God and without knowing His qualities He cannot be realized. In this *paurri*, he picks up this thread again and humbly addressing God, he says: "(O' God), none of the great yogis, celibates, adepts, or *peers* (muslim holy men) could find Your limit. (Therefore instead of wasting time on such fruitless efforts), the Guru's followers remain absorbed (in meditating on Your Name. They realize that if) for thirty-six *Yugas* (many eons), there was pitch darkness (of ignorance), then this is what pleased Him. (However one thing is sure) that it was He who spread the dreadful waters (in the form of mighty oceans) all around. He, the Creator of all, is limitless, incomprehensible, and immortal. (After creating the world, He infused the creatures with the) fire (of desire), conflicts, hunger and thirst (for worldly things. He also) subjected the world to death and duality (or love for worldly wealth, instead of God. However whom God) has given the right understanding (through the Guru, they have realized that it is) the savior (God) who saves us (from all pains)."(9)

The message of this *paurri* is that it is God who has created the world and worldly *Maya* including all the conflicts arising out of thirst and hunger for worldly things. However, we can save ourselves from all such troubles if, following (*Gurbani*) the Guru's word, we meditate on God's Name and remain absorbed in it.

ਸਲੋਕ ਮ: ੩ ॥

ਇਹੁ ਜਲੁ ਸਭ ਤੈ ਵਰਸਦਾ ਵਰਸੈ ਭਾਇ ਸੁਭਾਇ ॥
ਸੇ ਬਿਰਖਾ ਹਰੀਆਵਲੇ ਜੋ ਗੁਰਮੁਖਿ ਰਹੇ ਸਮਾਇ ॥

ਨਾਨਕ ਨਦਰੀ ਸੁਖੁ ਹੋਇ ਏਨਾ ਜੰਤਾ ਕਾ ਦੁਖੁ ਜਾਇ ॥੧॥

ਮ: ੩ ॥

ਭਿੰਨੀ ਰੈਣਿ ਚਮਕਿਆ ਵੁਠਾ ਫਹਬਰ ਲਾਇ ॥
ਜਿਤੁ ਵੁਠੈ ਅਨੁ ਧਨੁ ਬਹੁਤੁ ਊਪਜੈ ਜਾਂ ਸਹੁ ਕਰੇ
ਰਜਾਇ ॥

ਜਿਤੁ ਖਾਧੈ ਮਨੁ ਤ੍ਰਿਪਤੀਐ ਜੀਆਂ ਜੁਗਤਿ ਸਮਾਇ ॥

ਇਹੁ ਧਨੁ ਕਰਤੇ ਕਾ ਖੇਲੁ ਹੈ ਕਦੇ ਆਵੈ ਕਦੇ ਜਾਇ ॥

ਗਿਆਨੀਆ ਕਾ ਧਨੁ ਨਾਮੁ ਹੈ ਸਦ ਹੀ ਰਹੈ ਸਮਾਇ ॥

ਨਾਨਕ ਜਿਨ ਕਉ ਨਦਰਿ ਕਰੇ ਤਾਂ ਇਹੁ ਧਨੁ ਪਲੈ
ਪਾਇ ॥੨॥

ਪਉੜੀ ॥

ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਹਉ ਕੈ ਸਿਉ ਕਰੀ ਪੁਕਾਰ
॥

ਆਪੇ ਲੇਖਾ ਮੰਗਸੀ ਆਪਿ ਕਰਾਏ ਕਾਰ ॥

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਬੀਐ ਹੁਕਮੁ ਕਰੇ ਗਾਵਾਰੁ ॥

ਆਪਿ ਛਡਾਏ ਛੁਟੀਐ ਆਪੇ ਬਖਸਣਹਾਰੁ ॥

ਆਪੇ ਵੇਖੈ ਸੁਣੇ ਆਪਿ ਸਭਸੈ ਦੇ ਆਧਾਰੁ ॥

ਸਭ ਮਹਿ ਏਕੁ ਵਰਤਦਾ ਸਿਰਿ ਸਿਰਿ ਕਰੇ ਬੀਚਾਰੁ ॥

ਪੰਨਾ ੧੨੮੩

ਗੁਰਮੁਖਿ ਆਪੁ ਵੀਚਾਰੀਐ ਲਗੈ ਸਚਿ ਪਿਆਰੁ ॥

ਨਾਨਕ ਕਿਸ ਨੋ ਆਖੀਐ ਆਪੇ ਦੇਵਣਹਾਰੁ ॥੧੦॥

salok mehlāa 3.

ih jal sabh̃ tai varasḡḡaa varsai bh̃aa-ay subh̃aa-ay.
say birkh̃aa haree-aavlay jo gurmukh̃ rahay
samaa-ay.

naanak naḡree sukh̃ ho-ay aynaa jant̃aa kaa dukh̃
jaa-ay. ||1||

mehlāa 3.

bhinnee raiñ chamki-aa vuth̃aa chh̃ahbar laa-ay.

jit̃ vuth̃ai añ Dhañ bahuṭ̃ oopjai jaaⁿ saho karay
rajaa-ay.

jit̃ kh̃aaDhai mañ taripaṭ̃-ee-ai jee-aaⁿ jugat̃
samaa-ay.

ih Dhañ kart̃ay kaa kh̃ayl̃ hai kaḡay aavai kaḡay
jaa-ay.

gi-aanee-aa kaa Dhañ naam̃ hai saḡ hee rahai
samaa-ay.

naanak jiñ ka-o naḡar karay t̃aaⁿ ih Dhañ palai
paa-ay. ||2||

pa-orhee.

aap karaa-ay karay aap ha-o kai si-o karee pukaar.

aapay laykh̃aa mangsee aap karaa-ay kaar.

jo tis̃ bh̃aavai so thee-ai hukam karay gaavaar.

aap chh̃hadaa-ay chh̃hutee-ai aapay bakh̃sañhaar.

aapay vaykh̃ai suñay aap sabh̃sai ḡay aaDhaar.

sabh̃ meh̃ ayk̃ varat̃ḡḡaa sir̃ sir̃ karay beechaar.

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gurmukh̃ aap veechaaree-ai lagai sach pi-aar.

naanak kis no aakh̃ee-ai aapay ḡayvañhaar. ||10||

Salok Mehla-3

In previous many *saloks*, Guru Ji has alluded to the metaphor of clouds and rain and how during a drought, all farmers look toward the sky for signs of rain so that their withering crops and trees might be saved. In this *salok*, Guru Ji again refers to this metaphor to talk about the water of God's Name, which provides us with true and lasting happiness.

He says: "(O' my friends), this water (of God's Name) rains all over in its natural state and character. But only those (human) trees become green (with joy), who by Guru's grace remain absorbed (in this rain of God's Name). O' Nanak, by God's grace peace wells up (in their minds), and the pain of these creatures goes away."(1)

Mehla-3

However Guru Ji tells us that any peace or happiness obtained as result of the wealth gained from the abundance of crops due to rainfall is temporary. He wants us to enjoy a lasting peace and bliss and says: "If God so wills, the lightening flashes on a dewy night, (the cloud) bursts in torrents and wealth (in the form of crops) grows from this rainfall. On consuming (this wealth) one's mind is satiated and the creatures know the way to survive. However this wealth is just a play of the Creator, some times it comes and some times it goes away. For the (divinely) wise, (the true) wealth is (God's) Name, in which they always remain absorbed. O' Nanak, He blesses those with this wealth on whom He casts His glance of grace."(2)

Paurri

In the previous *paurri*, Guru Ji told us that it is God, who has created the world and worldly *Maya* including all the conflicts arising out of thirst and hunger for worldly things. However we can save ourselves from all such troubles if, following Guru's word, we meditate on God's Name and remain absorbed in it. Therefore in this *Paurri*, he says: "(O' my friends, when I know that it is God who) Himself does and gets every thing done (from the creatures), then before whom can I complain? He on His own would ask for the accounts of deeds, which He is making us do. Whatever pleases Him that happens, (so only) a fool would order (Him to do any thing). Only when He Himself gets us emancipated, we are emancipated and He Himself has the power to forgive. He Himself watches and listens (to our prayers) and provides sustenance to all. The one (God) pervades in all and He takes care of each and every one. When through the Guru, we reflect on ourselves, we are imbued with the love of the eternal (God). O' Nanak, (this gift of self-reflection) He Himself gives (to some), and we cannot ask anyone else (for this gift)."(10)

The message of this *Paurri* is that worldly riches come and go, but the wealth that lasts forever is that of God's Name, which we obtain only by God's grace. We have to remember that it is God who does and gets everything done. He knows all, and our needs. We should follow Guru's advice and reflect on ourselves so that we are imbued with His love and absorbed in His Name.

ਸਲੋਕ ਮਃ ੩ ॥

ਬਾਬੀਹਾ ਏਹੁ ਜਗਤੁ ਹੈ ਮਤ ਕੋ ਭਰਮਿ ਭੁਲਾਇ ॥

ਇਹੁ ਬਾਬੀਹਾ ਪਸੂ ਹੈ ਇਸ ਨੋ ਬੂਝਣੁ ਨਾਹਿ ॥
ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਮੁ ਹੈ ਜਿਤੁ ਪੀਤੈ ਤਿਖ ਜਾਇ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਿਨੁ ਪੀਆ ਤਿਨੁ ਬਹੁਤਿ ਨ ਲਾਗੀ ਆਇ ॥੧॥

ਮਃ ੩ ॥

ਮਲਾਰੁ ਸੀਤਲ ਰਾਗੁ ਹੈ ਹਰਿ ਧਿਆਇਐ ਸਾਂਤਿ ਹੋਇ ॥
ਹਰਿ ਜੀਉ ਅਪਣੀ ਕ੍ਰਿਪਾ ਕਰੇ ਤਾਂ ਵਰਤੈ ਸਭ ਲੋਇ ॥
ਵੁਠੈ ਜੀਆ ਜੁਗਤਿ ਹੋਇ ਧਰਣੀ ਨੋ ਸੀਗਾਰੁ ਹੋਇ ॥
ਨਾਨਕ ਇਹੁ ਜਗਤੁ ਸਭੁ ਜਲੁ ਹੈ ਜਲ ਹੀ ਤੇ ਸਭ ਕੋਇ ॥

ਗੁਰ ਪਰਸਾਦੀ ਕੋ ਵਿਰਲਾ ਬੂਝੈ ਸੋ ਜਨੁ ਮੁਕਤੁ ਸਦਾ ਹੋਇ ॥੨॥

salok mehlāa 3.

baabeehaa ayhu jagat̃ hai mat̃ ko bharam
bhulaa-ay.

ih baabeeⁿhaa pasoo hai is no booj^han naahi.
amrit̃ har kaa naam hai jit̃ peetai tikh̃ jaa-ay.
naanak gurmukh̃ jin^h pee-aa tin^h bahur^h na
laagee aa-ay. ||1||

mehlāa 3.

malaar seetaal raag hai har Dhi-aa-i-ai saaⁿt̃ ho-ay.
har jee-o apnee kirpaa karay taaⁿ vartai sabh̃ lo-ay.
vuthai jee-aa jugat̃ ho-ay Dhamee no seegaar ho-ay.
naanak ih jagat̃ sabh̃ jal hai jal hee tay sabh̃
ko-ay.

gur parsaadee ko vir^laa booj^hai so jan mukat̃
sad^aaa ho-ay. ||2||

ਪਉੜੀ ॥

ਸਚਾ ਵੇਪਰਵਾਹੁ ਇਕੋ ਤੂ ਧਣੀ ॥
 ਤੂ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਦੂਜੇ ਕਿਸੁ ਗਣੀ ॥
 ਮਾਣਸ ਕੂੜਾ ਗਰਬੁ ਸਚੀ ਤੁਧੁ ਮਣੀ ॥
 ਆਵਾ ਗਉਣੁ ਰਚਾਇ ਉਪਾਈ ਮੇਦਨੀ ॥
 ਸਤਿਗੁਰੁ ਸੇਵੇ ਆਪਣਾ ਆਇਆ ਤਿਸੁ ਗਣੀ ॥
 ਜੇ ਹਉਮੈ ਵਿਚਹੁ ਜਾਇ ਤ ਕੇਹੀ ਗਣਤ ਗਣੀ ॥
 ਮਨਮੁਖ ਮੋਹਿ ਗੁਬਾਰਿ ਜਿਉ ਭੁਲਾ ਮੰਝਿ ਵਣੀ ॥
 ਕਟੇ ਪਾਪ ਅਸੰਖ ਨਾਵੈ ਇਕ ਕਣੀ ॥੧੧॥

pa-orhee.

sachaa vayparvaahu iko too Dhañee.
 too sabh kichh aapay aap doojay kis gañee.
 maanas koorhaa garab sachee tuDh manee.
 aavaa ga-on rachaa-ay upaa-ee maydñee.
 satgur sayvay aapnaa aa-i-aa tis gañee.
 jay ha-umai vichahu jaa-ay ta kayhee ganat
 gañee.
 manmukh mohi gubaar ji-o bhulaa manjh
 vane. e.
 katay paap asaⁿkh naavai ik kañee. ||11||

Salok Mehla-3

The melody of *Malhar* is very much associated with the rainy season when the birds like *Papeehas* (sparrow hawks) cry and wail again and again for special drops of rainwater. In addition to quenching the thirsts of the creatures rain gives a new lease on life to crops, brings wealth to farmers and prosperity to the general public. In this *salok*, Guru Ji compares this entire world to a *Papeeha* and tells how it can quench its thirst.

He says: “(O’ my friends), let no one stray in doubt (about the nature of) this world, (because in reality) this world is like a *Papeeha*. This *Papeeha* is (ignorant like) an animal and it doesn’t have any understanding. (It doesn’t know that God’s) Name is that immortalizing elixir upon drinking which, one’s thirst (for worldly things) goes away. O’ Nanak, the Guru’s followers who have partaken of (this nectar), have not been afflicted (with this worldly thirst) again.”(1)

Mehla-3

Now Guru Ji tells us how we can obtain true peace by singing in melodies like *Malhar* and shows us another side of the world. He says: “*Malhar* is a very soothing melody, (but) we obtain true peace when (through this melody) we meditate on God. When the beloved God shows His mercy, then just like rainfall, the earth gets embellished and the creatures feel energized with new life, (similarly this peace) pervades the entire world. O’ Nanak this entire world is like the water (of God’s Name). It is from this water (of God’s Name) that everything emerges. However by Guru’s grace only some rare person understands this thing and that person is emancipated forever.”(2)

Paurri

After comparing this entire world to a *Papeeha* crying for the life-giving water of God’s Name, Guru Ji makes a humble submission to God Himself and says: “O’ God, You are the only one immortal carefree Master. You, by Yourself are everything, who else can I count (as Your equal)? False is human pride (for anything); true is only Your glory. Setting up the (process of) coming and going, You created this universe. But the coming of that one should be counted (fruitful) who serves (and follows) one’s true Guru. If (one’s) ego departs from within, then (one doesn’t feel the necessity) of doing any kind of counting. But the self-conceited person keeps wandering in darkness of (worldly) attachments) like the one lost in a jungle. However even a drop (of God’s) Name can eradicate myriad of sins.”(11)

The message of this *Paurri* is that although this entire world is like a *Papeeha* and is thirsting to fulfill its worldly desires, it doesn't understand that only the water of God's Name can quench its thirst forever. Therefore following Guru's advice, one who meditates on God's Name all that one's worldly desires are stilled, myriads of sins are washed off, and one obtains salvation from coming and going in and out of this world.

ਸਲੋਕ ਮਃ ੩ ॥

ਬਾਬੀਹਾ ਖਸਮੈ ਕਾ ਮਹਲੁ ਨ ਜਾਣਹੀ ਮਹਲੁ ਦੇਖਿ
ਅਰਦਾਸਿ ਪਾਇ ॥

ਆਪਣੈ ਭਾਣੈ ਬਹੁਤਾ ਬੋਲਿਆ ਬੋਲਿਆ ਥਾਇ ਨ ਪਾਇ ॥

ਖਸਮੁ ਵਡਾ ਦਾਤਾਰੁ ਹੈ ਜੋ ਇਛੇ ਸੋ ਫਲ ਪਾਇ ॥

ਬਾਬੀਹਾ ਕਿਆ ਬਪੁਤਾ ਜਗਤੈ ਕੀ ਤਿਖ ਜਾਇ ॥੧॥

ਮਃ ੩ ॥

ਬਾਬੀਹਾ ਭਿੰਨੀ ਰੈਣਿ ਬੋਲਿਆ ਸਹਜੇ ਸਚਿ ਸੁਭਾਇ ॥

ਇਹੁ ਜਲੁ ਮੇਰਾ ਜੀਉ ਹੈ ਜਲ ਬਿਨੁ ਰਹਣੁ ਨ ਜਾਇ ॥

ਗੁਰੁ ਸਬਦੀ ਜਲੁ ਪਾਈਐ ਵਿਚਰੁ ਆਪੁ ਗਵਾਇ ॥

ਨਾਨਕ ਜਿਸੁ ਬਿਨੁ ਚਸਾ ਨ ਜੀਵਦੀ ਸੋ ਸਤਿਗੁਰਿ ਦੀਆ
ਮਿਲਾਇ ॥੨॥

ਪਉੜੀ ॥

ਖੰਡ ਪਤਾਲ ਅਸੰਖ ਮੈ ਗਣਤੁ ਨ ਹੋਈ ॥

ਤੂ ਕਰਤਾ ਗੋਵਿੰਦੁ ਤੁਧੁ ਸਿਰਜੀ ਤੁਧੈ ਗੋਈ ॥

ਲਖ ਚਉਰਾਸੀਹ ਮੇਦਨੀ ਤੁਝ ਹੀ ਤੋ ਹੋਈ ॥

ਇਕਿ ਰਾਜੇ ਖਾਨ ਮਲੂਕ ਕਹਹਿ ਕਹਾਵਹਿ ਕੋਈ ॥

ਇਕਿ ਸਾਹੁ ਸਦਾਵਹਿ ਸੰਚਿ ਧਨੁ ਦੂਜੈ ਪਤਿ ਖੋਈ ॥

ਇਕਿ ਦਾਤੇ ਇਕ ਮੰਗਤੇ ਸਭਨਾ ਸਿਰਿ ਸੋਈ ॥

ਵਿਣੁ ਨਾਵੈ ਬਾਜਾਰੀਆ ਭੀਹਾਵਲਿ ਹੋਈ ॥

ਕੂੜ ਨਿਖੁਟੇ ਨਾਨਕਾ ਸਚੁ ਕਰੇ ਸੁ ਹੋਈ ॥੧੨॥

salok mehlāa 3.

baabeehaa khasmai kaa mahal na jaanhee mahal
daykh ardaas paa-ay.

aapnai bhaanai bahutaa boleh boli-aa thaa-ay na
paa-ay.

khasam vadaa daataar hai jo ichhay so fal paa-ay.

baabeehaa ki-aa bapurhaa jagtai kee tikh jaa-ay.
||1||

mehlāa 3.

baabeehaa bhinnee rain boli-aa sehjay sach
subhaa-ay.

ih jal mayraa jee-o hai jal bin rahan na jaa-ay.

gur sabdee jal paa-ee-ai vichahu aap gavaa-ay.

naanak jis bin chasaa na jeevdee so satgur dee-aa
milaa-ay.||2||

pa-orhee.

khand pataal asa^mkh mai ganat na ho-ee.

too kartaa govind tuDh sirjee tuDhai go-ee.

lakh cha-oraaseeh maydnee tujh hee tay ho-ee.

ik raajay khaan malook kaheh kahaaveh ko-ee.

ik saah sadaaveh sanch Dhan doojai pat kho-ee.

ik daatay ik mangtay sabhnaa sir so-ee.

vin naavai baajaaree-aa bheehaaval ho-ee.

koorh nikhutay naankaa sach karay so ho-ee.
||12||

Salok Mehla-3

In the previous *paurri*, Guru Ji told us that although this entire world is like a *Papeeha* and is thirsting to fulfill its worldly desires, it doesn't understand that only the water of God's Name could quench its thirst forever. Therefore following Guru's advice, one who meditates on God's Name all that one's worldly desires are stilled, myriads of sins are washed off, and one obtains salvation from coming and going in and out of this world. In this *salok*, still comparing an ordinary human being to a *Papeeha* he tells how not only he, but also the entire world, can quench its worldly thirst.

Addressing an ordinary human being thirsting for worldly wealth as a *Papeeha*, Guru Ji says: "O' *Papeeha* (like seeker), you don't know the mansion of (your real) Master (and you are crying before powerless entities, that is why your prayers are not being answered. First you should pray to) see the mansion (of the true Master. As long as) guided by your own self-conceit, you keep crying, that crying won't bring any fruit. (But the true Master) is a great Giver. (If you pray before Him) you would obtain whatever you wish. (Actually), what to speak of a poor *Papeeha* (like ordinary human being, by praying at His door) the thirst of the entire world goes away."(1)

Mehla-3

Now Guru Ji goes a step further and describes what happens when like a *Papeeha* crying for life giving water, rising up early in the morning one prays for the gift of God's Name. He says: "When during the dewy, wet night (early morning, like) a *Papeeha* in its true innate nature, one prays (for the water of God's Name and says): "This water (of God's Name) is my very life. Without this water I cannot survive, (God answers one's prayer. This is how, by making a prayer) through the Guru's word and shedding our self-conceit, we obtain the water (of God's Name). O' Nanak, without whom one cannot survive even for a moment, the true Guru unites (a seeker) with that God."(2)

Paurri

In the opening lines of the first *salok*. Guru Ji told us that the prayer of a seeker doesn't get answered, if the latter keeps crying before ordinary human beings. It will only be fulfilled, when the seeker prays before (God) the true Master, who alone can satisfy the needs of the entire world. Therefore in this *Paurri*, Guru Ji describes the greatness of God and exposes the hollowness of those who call them kings or very rich persons.

Addressing God, Guru Ji says: "(O' God), myriads are the worlds and underworlds (in Your universe) that I cannot count. You are its Creator and You are its Master. You have created this universe and You have destroyed it. It is from You that millions of species have come to be. There are many who call themselves kings, chiefs, and emperors. Amassing wealth some call themselves rich bankers, but being in love with the other (worldly wealth, instead of God), they have lost their honor. There are some givers, and some beggars, but above all is that (same God). (All those) who are bereft of God's Name are (like) street clowns and remain dread stricken. O' Nanak, the falsehood (and all false pretension) perishes (in the end), and only that remains which the eternal (God) does."(12)

The message of this *Paurri* is that all the worldly wealth and power and those who possess it are powerless and perishable. Therefore following Guru's advice we should sincerely pray to God for blessing us with the gift of His Name, which can satisfy all our thirst and hunger and help us live forever in peace and bliss.

ਸਲੋਕ ਮਃ ੩ ॥

ਬਾਬੀਹਾ ਗੁਣਵੰਤੀ ਮਹਲੁ ਪਾਇਆ ਅਉਗਣਵੰਤੀ ਦੂਰਿ ॥

ਅੰਤਰਿ ਤੇਰੈ ਹਰਿ ਵਸੈ ਗੁਰਮੁਖਿ ਸਦਾ ਹਜੂਰਿ ॥

ਕੂਕ ਪੁਕਾਰ ਨ ਹੋਵਈ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸਹਜੇ ਮਿਲੇ ਸਬਦਿ ਗੁਰੂ ਕੈ ਘਾਲ ॥੧॥

ਪੰਨਾ ੧੨੮੪**ਮਃ ੩ ॥**

ਬਾਬੀਹਾ ਬੇਨਤੀ ਕਰੇ ਕਰਿ ਕਿਰਪਾ ਦੇਹੁ ਜੀਅ ਦਾਨ ॥

ਜਲ ਬਿਨੁ ਪਿਆਸ ਨ ਉਤਰੈ ਛੁਟਕਿ ਜਾਂਹਿ ਮੇਰੇ ਪ੍ਰਾਨ ॥

ਤੂ ਸੁਖਦਾਤਾ ਬੇਅੰਤੁ ਹੈ ਗੁਣਦਾਤਾ ਨੇਧਾਨੁ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਬਖਸਿ ਲਏ ਅੰਤਿ ਬੋਲੀ ਹੋਇ ਭਗਵਾਨੁ ॥੨॥

ਪਉੜੀ ॥**salok mehlāa 3.**

baabeehaa gunvantee mahal paa-i-aa
a-uganvantee door.

antār t̥ayrai har vasai gurmukh sadā hajoor.

kook pukaar na hova-ee nadree nadar nihaal.

naanak naam ratay sehjay milay sabad̥ guroo kai
ghaal. ||1||

SGGS P-1284**mehlāa 3.**

baabeehaa bayntee karay kar kirpaa dayh jee-a
daan.

jal bin pi-aas na ootrai chhutak jaa^{hi} mayray
paraan.

too sukh-daata bay-ant̥ hai gundaataa nayDhaan.

naanak gurmukh bakhās la-ay ant̥ baylee ho-ay
bhagvaan. ||2||

pa-orhee.

ਅਪੈ ਜਗਤੁ ਉਪਾਇ ਕੈ ਗੁਣ ਅਉਗਣ ਕਰੇ ਬੀਚਾਰੁ ॥
 ਤ੍ਰੈ ਗੁਣ ਸਰਬ ਜੰਜਾਲੁ ਹੈ ਨਾਮਿ ਨ ਧਰੇ ਪਿਆਰੁ ॥
 ਗੁਣ ਛੋਡਿ ਅਉਗਣ ਕਮਾਵਟੇ ਦਰਗਹ ਹੋਹਿ ਖੁਆਰੁ ॥

ਜੂਐ ਜਨਮੁ ਤਿਨੀ ਹਾਰਿਆ ਕਿਤੁ ਆਏ ਸੰਸਾਰਿ ॥
 ਸਚੈ ਸਬਦਿ ਮਨੁ ਮਾਰਿਆ ਅਹਿਨਿਸਿ ਨਾਮਿ ਪਿਆਰਿ ॥
 ਜਿਨੀ ਪੁਰਖੀ ਉਰਿ ਧਾਰਿਆ ਸਚਾ ਅਲਖ ਅਪਾਰੁ ॥
 ਤੂ ਗੁਣਦਾਤਾ ਨਿਧਾਨੁ ਹਰਿ ਅਸੀ ਅਵਗਣਿਆਰੁ ॥
 ਜਿਸੁ ਬਖਸੇ ਸੇ ਪਾਇਸੀ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰੁ ॥੧੩॥

aapay jagat upaa-ay kai gun a-ugan karay beechaar.
 tarai gun sarab janjaal hai naam na Dharay pi-aar.
 gun chhod a-ugan kamaavday dargeh hohi
 khu-aar.
 joo-ai janam tinee haari-aa kit aa-ay sansaar.
 sachai sabad man maari-aa ahinis naam pi-aar.
 jinee purkhee ur Dhaari-aa sachaa alakh apaar.
 too gundaataa niDhaan heh asee avgani-aar.
 jis bakhshay so paa-isee gur sabdee veechaar.
 ||13||

Salok Mehla-3

In the first *salok* preceding the last *paurri* addressing a seeker in the metaphor of a *Pappeeha*, Guru Ji said: “O’ *Pappeeha* (like seeker), you don’t know the mansion of the real Master. You are crying before powerless entities, that is why your prayers are not being answered. First you should pray to see the mansion of the true Master. As long as guided by your own self-conceit you keep crying, that crying won’t bring any fruit. Now in this *salok*, continuing the same metaphor and also comparing the seeker to a human bride, Guru Ji tells us what kinds of human beings are able to obtain to the mansion of God and what are the blessings they enjoy after reaching that mansion.

He says: “O’ *Pappeeha* (like seeker), the virtuous bride (soul) finds (God’s mansion; but) the unworthy remains far removed from it. (O’ bride soul), God abides within you and through Guru’s grace you can always see Him right in front of you. (Once one sees Him), then no hue and cry happens, because just by His glance of grace one is delighted. O’ Nanak, they who are imbued with the love of (God’s) Name, imperceptibly meet (God) by doing the hard work (of meditating on God’s Name) through (*Gurbani*) the word of the Guru.”(1)

Mehla-3

Continuing the same metaphor, Guru Ji describes what happens when a seeker makes an earnest prayer before God. He says: “When a *Pappeeha* (like seeker) makes an earnest prayer and says: “(O’ God), showing Your mercy please give me the gift of life (sustaining water of Your Name). Without that water my thirst is not quenched, and my life breaths are finished. (O’ God), You are the limitless Giver of comfort, and the treasure of virtues. Nanak, (says that upon listening to such prayer, God) forgives a Guru’s follower and becomes that person’s helper in the end.”(2)

Paurri

In the previous *paurri* Guru Ji told us that all the worldly wealth and power and those who possess it are powerless and perishable. Therefore following Guru’s advice, we should sincerely pray to God to bless us with the gift of His Name, which can satisfy all our thirst and hunger and help us live forever in peace and bliss. Now Guru Ji tells us what blessings they obtain who love God’s Name, and what happens to those who do not care for His Name. He says: “(O’ my friends), after creating the world, (God) Himself ponders over the merits and faults (of the creatures. The expanse of) all the three (worldly impulses for vice, virtue, or power) is all like a net (which God has spread to trap the unwise creatures who)

don't imbue themselves with the love of (God's) Name. (They who are caught in this net), forsaking virtues perform evil deeds and are therefore disgraced in God's court. They have lost their (human) life in gamble and in vain is the advent of such people in this world. (On the other hand), they who have stilled their minds through the Guru's word remain imbued with the love of (God's) Name day and night. (Such people, who) have enshrined the eternal, indescribable, and limitless (God) in their hearts, (humbly pray and say, "O' God) You are the Giver and treasure of virtues, but we are full of faults. Whom You forgive, obtains You by reflecting on Guru's word."(13)

The message of this *paurri* is that instead of getting entangled in the three worldly impulses for vice, virtue, or power we should reflect on *Gurbani*, try to follow its advice, and meditate on God's Name. Only then would we reach His palace and enjoy the blessings of His eternal union.

ਸਲੋਕ ਮ: ੫ ॥

ਰਾਤਿ ਨ ਵਿਹਾਵੀ ਸਾਕਤਾ ਜਿਨ੍ਹਾ ਵਿਸਰੈ ਨਾਉ ॥
ਰਾਤੀ ਦਿਨਸ ਸੁਹੇਲੀਆ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਉ ॥੧॥

ਮ: ੫ ॥

ਰਤਨ ਜਵੇਹਰ ਮਾਣਕਾ ਹਭੇ ਮਣੀ ਮਥੀਨਿ ॥
ਨਾਨਕ ਜੋ ਪ੍ਰਭਿ ਭਾਣਿਆ ਸਚੈ ਦਰਿ ਸੋਹੰਨਿ ॥੨॥
ਪਉੜੀ ॥
ਸਚਾ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਚੁ ਸਮਾਲਿਆ ॥
ਅੰਤਿ ਖਲੋਆ ਆਇ ਜਿ ਸਤਿਗੁਰ ਅਗੈ ਘਾਲਿਆ ॥
ਪੋਹਿ ਨ ਸਕੈ ਜਮਕਾਲੁ ਸਚਾ ਰਖਵਾਲਿਆ ॥
ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਜਗਾਇ ਦੀਵਾ ਬਾਲਿਆ ॥
ਮਨਮੁਖ ਵਿਣੁ ਨਾਵੈ ਕੂੜਿਆਰ ਫਿਰਹਿ ਬੇਤਾਲਿਆ ॥
ਪਸੂ ਮਾਣਸ ਚੰਮਿ ਪਲੇਟੇ ਅੰਦਰਹੁ ਕਾਲਿਆ ॥
ਸਭੇ ਵਰਤੈ ਸਚੁ ਸਚੈ ਸਬਦਿ ਨਿਹਾਲਿਆ ॥
ਨਾਨਕ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਪੂਰੈ ਗੁਰਿ ਦੇਖਾਲਿਆ ॥੧੪॥

salok mehlā 5.

raat na vihaavee saaktāaⁿ jin^haa visrai naa-o.
raatēe dīnas suhaylee-aa naanak har guṇ gaaⁿ-o.
||1||

mehlā 5.

raṭan javayhar maṅkaa habḥay maṇee mathann.
naanak jo parabh bḥaani-aa sachai dār sohaan. ||2||
pa-orhee.

sachaa satgur sayv sach sam^haali-aa.
ant khalo-aa aa-ay je satgur agai ghaali-aa.
pohi na sakai jamkaal sachaa rakhvaali-aa.
gur saakhēe jot jagaa-ay deevaa baali-aa.
manmukh viṇ naavai koorhi-aar fireh baytaali-aa.
pasoo aṇas chamm palaytay andrahu kaali-aa.
sabho vartai sach sachai sabad nihaali-aa.
naanak naam niDhaan hai poorai gur daykhaali-aa.
||14||

Salok Mehla-5

In the previous *Paurri*, Guru Ji advised us that instead of getting entangled in the worldly impulses we should reflect on *Gurbani*, try to follow its advice, and meditate on God's Name. Only then would we reach His palace and enjoy the blessings of His eternal union. In this *salok*, Guru Ji states that same principle in a very concise form.

He says: "(O' my friends), the worshippers of power who forsake (God's) Name (live in so much agony that) night (of their life) doesn't seem to end. But O' Nanak, they who sing praises of God both their nights and days pass in peace."(1)

M: 5

Most of us try to decorate ourselves with all kinds of beautiful dresses and ornaments, so that we look pleasing to others. In this *salok*, Guru Ji tells us how those people look who are pleasing to God. He says: "(O' my friends), they who are pleasing to God, they look

beauteous at the door of the eternal (God, and their brows glow with such divine light, as if) their foreheads are studded with all kinds of rubies, gems, pearls, and emeralds.”(2)

Paurri

In the first *salok* Guru Ji very briefly compared the state of mind in which the self-conceited and Guru following persons live. Now he elaborates on this comparison. He says: “(O’ my friends), by serving the eternal true Guru, they who have contemplated the eternal (God), the service rendered by them to the true Guru comes to their rescue in the end. The eternal God becomes their savior; therefore even the demon of death cannot touch them. (They remain so enlightened with the wisdom imparted by the Guru, as if) within them they have lighted the lamp of Guru’s advice. (On the other hand), being bereft of God’s Name, self-conceited people wander (like) disoriented goblins. (Even though) wrapped in human skin, (they appear) human from outside, but they are like animals and from inside they are black (and evil in nature). O’ Nanak, through the true word (of the Guru), I have seen that the eternal (God) pervades everywhere and the true Guru has shown me that (God’s) Name is the treasure (of everlasting wealth).”(14)

The message of this Paurri is that if we want to pass our life in peace and go to God’s mansion with honor, then we should follow the advice of the true Guru and cherish the eternal God. Then God would become our savior till the end, and the demon of death wouldn’t be able to touch us and we would lose even the fear of death.

ਸਲੋਕ ਮ: ੩ ॥

ਬਾਬੀਹੇ ਹੁਕਮੁ ਪਛਾਣਿਆ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ ॥

ਮੇਘੁ ਵਰਸੈ ਦਇਆ ਕਰਿ ਗੁੜੀ ਫਹਬਰ ਲਾਇ ॥

ਬਾਬੀਹੇ ਕੂਕ ਪੁਕਾਰ ਰਹਿ ਗਈ ਸੁਖੁ ਵਸਿਆ ਮਨਿ ਆਇ ॥

ਨਾਨਕ ਸੋ ਸਾਲਾਹੀਐ ਜਿ ਦੇਂਦਾ ਸਭਨਾਂ ਜੀਆ ਰਿਜਕੁ ਸਮਾਇ
॥੧॥

ਮ: ੩ ॥

ਚਾਤ੍ਰਿਕ ਤੂ ਨ ਜਾਣਹੀ ਕਿਆ ਤੁਧੁ ਵਿਚਿ ਤਿਖਾ ਹੈ ਕਿਤੁ ਪੀਤੈ
ਤਿਖ ਜਾਇ ॥

ਦੂਜੈ ਭਾਇ ਭਰੰਮਿਆ ਅੰਮ੍ਰਿਤ ਜਲੁ ਪਲੈ ਨ ਪਾਇ ॥

ਨਦਰਿ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾਂ ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁਭਾਇ ॥

ਨਾਨਕ ਸਤਿਗੁਰ ਤੇ ਅੰਮ੍ਰਿਤ ਜਲੁ ਪਾਇਆ ਸਹਜੇ ਰਹਿਆ
ਸਮਾਇ ॥੨॥

ਪਉੜੀ ॥

ਇਕਿ ਵਣ ਖੰਡਿ ਬੈਸਹਿ ਜਾਇ ਸਦੁ ਨ ਦੇਵਹੀ ॥

ਇਕਿ ਪਾਲਾ ਕਕਰੁ ਭੰਨਿ ਸੀਤਲੁ ਜਲੁ ਹੋਵਹੀ ॥

ਇਕਿ ਭਸਮ ਚੜਾਵਹਿ ਅੰਗਿ ਮੈਲੁ ਨ ਧੋਵਹੀ ॥

ਇਕਿ ਜਟਾ ਬਿਕਟ ਬਿਕਰਾਲ ਕੁਲੁ ਘਰੁ ਖੋਵਹੀ ॥

ਪੰਨਾ ੧੨੮੫

ਇਕਿ ਨਗਨ ਫਿਰਹਿ ਦਿਨੁ ਰਾਤਿ ਨੀਦ ਨ ਸੋਵਹੀ ॥

ਇਕਿ ਅਗਨਿ ਜਲਾਵਹਿ ਅੰਗੁ ਆਪੁ ਵਿਗੋਵਹੀ ॥

ਵਿਣੁ ਨਾਵੈ ਤਨੁ ਛਾਹੁ ਕਿਆ ਕਹਿ ਰੋਵਹੀ ॥

ਸੋਹਨਿ ਖਸਮ ਦੁਆਰਿ ਜਿ ਸਤਿਗੁਰੁ ਸੇਵਹੀ ॥੧੫॥

salok mehlāa 3.

baabeehai hukam pachhaanī-aa gur kai sahj
subhaa-ay.

maygh varsai dā-i-aa kar goorhee chhahbar laa-ay.

baabeehay kook pukaar reh ga-ee sukh
vasi-aa man aa-ay.

naanak so salaahē-ai je dayⁿdāa abhnaaⁿ
jee-aa rijak samaa-ay. ||1||

mehlāa 3.

chaatṛik too na jaanhee ki-aa tuDh vich tikhaa
hai kiṭ peetai tikh jaa-ay.

doojai bhaa-ay bharammi-aa amrit jal palai na
paa-ay.

naḡar karay jay aapnee taaⁿ satgur milai
subhaa-ay.

naanak satgur tay amrit jal paa-i-aa sehjay
rahi-aa samaa-ay. ||2||

pa-orhee.

ik van khand baiseh jaa-ay sad na dayvhee.

ik paalaa kakar bhann seetai jal hayⁿvahee.

ik bhasam charhⁿaavahi ang mail na Dhovhee.

ik jataa bikat bikraal kul ghar khovhee.

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ik nagan fireh dīn raat neeⁿd na sovhee.

ik agan jalaaveh ang aap vigovahee.

viṇ naavai tan chhaar ki-aa kahi rovhee.

sohan khasam du-aar je satgur sayvhee. ||15||

Salok Mehla-3

In the second *salok* preceding *paurri* (13), Guru Ji said that when a *Papeeha* (like seeker) makes an earnest prayer and says: “(O’ God), showing Your mercy please give me the gift of life (sustaining water of Your Name), without that water my thirst is not quenched and my life breaths are finished. Then listening to such prayer God forgives him, and becomes his helper in the end. In this *salok*, Guru Ji describes what happens when a seeker realizes God’s will.

He says: “When following Guru’s advice and adopting his calm and poised nature the *Papeeha* (like seeker) realizes (God’s) will, then becoming gracious, (the Guru) pours the rain (of the water of God’s Name) with full force (and zeal). Then all crying and wailing of the *Papeeha* (like seeker for worldly riches and problems) ceases and peace comes to reside in the mind. O’ Nanak, we should praise that (God) who provides sustenance to all.”(1)

Mehla-3

In the above *salok*, Guru Ji told us what happens when following Guru’s advice and adopting his calm and poised disposition, a seeker realizes God’s will and the Guru pours the rain of his nectar like sermon. In this *salok*, Guru Ji once again exhorts us to understand for what are we craving, and what can truly satiate us. Once again referring to a mortal as a *Chaatrik* (another name for a *Papeeha*), Guru Ji says: “O’ *Chaatrik*, you don’t know what kind of thirst is (really) within you. (You don’t know, by) drinking what, your thirst can go. You are strayed in the doubt of duality (love of things other than God, therefore) you don’t obtain the life-giving water (of God’s Name. However, if God) shows His mercy, then in a very natural way, you would meet the true Guru. Nanak (says), when from the true Guru you obtain the immortalizing water (of God’s Name), you would remain absorbed in a state of equipoise.”(2)

Paurri

In the above *salok* Guru Ji commented on the state of those mortals who don’t know what can really satisfy their thirst. In this *paurri* he gives examples of such persons and tells how they repent in the end and what they need to do. He says: “(O’ my friends), there are those who make their residence in jungles and (remain so silent that they) never call any person. There are some who, bearing the wintry frosts, sit in ice-cold water. There are others who smear their body with ashes and never wash their filth. There are some who grow dreadful matted hair and lose their family connections. There are others who roam around naked day and night and don’t even sleep.”

Continuing his comments, Guru Ji says: “Then there are those who burn fires (in front of them) and unnecessarily ruin themselves. (But) without meditating on (God’s) Name, their (human) body goes to waste and (in the end, they realize), that their grieving is of no use. O’ Nanak, they could look beauteous (and honorable) at the Master’s door, if they serve the true Guru (and follow his advice).”(15)

The message of the *paurri* is that if in our self-conceit we keep making fruitless efforts and torture ourselves with such austerities as sitting in ice-cold water or roaming around naked in jungles, then in the end, we wouldn’t achieve anything. It is only when, by following Guru’s advice we understand and accept God’s will, that we

receive the rain of God's mercy (and bliss of His Name), our cries cease, and our mind obtains true peace.

ਸਲੋਕ ਮਃ ੩ ॥

ਬਾਬੀਹਾ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਬੋਲਿਆ ਤਾਂ ਦਰਿ ਸੁਣੀ ਪੁਕਾਰ ॥

ਮੇਘੈ ਨੋ ਫੁਰਮਾਨੁ ਹੋਆ ਵਰਸਹੁ ਕਿਰਪਾ ਧਾਰਿ ॥

ਹਉ ਤਿਨ ਕੈ ਬਲਿਹਾਰਣੈ ਜਿਨੀ ਸਚੁ ਰਖਿਆ ਉਰਿ ਧਾਰਿ ॥

ਨਾਨਕ ਨਾਮੇ ਸਭ ਹਰੀਆਵਲੀ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਿ ॥੧॥

ਮਃ ੩ ॥

ਬਾਬੀਹਾ ਇਵ ਤੇਰੀ ਤਿਖਾ ਨ ਉਤਰੈ ਜੇ ਸਉ ਕਰਹਿ ਪੁਕਾਰ ॥

ਨਦਰੀ ਸਤਿਗੁਰੁ ਪਾਈਐ ਨਦਰੀ ਉਪਜੈ ਪਿਆਰੁ ॥

ਨਾਨਕ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਵਿਚਰੁ ਜਾਹਿ ਵਿਕਾਰ ॥੨॥

ਪਉੜੀ ॥

ਇਕਿ ਜੈਨੀ ਉਭਤ ਪਾਇ ਧੁਰਹੁ ਖੁਆਇਆ ॥

ਤਿਨ ਮੁਖਿ ਨਾਹੀ ਨਾਮੁ ਨ ਤੀਰਥਿ ਨਾਇਆ ॥

ਹਥੀ ਸਿਰ ਖੋਹਾਇ ਨ ਭਦੁ ਕਰਾਇਆ ॥

ਕੁਚਿਲ ਰਹਹਿ ਦਿਨ ਰਾਤਿ ਸਬਦੁ ਨ ਭਾਇਆ ॥

ਤਿਨ ਜਾਤਿ ਨ ਪਤਿ ਨ ਕਰਮੁ ਜਨਮੁ ਗਵਾਇਆ ॥

ਮਨਿ ਜੂਠੈ ਵੇਜਾਤਿ ਜੂਠਾ ਖਾਇਆ ॥

ਬਿਨੁ ਸਬਦੈ ਆਚਾਰੁ ਨ ਕਿਨ ਹੀ ਪਾਇਆ ॥

ਗੁਰਮੁਖਿ ਓਅੰਕਾਰਿ ਸਚਿ ਸਮਾਇਆ ॥੧੬॥

salok mehlā 3.

baabeehaa amrit̃ vaylai boli-aa taaⁿ dar sunee pukaar.

mayghai no furmaan ho-aa varsahu kirpaa Dhaar.

ha-o tin kai balihaarnai jinee sach rakhi-aa ur Dhaar.

naanak naamay sabh haree-aavalee gur kai sabad veechaar. ||1||

mehlā 3.

baabeehaa iv tayree tikhaa na utrai jay sa-o karahi pukaar.

nadree satgur paa-ee-ai nadreee upjai pi-aar.

naanak saahib man vasai vichahu jaahi vikaar. ||2||

pa-orhee.

ik jainee ujharh paa-ay Dharahu khu-aa-i-aa.

tin mukh naahee naam na tirath n^{aa}-i-aa.

hathee sir khohaa-ay na bhad karaa-i-aa.

kuchil raheh din raat̃ sabad̃ na bhaa-i-aa.

tin jaat̃ na pat̃ na karam janam gavaa-i-aa.

man joothai vayjaat̃ joothaa khaa-i-aa.

bin sabdai aachaar na kin hee paa-i-aa.

gurmukh o-ankaar sach samaa-i-aa. ||16||

Salok Mehla-3

In the opening lines of the previous *paurri*, Guru Ji stated that when following Guru's advice and adopting his calm and poised nature the *Papeeha* (like seeker) realizes (God's) will, becoming gracious, the Guru pours the rain (of the water of God's Name) with full force (and zeal). Then all crying and wailing of the *Papeeha* (like seeker for worldly riches and problems) ceases and peace comes to reside in his mind. In this *salok*, using the same beautiful metaphor, he describes what happens when in the early morning hours a seeker makes a plea before God to quench his spiritual thirst.

He says: "In the early morning hours when like a *Papeeha* (a seeker) cries (for the water of God's Name) its cry is heard in God's court. Then a command is issued to the cloud (like Guru) to graciously pour the rain (of divine sermon). I am a sacrifice to those who have kept the eternal (God) enshrined in their heart. O' Nanak, by reflecting on Guru's word and meditating on God's Name there is greenery (and joy) all around."(1)

Mehla-3

There are some self-conceited persons who do not follow Guru's advice, but keep doing useless rituals such as observing fasts and worshipping statues in the false belief that by doing such things they would find salvation from worldly desires. To such a person Guru Ji says: "O' *Papeeha* (like seeker), in this way (by performing rituals or crying before statues) your thirst (for worldly things) wouldn't be quenched even if you cry like this

hundreds of times. It is only by (God's) grace that we meet the true Guru and by (His grace), love (for God) wells up in (one's mind). O' Nanak, when the Master comes to reside in one's heart, evil vanishes from one's within."(2)

Paurri

In the previous *Paurri*, Guru Ji commented on the futile efforts of those who abandon the world and go to jungles and subject their bodies to all kinds of tortures, but still don't find any peace or contentment of mind. Now he comments on the members of one sect of Jain faith who do not remember God but are so fanatic about non-violence that they don't even take a bath, wash their clothes, or shave their heads to avoid hurting even the tiniest creatures or bacteria on their bodies. Being so filthy they are avoided even by their family members. Regarding such persons Guru Ji says: "There are some Jains whom, by straying from (righteous) path, (God) has made to wander (in fruitless search). They never utter God's Name from their lips nor bathe at holy places. They don't get their head shaved but get the hair in their heads manually plucked. Day and night they remain filthy and to them Guru's word doesn't sound pleasing. They are not considered of good caste or men of honor nor do they do any good deeds. They waste their life (in vain). These casteless people are of impure minds, and they eat the left over (food of others). The fact is that) without the (Guru's) word no one has ever learned good conduct. But one who follows Guru's advice remains merged in the eternal Creator."(16)

The message of this *paurri* is that we should not follow our self-conceit and keep performing useless faith rituals like those Jains who remain filthy and don't remember God. Instead like a *Papeeha* we should rise up in the early morning, recite *Gurbani* and remember God with true love and devotion. Then one day, God may listen to our prayer and showing His mercy, may bless us with the gift of the immortalizing nectar of His Name.

ਸਲੋਕ ਮ: ੩ ॥

ਸਾਵਣਿ ਸਰਸੀ ਕਾਮਣੀ ਗੁਰੁ ਸਬਦੀ ਵੀਚਾਰਿ ॥
ਨਾਨਕ ਸਦਾ ਸੁਹਾਗਣੀ ਗੁਰੁ ਕੈ ਹੇਤਿ ਅਪਾਰਿ ॥੧॥

ਮ: ੩ ॥

ਸਾਵਣਿ ਦਝੈ ਗੁਣ ਬਾਹਰੀ ਜਿਸੁ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ ॥

ਨਾਨਕ ਪਿਰ ਕੀ ਸਾਰ ਨ ਜਾਣਈ ਸਭੁ ਸੀਗਾਰੁ ਖੁਆਰੁ
॥੨॥

ਪਉੜੀ ॥

ਸਚਾ ਅਲਖ ਅਭੇਉ ਹਨਿ ਨ ਪਤੀਜਈ ॥
ਇਕਿ ਗਾਵਹਿ ਰਾਗ ਪਰੀਆ ਰਾਗਿ ਨ ਭੀਜਈ ॥
ਇਕਿ ਨਚਿ ਨਚਿ ਪੂਰਹਿ ਤਾਲ ਭਗਤਿ ਨ ਕੀਜਈ ॥
ਇਕਿ ਅੰਨੁ ਨ ਖਾਹਿ ਮੂਰਖ ਤਿਨਾ ਕਿਆ ਕੀਜਈ ॥
ਤ੍ਰਿਸਨਾ ਹੋਈ ਬਹੁਤੁ ਕਿਵੈ ਨ ਧੀਜਈ ॥
ਕਰਮ ਵਧਹਿ ਕੈ ਲੋਅ ਖਪਿ ਮਰੀਜਈ ॥
ਲਾਹਾ ਨਾਮੁ ਸੰਸਾਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਜਈ ॥
ਹਰਿ ਭਗਤੀ ਅਸਨੇਹਿ ਗੁਰਮੁਖਿ ਘੀਜਈ ॥੧੭॥

salok mehlāa 3.

saavan sarsee kaamnee gur sabdee veechaar.
naanak sadā suhaagaanē gur kai hayt apaar. ||1||

mehlāa 3.

saavan dajhai gun baahree jis doojai bhaa-ay
pi-aar.

naanak pir kee saar na jaan-ee sabh seegaar
khu-aar. ||2||

pa-orhee.

sachaa alakh abhay-o hath na pateer-ee.
ik gaavahi raag paree-aa raag na bheer-ee.
ik nach nach pooreh taal bhagat na kee-ee.
ik ann na khaahi moorakh tinaa ki-aa kee-ee.
tarisnaa ho-ee bahuṭ kivi na dheer-ee.
karam vaḍheh kai lo-a khaṭ mareer-ee.
laahaa naam sansaar amrit peer-ee.
har bhagtee asnayhi gurmukh gheer-ee. ||17||

Salok Mehla-3

In the previous so many *shabads*, addressing the seekers in the metaphor of a *Papeeha*, Guru Ji has been telling us that when a *Pappeeha* cries for rain in the early morning hours, God listens to his prayer and orders clouds to pour incessant rain. Then not only that bird, but also the entire earth is drenched with rain and blooms in delight. In this *salok*, he uses the same metaphor to portray the delight of a seeker when the Guru pours the rain of his sermon.

He says: “(Just as the earth blooms with greenery in the month of) rain, similarly when the Guru delivers his divine sermon) the human (bride) feels blessed by reflecting on the Guru’s word. O’ Nanak, through the infinite love of the Guru, (she always remains united with her beloved God like) an eternally wedded bride.”(1)

Mehla-3

However commenting on the state of that self-conceited human (bride) who instead of God loves other (worldly riches), Guru Ji says: “That unmeritorious bride (soul) who is in love with things other (than God) keeps burning in pain (even when the Guru is blessing others with) the rain of (his divine sermon). O’ Nanak, (such a bride soul) doesn’t know the value of her spouse (God); therefore all her decoration brings her more pain (than pleasure).”(2)

Paurri

In the previous two paurries Guru Ji told us that God is not pleased by any ritual worships, austerities, or the ways adopted by yogis and Jains. Now he enlightens us about those who might be thinking that He could be swayed by melodious songs or special dances, which were very common in those days. He says: “(O’ my friends), the true incomprehensible God is not impressed by any kind of obstinacy (such as observing fasts, torturing one’s body, or undertaking difficult pilgrimages). There are some who sing songs (in His praise) with many tunes and rhythms but He is not pleased with these melodies. There are some who dance again and again to the beats of drums but they also do not perform His true worship. There are some fools who do not eat food (and observe) fasts; what can be done about them (because they are also making fruitless sacrifice? The fact is) that human thirst (for material things) has multiplied so much that it cannot be satiated by any means. In this way the ritualistic deeds are multiplying in the world and people are troubling themselves to death. The only thing profitable in this world is that one should drink the nectar of (God’s) Name. Therefore the Guru’s followers feel delighted only with the love of God’s devotion.”(17)

The message of this Paurri is that God is not pleased by any kinds of rituals, austerities, melodious songs, or dances in His praise. He is only pleased when acting in accordance with (Gurbani) the Guru’s word; we meditate on His Name with true love and devotion.

ਸਲੋਕ ਮ: ੩ ॥

ਗੁਰਮੁਖਿ ਮਲਾਰ ਰਾਗੁ ਜੋ ਕਰਹਿ ਤਿਨ ਮਨੁ ਤਨੁ ਸੀਤਲੁ
ਹੋਇ ॥

ਗੁਰ ਸਬਦੀ ਏਕੁ ਪਛਾਣਿਆ ਏਕੋ ਸਚਾ ਸੋਇ ॥
ਮਨੁ ਤਨੁ ਸਚਾ ਸਚੁ ਮਨਿ ਸਚੇ ਸਚੀ ਸੋਇ ॥

salok mehlāa 3.

gurmukh malaar raag jo karahi tin man tan
seetal ho-ay.

gur sabdee ayk pachhaani-aa ayko sachaa so-ay.
man tan sachaa sach man sachay sachee so-ay.

ਅੰਦਰਿ ਸਚੀ ਭਗਤਿ ਹੈ ਸਹਜੇ ਹੀ ਪਤਿ ਹੋਇ ॥
ਕਲਿਜੁਗ ਮਹਿ ਘੋਰ ਅੰਧਾਰੁ ਹੈ ਮਨਮੁਖ ਰਾਹੁ ਨ ਕੋਇ ॥

ਸੇ ਵਡਭਾਗੀ ਨਾਨਕਾ ਜਿਨ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥੧॥

ਮਃ ੩ ॥

ਇੰਦੁ ਵਰਜੈ ਕਰਿ ਦਇਆ ਲੋਕਾਂ ਮਨਿ ਉਪਜੈ ਚਾਉ ॥
ਜਿਸ ਕੈ ਹੁਕਮਿ ਇੰਦੁ ਵਰਸਦਾ ਤਿਸ ਕੈ ਸਦ ਬਲਿਹਾਰੈ
ਜਾਂਉ ॥

ਪੰਨਾ ੧੨੮੬

ਗੁਰਮੁਖਿ ਸਬਦੁ ਸਮਾਲੀਐ ਸਚੇ ਕੇ ਗੁਣ ਗਾਉ ॥

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਜਨ ਨਿਰਮਲੇ ਸਹਜੇ ਸਚਿ ਸਮਾਉ ॥੨॥

ਪਉੜੀ ॥

ਪੂਰਾ ਸਤਿਗੁਰੁ ਸੇਵਿ ਪੂਰਾ ਪਾਇਆ ॥
ਪੂਰੈ ਕਰਮਿ ਧਿਆਇ ਪੂਰਾ ਸਬਦੁ ਮੰਨਿ ਵਸਾਇਆ ॥

ਪੂਰੈ ਗਿਆਨਿ ਧਿਆਨਿ ਮੈਲੁ ਚੁਕਾਇਆ ॥
ਹਰਿ ਸਚਿ ਤੀਰਥਿ ਜਾਣਿ ਮਰੂਆ ਨਾਇਆ ॥
ਸਬਦਿ ਮਰੈ ਮਨੁ ਮਾਰਿ ਧੰਨੁ ਜਣੇਦੀ ਮਾਇਆ ॥
ਦਰਿ ਸਚੈ ਸਚਿਆਰੁ ਸਚਾ ਪਾਇਆ ॥
ਪੁਛਿ ਨ ਸਕੈ ਕੋਇ ਜਾਂ ਖਸਮੈ ਭਾਇਆ ॥
ਨਾਨਕ ਸਚੁ ਸਲਾਹਿ ਲਿਖਿਆ ਪਾਇਆ ॥੧੮॥

andar sachee bhagat hai sehjay hee pat ho-ay.
kalijug meh ghor anDhaar hai manmukh raahu
na ko-ay.

say vadbhaagee naankaa jin gurmukh pargat
ho-ay. ||1||

mehlā 3.

ind varsai kar da-i-aa lokaaⁿ man upjai chaa-o.
jis kai hukam ind varasdaa tis kai sad balihaarai
jaaⁿ-o.

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gurmukh sabaḍ sam^aaalee-ai sachay kay gun
gaa-o.

naanak naam ratay jan nirmalay sehjay sach
samaa-o. ||2||

pa-orhee.

pooraa satgur sayv pooraa paa-i-aa.
poorai karam Dhi-aa-ay pooraa sabaḍ man
vasaa-i-aa.

poorai gi-aan Dhi-aan mail chukaa-i-aa.
har sar tirath jaaṇ manoo-aa naa-i-aa.

sabaḍ marai man maar Dhan janaydee maa-i-aa.
dar sachai sachiaar sachaa aa-i-aa.

puchh na sakai ko-ay jaaṇ khasmai bhaa-i-aa.
naanak sach salaahi likhi-aa paa-i-aa. ||18||

Salok Mehla-3

In the previous *paurri*, Guru Ji made a comment that there are some who sing songs in God's praise with many tunes and rhythms but He is not pleased with these melodies. However it doesn't mean that there is no use of music and that we should discard singing hymns accompanied by any kind of musical tunes. If this were so, Guru Ji would not have composed and arranged almost the entire Guru Granth Sahib according to so many *Ragas* (or musical measures). What he was referring to in the above *paurri* is the uselessness of singing songs and hymns accompanied by musical tunes and melodies without true love and devotion for God or His devotees. But if following Guru's advice, someone sings hymns on praise of God accompanied by suitable melodies and tunes that adds unique charm and bliss to it.

Therefore, Guru Ji says: "(O' my friends), keeping the Guru in mind (they who sing hymns) in the melody of *Malhar*; their minds and bodies become cool (and calm). Through (*Gurbani*) the Guru's word, they realize the one (God) who alone is eternal. In their mind comes to reside the true (God), therefore their minds and bodies become true (and immaculate), and their glory also becomes true (forever). Within them is true devotion (for God); therefore in a very natural sort of way they are blessed with honor. But since in *Kal Yug* (the present age) there is pitch darkness (of ignorance and evil); the self-conceited person finds no way (to save himself or herself). Therefore O' Nanak, fortunate are they (who are blessed with divine knowledge and) in whom (God) manifests through Guru's grace."(1)

Mehla-3

Now Guru Ji again compares Guru's sermon to the rainfall, which brings happiness to so many people. He says: "(O' my friends), when showing mercy, the cloud (like Guru) pours the rain (of his sermon), joy wells up in the minds of (Guru following) people. I am a sacrifice to Him by whose command the cloud (like Guru) rains (the water of his divine sermon). Through the Guru's word we should remember Him and sing praises of the eternal (God). O' Nanak, the devotees imbued with the love of (God's) Name are immaculate and they imperceptibly merge in the eternal (God)."(2)

Paurri

Guru Ji concluded the above *salok* with the advice that through the word of the Guru we should cherish Him and sing praises of the eternal God, because the devotees who are imbued with the love of God's Name imperceptibly merge into the eternal (God). In this *paurri*, he explains why that is so.

He says: "By serving (following the advice of) the perfect true Guru, (the Guru's followers) have obtained the perfect (Almighty). By the grace of the perfect (God), they have meditated on Him and have enshrined (*Gurbani*) the perfect word (of the Guru) in their minds. Through perfect knowledge (of the Guru) and meditation, they have removed the soil (of evil in themselves. In this way) deeming (*Gurbani* as) God's holy pool, their mind has bathed in it. By stilling their self-(conceit) through the word (of the Guru) they have controlled their mind; blessed is the mother who gave birth to (such holy ones). They are deemed true (and immaculate) in the court of the true (God) and truly (fruitful) is their advent. When one sounds pleasing to the Master then no one can ask any questions (about one's conduct in life. (In short), O' Nanak by praising the eternal (God), one obtains the writ of one's destiny."(18)

The message of this *Paurri* is that our mind and body feel delighted when we meditate on God's Name and sing His praises with true love and devotion. When we reflect on the divine knowledge imparted by the true Guru and meditate on God, our mind becomes immaculate and we obtain to God's mansion without any hindrance, and our advent in this world becomes fruitful.

ਸਲੋਕ ਮਃ ੧ ॥

ਕੁਲਹਾਂ ਦੇਂਦੇ ਬਾਵਲੇ ਲੈਂਦੇ ਵਡੇ ਨਿਲਜ ॥
ਚੂਹਾ ਖਡ ਨ ਮਾਵਈ ਤਿਕਲਿ ਬੰਨੈ ਛਜ ॥
ਦੇਨਿ ਦੁਆਈ ਸੇ ਮਰਹਿ ਜਿਨ ਕਉ ਦੇਨਿ ਸਿ ਜਾਹਿ ॥

ਨਾਨਕ ਹੁਕਮੁ ਨ ਜਾਪਈ ਕਿਥੈ ਜਾਇ ਸਮਾਹਿ ॥
ਫਸਲਿ ਅਹਾਤੀ ਏਕੁ ਨਾਮੁ ਸਾਵਣੀ ਸਚੁ ਨਾਉ ॥
ਮੈ ਮਹਦੂਦੁ ਲਿਖਾਇਆ ਖਸਮੈ ਕੈ ਦਰਿ ਜਾਇ ॥
ਦੁਨੀਆ ਕੇ ਦਰ ਕੋਤਕੇ ਕੋਤੇ ਆਵਹਿ ਜਾਹਿ ॥
ਕੋਤੇ ਮੰਗਹਿ ਮੰਗਤੇ ਕੋਤੇ ਮੰਗਿ ਮੰਗਿ ਜਾਹਿ ॥੧॥

ਮਃ ੧ ॥

ਸਉ ਮਣੁ ਹਸਤੀ ਘਿਉ ਗੁੜੁ ਖਾਵੈ ਪੰਜਿ ਸੈ ਦਾਣਾ
ਖਾਇ ॥

salok mehlāa 1.

kulhaaⁿ dayⁿday baavlay laiⁿday vaday nilaj.
choohaa khad na maaav-ee tikal banⁿai chhaj.
dayniⁿ du-aa-ee say mareh jin ka-o dayn se
jaahi.
naanak hukam na jaap-ee kithai jaa-ay samaahi.
fasal ahaaⁿree ayk naam saavⁿnee sach naa-o.
mai mehⁿdood likhaa-i-aa khasmai kai dar jaa-ay.
dunee-aa kay dar kaytⁿ-rhay kaytay aavahi jaaⁿhi.
kaytay mangeh mangtay kaytay mang mang
jaahi. ||1||

mehlāa 1.

sa-o man hastee ghi-o gurn khaavai panj sai
daanaa khaa-ay.

ਭਕੈ ਫੂਕੈ ਖੋਹ ਉਡਾਵੈ ਸਾਹਿ ਗਇਐ ਪਛੁਤਾਇ ॥

ਅੰਧੀ ਫੂਕਿ ਮੁਈ ਦੇਵਾਨੀ ॥

ਖਸਮਿ ਮਿਟੀ ਫਿਰਿ ਭਾਨੀ ॥

ਅਪੁ ਗੁਲੂ ਚਿਤੀ ਕਾ ਚੁਗਣੁ ਗੈਣਿ ਚਤੀ ਬਿਲਲਾਇ ॥

ਖਸਮੈ ਭਾਵੈ ਓਹਾ ਚੰਗੀ ਜਿ ਕਰੇ ਖੁਦਾਇ ਖੁਦਾਇ ॥

ਸਕਤਾ ਸੀਹੁ ਮਾਰੇ ਸੈ ਮਿਰਿਆ ਸਭ ਪਿਛੈ ਪੈ ਖਾਇ ॥

ਹੋਇ ਸਤਾਣਾ ਘੁਰੈ ਨ ਮਾਵੈ ਸਾਹਿ ਗਇਐ

ਪਛੁਤਾਇ ॥

ਅੰਧਾ ਕਿਸ ਨੋ ਬੁਕਿ ਸੁਣਾਵੈ ॥

ਖਸਮੈ ਮੂਲਿ ਨ ਭਾਵੈ ॥

ਅਕ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰੇ ਅਕ ਤਿਡਾ ਅਕ ਡਾਲੀ ਬਹਿ ਖਾਇ ॥

ਖਸਮੈ ਭਾਵੈ ਓਹੋ ਚੰਗਾ ਜਿ ਕਰੇ ਖੁਦਾਇ

ਖੁਦਾਇ ॥

ਨਾਨਕ ਦੁਨੀਆ ਚਾਰਿ ਦਿਹਾੜੇ ਸੁਖਿ ਕੀਤੈ ਦੁਖੁ ਹੋਈ ॥

ਗਲਾ ਵਾਲੈ ਹੈਨਿ ਘਣੇਰੇ ਛਡਿ ਨ ਸਕੈ ਕੋਈ ॥

ਮਖੀ ਮਿਠੈ ਮਰਣਾ ॥

ਜਿਨ ਤੂ ਰਖਹਿ ਤਿਨ ਨੇਤਿ ਨ ਆਵੈ ਤਿਨ ਭਉ ਸਾਗਰੁ
ਤਰਣਾ ॥੨॥

ਪਉੜੀ ॥

ਅਗਮ ਅਗੋਚਰੁ ਤੂ ਧਣੀ ਸਚਾ ਅਲਖ ਅਪਾਰੁ ॥

ਤੂ ਦਾਤਾ ਸਭਿ ਮੰਗਤੇ ਇਕੋ ਦੇਵਣਹਾਰੁ ॥

ਜਿਨੀ ਸੇਵਿਆ ਤਿਨੀ ਸੁਖੁ ਪਾਇਆ ਗੁਰਮਤੀ ਵੀਚਾਰੁ ॥

ਇਕਨਾ ਨੋ ਤੁਧੁ ਏਵੈ ਭਾਵਦਾ ਮਾਇਆ ਨਾਲਿ ਪਿਆਰੁ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਸਲਾਹੀਐ ਅੰਤਰਿ ਪ੍ਰੇਮ ਪਿਆਰੁ ॥

ਵਿਣੁ ਪ੍ਰੀਤੀ ਭਗਤਿ ਨ ਹੋਵਈ ਵਿਣੁ ਸਤਿਗੁਰ ਨ ਲਗੈ
ਪਿਆਰੁ ॥

ਤੂ ਪ੍ਰਭੁ ਸਭਿ ਤੁਧੁ ਸੇਵਦੇ ਇਕ ਢਾਢੀ ਕਰੇ ਪੁਕਾਰੁ ॥

ਦੇਹਿ ਦਾਨੁ ਸੰਤੋਖੀਆ ਸਚਾ ਨਾਮੁ ਮਿਲੈ ਆਧਾਰੁ ॥੧੯॥

dakai fookai khayh udaavai saahi ga-i-ai
pachhuṭaa-ay.

anDhee fook mu-ee dayvaanee.

khasam mitee fir bhaanee.

aDh gul'aa chirhee kaa chugan gain charhee
billaa-ay.

khasmai bhaavai ohaa changee je karay
khudaa-ay khudaa-ay.

sakṭaa seehu maaray sai miri-aa sabh pichhai pai
khaa-ay.

ho-ay sataṇṇaa ghurai na maavai saahi ga-i-ai
pachhuṭaa-ay.

anDhaa kis no buk suṇaavai.

khasmai mool na bhaavai.

ak si-o pareet karay ak ṭidaa ak daalee bahi
khaa-ay.

khasmai bhaavai oho changa je karay khudaa-ay
khudaa-ay.

naanak dunee-aa chaar dhihaarhay sukh keetai
dukh ho-ee.

galaa vaalay hain ghanayray chhad na sakai
ko-ee.

makhee^N mithai marnaa.

jin too rakheh ṭin nayr na aaavai ṭin bha-o saagar
ṭarnaa. ||2||

pa-orhee.

agam agochar too Dhane sachaa alakh apaar.

too daataa sabh mangṭay iko dayvanhaar.

jinee sayvi-aa ṭinee sukh paa-i-aa gurmatee
veechaar.

iknaa no tuDh ayvai bhaavḍaa maa-i-aa naal
pi-aar.

gur kai sabaḍ salaah-ee-ai anṭar paraym pi-aar.

vin pareetee bhagaṭ na hova-ee vin satgur na
lagai pi-aar.

too parabh sabh tuDh sayvḍay ik dhaadhee
karay pukaar.

deh daan santokhee-aa sachaa naam milai
aaDhaar. ||19||

Salok Mehla-1

In the opening lines of the previous *paurri*, Guru Ji stated that by serving the perfect true Guru, the Guru's followers have obtained the perfect God. We have to note that Guru Ji had earlier stressed that it is only by serving the perfect true Guru and not any ordinary or fake Guru that one finds God. He has also told us that there used to be many fake or imperfect Gurus who near the time of their deaths would anoint one of their disciples with the Guru ship by passing on their jute cap to him. But during their lifetime, such Gurus used to collect homage from their disciples after the harvesting of crops in spring and autumn. In this *salok*, Guru Ji comments on such practices and gives his views.

He says: “Crazy are (those gurus who anoint others as their successors, by) passing on their jute caps (to them), and absolutely shameless are those who accept (such fake honors. The state of such fake gurus is like that of) a mouse who cannot pass through a hole by itself but has tied a winnowing basket to its tail. (The fact is that all such gurus) who bless others die themselves and the ones to whom they give these blessings also depart from here and O’ Nanak, it is not known where as per His command God sends them.”

Now talking about the kind of homage he would like to offer to his Guru or expect from his disciples and where he goes to beg for, Guru Ji says: “(O’ my friends, for me God’s) Name (alone is the homage of) spring crop and that eternal Name is (the homage for) the autumn crop. Going to the mansion of God I have obtained the written deed (of paying my homage only through His Name. O’ my friends) many are such doors (and houses of fake Gurus) in the world who come and go. Similarly many are the beggars who beg and many are those who after begging, depart from here.”(1)

Mehla-1

After advising us to stay away from the fake or incompetent Gurus and those who follow them, Guru Ji now tells us about the importance of humility and meditation on God’s Name. He cites beautiful examples to illustrate his point. He says: “(O’ my friends), an elephant consumes huge quantities of food then it belches aloud, breathes noisily, and scatters dust, but it regrets when it breathes its last. (Similarly), the foolish world blinded (by its ego) also boasts (about its wealth or power) and dies (spiritually). Only if by stilling its ego it merges in (meditation of) the Master it becomes pleasing to Him. (For example) the feed of a sparrow is (very little), maybe half a grain; (after eating it) flies to the sky and starts chirping. She is better (than others) if she utters God’s Name again and again and becomes pleasing to Him. (Now consider the case of a) powerful tiger that kills hundreds of deer and many others eat its leftovers. Intoxicated by its power (the tiger) doesn’t contain itself to its cave (and keeps roaming around scaring other poor animals), but it repents when its end comes near. Who does this blind fool try to impress with its wild roar? (Such roaring) is not at all pleasing to the Master. (On the other hand) a small insect which loves milk weed and perching on its branches eats that weed, if it utters God’s Name and looks pleasing to the Master then that worm is better (than the roaring tiger).”

Therefore, Guru Ji says to himself (and indirectly us): “O’ Nanak, (we should remember that in this world) we live only for a few days; by indulging in (false) pleasures we end up in pain. However there are many who talk about all such wise things but no one can resist (the temptation of such false pleasures). Like a fly (generally a mortal) dies tempted by sweet (allurements of the world. However O’ God), they whom You protect don’t come near (these temptations); they swim across the dreadful (worldly) ocean.”(2)

Paurri

In the previous *salok* Guru Ji stated that God saves those who are pleasing to Him. Now he shows us how we can do that. He says: “(O’ God), You are inaccessible, incomprehensible, unintelligible, and limitless eternal Master. You are the only Giver and all others are beggars (at Your door). By following Guru’s instruction, they who have served (and worshipped) You, have obtained peace. (But O’ God), it so pleases You that some are only in love with *Maya*.”

Now explaining in detail what we need to do to please God, Guru Ji says: “(O’ my friends), through (*Gurbani*) the word of the Guru we should praise (God) with love and affection in (our hearts). The fact is that) without love, (God’s true) worship cannot be done and without true Guru’s guidance one is not imbued with (God’s) love. O’ God, You are the Master and all serve You. A (humble) minstrel makes one supplication (before You). Please give him the charity which may give contentment (to his mind and he may) receive the gift of eternal Name as the mainstay (of his life).”(19)

The message of this *Paurri* is that if we want to obtain peace, contentment, and true happiness then we need to seek the Guru’s advice. Reflecting on that advice we should learn how to worship God with true love and devotion. Further we should never feel self-conceited and so powerful that we start hurting others, or showing off our might. Instead we should always remain humble and stay away from false worldly attachments. In this way we would become pleasing to God and would swim across the dreadful worldly ocean.

ਪੰਨਾ ੧੨੮੭

ਸਲੋਕ ਮਃ ੧ ॥

ਰਾਤੀ ਕਾਲੁ ਘਟੈ ਦਿਨਿ ਕਾਲੁ ॥
ਛਿਜੈ ਕਾਇਆ ਹੋਇ ਪਰਾਲੁ ॥
ਵਰਤਣਿ ਵਰਤਿਆ ਸਰਬ ਜੰਜਾਲੁ ॥
ਭੁਲਿਆ ਚੁਕਿ ਗਇਆ ਤਪ ਤਾਲੁ ॥
ਅੰਧਾ ਝਖਿ ਝਖਿ ਪਇਆ ਝੋਰਿ ॥
ਪਿਛੈ ਰੋਵਹਿ ਲਿਆਵਹਿ ਫੋਰਿ ॥
ਬਿਨੁ ਬੂਝੈ ਕਿਛੁ ਸੂਝੈ ਨਾਹੀ ॥
ਮੋਇਆ ਰੋਹਿ ਰੋਦੇ ਮਰਿ ਜਾਂਹੀ ॥
ਨਾਨਕ ਖਸਮੈ ਏਵੈ ਭਾਵੈ ॥
ਸੋਈ ਮੁਏ ਜਿਨਿ ਚਿਤਿ ਨ ਆਵੈ ॥੧॥

ਮਃ ੧ ॥

ਮੁਆ ਪਿਆਰੁ ਪ੍ਰੀਤਿ ਮੁਈ ਮੁਆ ਵੈਰੁ ਵਾਈ ॥
ਵੰਨੁ ਗਇਆ ਰੂਪੁ ਵਿਣਸਿਆ ਦੁਖੀ ਦੇਹ ਰੁਲੀ ॥
ਕਿਥੁ ਆਇਆ ਕਹ ਗਇਆ ਕਿਹੁ ਨ ਸੀਓ ਕਿਹੁ ਸੀ ॥

ਮਨਿ ਮੁਖਿ ਗਲਾ ਗੋਈਆ ਕੀਤਾ ਚਾਉ ਰਲੀ ॥

ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਸਿਰ ਖੁਰ ਪਤਿ ਪਾਟੀ ॥੨॥

ਪਉੜੀ ॥

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਤਾ ਅੰਤੋ ਹੋਇ ਸਖਾਈ ॥

ਬਾਬੁ ਗੁਰੁ ਜਗਤੁ ਬਉਰਾਨਾ ਨਾਵੈ ਸਾਰ ਨ ਪਾਈ ॥

ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਪਰਵਾਣੁ ਜਿਨ੍ ਜੋਤਿ ਜੋਤਿ ਮਿਲਾਈ ॥

ਸੇ ਸਾਹਿਬੁ ਸੇ ਸੇਵਕੁ ਤੇਹਾ ਜਿਸੁ ਭਾਣਾ ਮੰਨਿ ਵਸਾਈ ॥

ਆਪਣੈ ਭਾਣੈ ਕਹੁ ਕਿਨਿ ਸੁਖੁ ਪਾਇਆ ਅੰਧਾ ਅੰਧੁ ਕਮਾਈ ॥

ਬਿਖਿਆ ਕਦੇ ਹੀ ਰਜੈ ਨਾਹੀ ਮੂਰਖ ਭੁਖ ਨ ਜਾਈ ॥

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salok mehlāa 1.

raatēe kaal ghatai dīn kaal.
chhijai kaa-i-aa ho-ay paraal.
vartan vartī-aa sarab janjaal.
bhuli-aa chuk ga-i-aa tap taal.
anDhaa jhakh jhakh pa-i-aa jhayr.
pichhai roveh li-aaveh fayr.
bin boojhay kichh soojhai naahee.
mo-i-aa ro^{hi} roⁿday mar jaaⁿheeⁿ.
naanak khaasmai ayvai bhaavai.
say-ee mu-ay jin chit na aavai. ||1||

mehlāa 1.

mu-aa pi-aar pareet mu-ee mu-aa vair vaadee.
vann ga-i-aa roop vinsi-aa dukhee dayh rulee.
kithhu aa-i-aa kah ga-i-aa kihu na see-o kihu see.
man mukh galaa go-ee-aa keetaa chaa-o ralee.
naanak sachay naam bin sir khur pat paatee.
||2||

pa-orhee.

amrit naam sadaa sukh-daata antay ho-ay sakhaa-ee.
baajh guroo jagat ba-uraanaa naavai saar na paa-ee.
satgur sayveh say parvaan jin^h jotee jot milaa-ee.
so saahib so sayvak tayhaa jis bhaanaa man vasaa-ee.
aapnai bhaanai kaho kin sukh paa-i-aa anDhaa anDh kamaa-ee.
bikhi-aa kaday hee rajai naahee moorakh bhukh na jaa-ee.

ਦੂਜੈ ਸਭੁ ਕੋ ਲਗਿ ਵਿਗੁਤਾ ਬਿਨੁ ਸਤਿਗੁਰ ਬੂਝ ਨ ਪਾਈ ॥

ਸਤਿਗੁਰੁ ਸੇਵੇ ਸੋ ਸੁਖੁ ਪਾਏ ਜਿਸ ਨੇ ਕਿਰਪਾ ਕਰੇ ਰਜਾਈ
॥੨੦॥

doojai sabh ko lag vigutaa bin satgur boojh
na paa-ee.

satgur sayvay so sukh paa-ay jis no kirpaa
karay rajaa-ee. ||20||

Salok Mehla-1

In the previous *paurri*, Guru Ji advised us that if we want to obtain peace, contentment, and true happiness then we should seek the Guru's advice. Reflecting on that advice we should learn how to worship God with true love and devotion. Further we should never feel self-conceited and so powerful that we start hurting others, or showing off our might. Instead, we should always remain humble and stay away from false worldly attachments. In this way we would become pleasing to God and would swim across the dreadful worldly ocean. However our nature is such that in spite of such advice we spend our life running after worldly riches and entangling ourselves in conflict and strife with others. Ultimately we become old and weak and depart from this world empty handed. In this *salok*, Guru Ji comments on the life of such an ordinary human being and indicates who those persons are who truly die.

He says: "(O' my friends, a man's life) keeps diminishing with the passing of each night and day. One's body keeps wearing out and becoming shallow like straw. All one's dealings with the world become like entanglements. One is so lost (in these entanglements) that one's worship and meditation is forsaken. (In this way), the blind fool again and again keeps getting involved in one strife after the other. When one dies (one's relatives cry and wonder how could they) bring him or her back. But without understanding (the true way of life) they don't know what to do. In this way, people cry for their dead ones but then even those who cry, themselves die. O' Nanak, this is what pleases the Master: (that all except Him have to die one day. But) truly dead are those who don't remember (God)."(1)

Mehla-1

Commenting further on what happens after a person dies, Guru Ji says: "(O' my friends, when one dies, one's) love and affection (for one's relatives and friends) also dies and so do one's enmity and strife (with others). All the beauty and charm of one's features vanish and one's suffering body too perishes. (Then one's friends and relatives wonder) from where did (the soul) come and where it has gone. (Then talking about the dead person's nature they ignore his or her faults and highlight the virtues saying) that person was not like this, but was like that. (However, even though) people might have thought or openly said that (the dead person) had enjoyed a good life, yet O' Nanak, (if one dies) without meditating on the true Name (one is put to such shame in God's court) that one loses one's honor from head to toe."(2)

Paurri

In the previous *salok*, Guru Ji stated that after death all the beauty and charm of one's features vanishes and one's body also perishes after suffering through flames or dust. Not only that, but without meditating on God's Name, one's soul is also put to utter shame in God's court. In this *paurri*, he tells us what can provide us peace and bliss in life and after death. He also tells us how ineffective worldly wealth is in providing us any long lasting peace or contentment.

He says: “(O’ my friends), the immortal (God’s) Name is always the giver of peace and becomes our helper in the end (at the time of death). But without (the guidance of) the Guru, the world has not realized the worth of (God’s) Name.”

Guru Ji adds: “They who serve (and follow) the true Guru (and in this way), they who have united their soul with the (prime) soul are approved (in God’s court). Because in whom (God) enshrines His will (and makes that person cheerfully accept it), that servant (of God) becomes like his Master. (But O’ my friends), by following one’s own self-conceit, no one has obtained peace; the blind (self- conceited fool always) does blind (wasteful) deeds. (The self-conceited person) is never satiated with the poison (of worldly wealth that he or she already has and) this hunger of the (blind) fool never goes away. (The fact is that) every body who is attached to the love of the (things) other (than God), is ruined (and without the guidance of the) true Guru one doesn’t understand (this thing). In short, (only the one) on whom, in His will God bestows His grace, obtains peace by serving (following) the true Guru.”(20)

The message of this *paurri* is that we should realize that every day our body is wearing out. If we remain involved in worldly entanglements and amassing worldly wealth, we wouldn’t obtain lasting peace and would lose honor in God’s court. Therefore, we should seek the advice of the true Guru and following his advice we should meditate on God’s Name, which alone can provide us with true happiness in life and honor in God’s court.

ਸਲੋਕ ਮਃ ੧ ॥

ਸਰਮੁ ਧਰਮੁ ਦੁਇ ਨਾਨਕਾ ਜੇ ਧਨੁ ਪਲੈ ਪਾਇ ॥

ਸੇ ਧਨੁ ਮਿਤੁ ਨ ਕਾਂਢੀਐ ਜਿਤੁ ਸਿਰਿ ਚੋਟਾਂ ਖਾਇ ॥

ਜਿਨ ਕੈ ਪਲੈ ਧਨੁ ਵਸੈ ਤਿਨ ਕਾ ਨਾਉ ਫਕੀਰ ॥

ਜਿਨੁ ਕੈ ਹਿਰਦੈ ਤੂ ਵਸਹਿ ਤੇ ਨਰ ਗੁਣੀ ਗਹੀਰ ॥੧॥

ਮਃ ੧ ॥

ਦੁਖੀ ਦੁਨੀ ਸਹੇੜੀਐ ਜਾਇ ਤ ਲਗਹਿ ਦੁਖ ॥

ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਸੈ ਨ ਲਥੀ ਭੁਖ ॥

ਰੂਪੀ ਭੁਖ ਨ ਉਤਰੈ ਜਾਂ ਦੇਖਾਂ ਤਾਂ ਭੁਖ ॥

ਜੇਤੇ ਰਸ ਸਰੀਰ ਕੇ ਤੇਤੇ ਲਗਹਿ ਦੁਖ ॥੨॥

ਮਃ ੧ ॥

ਅੰਧੀ ਕੰਮੀ ਅੰਧੁ ਮਨੁ ਮਨਿ ਅੰਧੈ ਤਨੁ ਅੰਧੁ ॥

ਚਿਕਤਿ ਲਾਇਐ ਕਿਆ ਥੀਐ ਜਾਂ ਤੁਟੈ ਪਥਰ ਬੰਧੁ ॥

ਬੰਧੁ ਤੁਟਾ ਬੇੜੀ ਨਹੀ ਨਾ ਤੁਲਹਾ ਨਾ ਹਾਥ ॥

ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਣੁ ਕੇਤੇ ਭੁਬੇ ਸਾਥ ॥੩॥

ਮਃ ੧ ॥

ਲਖ ਮਣ ਸੁਇਨਾ ਲਖ ਮਣ ਰੁਪਾ ਲਖ ਸਾਰਾ ਸਿਰਿ ਸਾਹ ॥

salok mehlal 1.

saram Dharam du-ay naankaa jay Dhan palai
paa-ay.

so Dhan mitar na kaa^Ndhee-ai jīt sir chotaa^N
khaa-ay.

jīn kai palai Dhan vasai tīn kaa naa-o fakeer.

jīn^H kai hīrdai too vashē t̄ay nar guṇee gaheer.
||1||

mehlal 1.

dukhee dunee sahayr^hee-ai jaa-ay t̄a lageh
duk^h.

naanak sachay naam bin kisai na lathee
bhuk^h.

roopee bhuk^h na utrai jaa^N daykhaa^N t̄aa^N
bhuk^h.

jayt̄ay ras sareer kay t̄ayt̄ay lageh duk^h. ||2||

mehlal 1.

an^Dhee kammee an^Dh man man an^Dhai t̄an
an^Dh.

chikar^h laa-i-ai ki-aa thee-ai jaa^N t̄utai pathar
ban^Dh.

ban^Dh t̄utaa bayr^hee nahee naa t̄ulhaa naa
haath.

naanak sachay naam vīn kayt̄ay dubay saath.
||3||

mehlal 1.

lak^h man su-inaa lak^h man rupaa lak^h saahaa
sir saah.

ਲਖ ਲਸਕਰ ਲਖ ਵਾਜੇ ਨੇਜੇ ਲਖੀ ਘੋੜੀ ਪਾਤਿਸਾਹ ॥

ਜਿਥੈ ਸਾਇਰੁ ਲੰਘਣਾ ਅਗਨਿ ਪਾਣੀ ਅਸਗਾਹ ॥

ਕੰਧੀ ਦਿਸਿ ਨ ਆਵਈ ਧਾਰੀ ਪਵੈ ਕਹਾਹ ॥

ਨਾਨਕ ਓਥੈ ਜਾਣੀਅਹਿ ਸਾਹ ਕੋਈ ਪਾਤਿਸਾਹ ॥੪॥

ਪਉੜੀ ॥

ਇਕਨਾ ਗਲੀ ਜੰਜੀਰ ਬੰਦਿ ਰਬਾਣੀਐ ॥

ਬਧੋ ਛੁਟਹਿ ਸਚਿ ਸਚੁ ਪਛਾਣੀਐ ॥

ਪੰਨਾ ੧੨੮੮

ਲਿਖਿਆ ਪਲੈ ਪਾਇ ਸੋ ਸਚੁ ਜਾਣੀਐ ॥

ਹੁਕਮੀ ਹੋਇ ਨਿਬੇੜੁ ਗਇਆ ਜਾਣੀਐ ॥

ਭਉਜਲ ਤਾਰਣਹਾਰੁ ਸਬਦਿ ਪਛਾਣੀਐ ॥

ਚੋਰ ਜਾਰ ਜੂਆਰ ਪੀੜੋ ਘਾਣੀਐ ॥

ਨਿੰਦਕ ਲਾਇਤਬਾਰ ਮਿਲੇ ਹੜਵਾਣੀਐ ॥

ਗੁਰਮੁਖਿ ਸਚਿ ਸਮਾਇ ਸੁ ਦਰਗਹ ਜਾਣੀਐ ॥੨੧॥

lakh laskar lakh vaajay nayjay lakhee ghorhee
paatīsaah.

jithai saa-ir langh-ṇaa agan paanee asgaah.

kanDhee dis na aavee Dhaahee pavai kahaah.

naanak othai jaanee-ahi saah kay-ee
paatīsaah. ||4||

pa-orhee.

iknaa galeeⁿ janjeer band rabaanee-ai.

baDhay chhuteh sach sach pachhaanee-ai.

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likhi-aa palai paa-ay so sach jaanee-ai.

hukmee ho-ay nibayrḥ ga-i-aa jaanee-ai.

bha-ojal taaranhaara sabad pachhaanee-ai.

chor jaar joo-aar peerhay ghaanee-ai.

ningak laa-itbaar milay harḥⁿvaanee-ai.

gurmukh sach samaa-ay so dargeh jaanee-ai.
||21||

Salok Mehla-1

In the previous *Paurri*, Guru Ji told us that if we remain involved in worldly entanglements and amassing worldly wealth then we wouldn't obtain any lasting peace. In this *salok*, he elaborates on this statement and tells us what is true wealth and who is considered the richest or the most meritorious person.

He says: "O' Nanak, (people think that if) they could amass (worldly) wealth, they would have both honor and righteousness. However we shouldn't consider that wealth as our friend, because we (suffer at the hands of our enemies and sometimes even our own near and dear ones. Moreover), they who possess (only worldly) wealth are called beggars (in God's court). But (O' God), in whose heart You reside they are (rich like) the ocean of virtues."(1)

Mehla-1

Commenting further on the pursuit of worldly wealth and other bodily pleasures, Guru Ji says: "(O' my friends), we amass (worldly wealth) by enduring so much pain, and when this (wealth abandons us), we feel pain again. O', Nanak, without the (wealth of) true Name, no one's hunger ever gets satisfied. (Similarly), by looking at beauty, one's lust (for beauty) doesn't get satiated, the more we look at it the more this lust multiplies. (In short), as many are the relishes, which our body enjoys, with those many troubles are we afflicted."(2)

Mehla-1

In the above *salok*, Guru Ji told us that the more we indulge in false pleasures of the flesh the more pains we invite on ourselves. Now he tells us what happens, if we continue doing such foolish deeds. He says: "(By continuing to do) blind foolish deeds, our mind also becomes blind and when our mind becomes blind, (our intellect and the sense faculties in our) body also becomes blind (and we keep doing one foolish deed after the other. Ultimately the situation becomes so desperate that no ordinary measures can save us from complete ruin, Just as) when the dam built by stones breaks, applying some mud can save

nothing. When the dam breaks then neither the boat nor the barge remains under one's control. (In such a situation the only one thing which can save a person is God's Name, but) O' Nanak, without God's true Name multitudes of human beings drown (in the worldly ocean)."(3)

Mehla-1

Guru Ji concluded the previous *salok* with the statement that without God's true Name multitudes of human beings get drowned (in the worldly ocean). Some might think that with the help of their worldly wealth or power they can overcome any obstacle in their path to happiness and bliss. In order to remove any such illusions, Guru Ji says: "(O' my friends, one) may have huge quantities of gold and silver and one may be the king above myriads of other kings; one may be a monarch who commands myriads of armies equipped with spears, horses, and military band orchestras; but where (the dreadful worldly) ocean of fire of unfathomable depth is to be crossed, there the shore is not visible and people are loudly crying and wailing. O' Nanak, there it is judged who truly is rich and who really is the king (because the worldly wealth or power is of no help in saving one's soul from the pain of punishment after death)."(4)

Paurri

Guru Ji concluded the previous *Salok* with the comment that worldly wealth or power is of no help in saving one's soul. Elaborating on this concept, he says: "There are some (who are so engrossed in amassing worldly wealth, as if) around their necks are put chains and they are locked in the divine prison. So bound, they are truly released (from their suffering) if they realize the true eternal (God). We should know that He alone is the true God through whom we receive what is written in our destiny. It is by His command that one is delivered but we know this thing only when we go (to His court). He alone is the one who can ferry us across the dreadful (worldly) ocean; however only through the (Guru's) word do we realize this thing. The (evil persons), like thieves, adulterers, and gamblers, (suffer such severe punishment, as if they) are being crushed in an oil mill. The slanderers and backbiters are put in chains and fetters. But the Guru's followers who remain merged in the truth (of God's Name) are recognized (with honor) in God's court."(21)

The message of this Paurri is that if we want to swim across this dreadful worldly ocean, merge in the eternal God, and be received with honor in His court then instead of trying to amass the false worldly wealth or indulge in pleasures of flesh, we should follow Guru's advice and amass wealth of God's Name, which would bring us true peace in this world and honor in God's court.

ਸਲੋਕ ਮ: ੨ ॥

ਨਾਉ ਫਕੀਰੈ ਪਾਤਿਸਾਹੁ ਮੁਰਖੁ ਪੰਡਿਤੁ ਨਾਉ ॥
ਅਧੇ ਕਾ ਨਾਉ ਪਾਰਖੁ ਏਵੈ ਕਰੇ ਗੁਆਉ ॥
ਇਲਤਿ ਕਾ ਨਾਉ ਚਉਧਰੀ ਕੂੜੀ ਪੂਰੇ ਬਾਉ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ਕਲਿ ਕਾ ਏਹੁ ਨਿਆਉ ॥੧॥

ਮ: ੧ ॥

ਹਰਣਾਂ ਬਾਜਾਂ ਤੈ ਸਿਕਦਾਰਾਂ ਏਨ੍ਹਾ ਪੜਿਆ ਨਾਉ ॥
ਫਾਂਧੀ ਲਗੀ ਜਾਤਿ ਫਹਾਇਨਿ ਅਗੈ ਨਾਹੀ ਬਾਉ ॥

salok mehlāa 2.

nāa-o fakeerai paat̥isaahu moorakḥ pandiṭ nāa-o.
anDhay kaa nāa-o paarkhoo ayvai karay gu-aa-o.
ilaṭ kaa nāa-o cha-uDhree koorhee pooray thaa-o.
naanak gurmukḥ jaanee-ai kal kaa ayhu ni-aa-o.
||1||

mehlāa 1.

harnaa^N baajaa^N tai sikdaaraa^N ayn^Haa parh^H-aa
nāa-o.
faa^NDhee lagee jaaṭ fahaa-in agai naahee thaa-o.

ਸੋ ਪਤਿਆ ਸੋ ਪੰਡਿਤੁ ਬੀਨਾ ਜਿਨੀ ਕਮਾਣਾ ਨਾਉ ॥

ਪਹਿਲੇ ਦੇ ਜੜ ਅੰਦਰਿ ਜੰਮੈ ਤਾ ਉਪਰਿ ਹੋਵੈ ਛਾਂਉ ॥

ਰਾਜੇ ਸੀਹ ਮੁਕਦਮ ਕੁਤੇ ॥

ਜਾਇ ਜਗਾਇਨ੍ ਬੈਠੇ ਸੁਤੇ ॥

ਚਾਕਰ ਨਹਦਾ ਪਾਇਨ੍ ਘਾਉ ॥

ਰਤੁ ਪਿਤੁ ਕੁਤਿਹੋ ਚਟਿ ਜਾਹੁ ॥

ਜਿਥੈ ਜੀਆਂ ਹੋਸੀ ਸਾਰ ॥

ਨਕੀ ਵਢੀ ਲਾਇਤਬਾਰ ॥੨॥

ਪਉੜੀ ॥

ਆਪਿ ਉਪਾਏ ਮੇਦਨੀ ਆਪੇ ਕਰਦਾ ਸਾਰ ॥

ਭੈ ਬਿਨੁ ਭਰਮੁ ਨ ਕਟੀਐ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ ॥

ਸਤਿਗੁਰ ਤੇ ਭਉ ਉਪਜੈ ਪਾਈਐ ਮੋਖ ਦੁਆਰ ॥

ਭੈ ਤੇ ਸਹਜੁ ਪਾਈਐ ਮਿਲਿ ਜੋਤੀ ਜੋਤਿ ਅਪਾਰ ॥

ਭੈ ਤੇ ਭੈਜਲੁ ਲੰਘੀਐ ਗੁਰਮਤੀ ਵੀਚਾਰੁ ॥

ਭੈ ਤੇ ਨਿਰਭਉ ਪਾਈਐ ਜਿਸ ਦਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥

ਮਨਮੁਖ ਭੈ ਕੀ ਸਾਰ ਨ ਜਾਣਨੀ ਤ੍ਰਿਸਨਾ ਜਲਤੇ ਕਰਹਿ
ਪੁਕਾਰ ॥

ਨਾਨਕ ਨਾਵੈ ਹੀ ਤੇ ਸੁਖੁ ਪਾਇਆ ਗੁਰਮਤੀ ਉਰਿ ਧਾਰ
॥੨੨॥

so parhi-aa so pandit beenaa jin^{hi}hee kamaanaa
naa-o.

pahilo day jarh andar jammai taa upar hovai
chhaaⁿ-o.

raajay seeh mukdam kutay.

jaa-ay jagaa-ini^{hi} baithay sutay.

chaakar nahdaa paa-ini^{hi} ghaa-o.

rat pit kutiho chat jaahu.

jithai jee-aaⁿ hosee saar.

nakeeⁿ vadheeⁿ laa-itbaar. ||2||

pa-orhee.

aap upaa-ay maydnee aapay kardaa saar.

bhai bin bharam na katee-ai naam na lagai pi-aar.

satgur tay bha-o oopjai paa-ee-ai mokh du-aar.

bhai tay sahj paa-ee-ai mil jotee jot apaar.

bhai tay bhajal langhee-ai gurmatee veechaar.

bhai tay nirbha-o paa-ee-ai jis daa ant na
paaraavaar.

manmukh bhai kee saar na jaagnee tarisnaa jaltay
karahi pukaar.

naanak naavai hee tay sukh paa-i-aa gurmatee ur
Dhaar. ||22||

Salok Mehla-2

In the previous *paurri*, Guru Ji advised that if we want to swim across this dreadful worldly ocean, merge in the eternal God, and be received with honor in His court then instead of trying to amass the false worldly wealth or indulge in pleasures of flesh, we should follow Guru's advice and amass wealth of God's Name, which would bring us true peace in this world and honor in God's court. In this *salok*, Guru Ji comments on the social and political conditions of his time that had so deteriorated as if black was being called white and white as black. The period in which such like conditions prevail Guru Ji calls *Kal Yug* no matter what year or period it might be according to any calendar.

He says: "(Such is the situation these days) that a beggar is named a king, and a foolish person has his name as *pundit* (or scholar. Similarly) a blind man is called appraiser (who examines jewels). Such topsy-turvy things are happening (at this time. Not only that) a troublemaker is being called the chief, and a false woman occupies the leadership position (in an assembly). O' Nanak, through Guru's guidance we realize that this is the kind of justice in *Kal Yug*."(1)

Mehla-1

Actually in Guru Ji's time the things had gone so bad that some people particularly the learned ones had stooped so low that they had joined hands with the oppressive rulers to tyrannize the innocent public.

Comparing such collaborators to those trained deer and falcons who help the hunters to lure and hunt their own species, Guru Ji says: “The government officers, (who act like the trained) deer and falcons (of hunters) are called the learned ones. They help in (oppressing the people of their own faith, as if) trapping their own species; but they won’t find any refuge in the yond (in God’s court. There) only that person is (deemed) learned and wise who earns (the wealth of) God’s Name. Because when a tree takes root underground only then does (it grow big enough) to provide shade. (Therefore that learning alone is benevolent which one enshrines in one’s heart first. But the present condition is such that) the kings are behaving like tigers and their officials are like dogs who go and wake up the sleeping ones (and go and torture even those who don’t bother anybody. The government) servants persecute the docile subjects like the tiger) inflicting wounds on its victim with its claws, (and after eating the main carcass it might be saying) to dogs to now go ahead and lick up the blood and bile of the victim (also. But in God’s court) where the soul is judged (for its true worth) these backbiters would (be so disgraced as if) their noses have been chopped off).”(2)

Paurri

In the opening lines of the previous *paurri*, Guru Ji stated that there are some who are so engrossed in amassing worldly wealth, as if around their necks are put chains and they are locked in the divine prison. So bound, they are truly released (from their suffering) if they realize the eternal (God). In this *paurri*, he tells us about the pre-conditions, which must be realized before we can engage in meditating on God’s Name, and realize true God.

He says: “(O’ my friends, first of all we should understand that God) Himself creates the universe and Himself takes care of it. Without (developing) fear for Him our doubt is not removed and we don’t get imbued with the love of His Name. It is through the true Guru (by reflecting on his word or *Gurbani* that God’s) fear arises (in our mind and we) find the door to salvation. Yes, it is from the fear (of God) that we obtain divine knowledge and peace and then our soul merges in the limitless soul (of God). It is because of this fear (that we reflect on the Guru’s instruction and then) cross over the dreadful worldly ocean. Through the fear we obtain to the fear free (God) who has no end or limit. However the self-conceited persons don’t know the worth of (this divine) fear, therefore they keep crying and wailing while burning in the fire (of worldly desire). O’ Nanak, it is only by enshrining Guru’s instruction in the mind and meditating on God’s Name (that people) have obtained peace.”(22)

The message of this *Paurri* is that following Guru’s advice we should meditate on God’s Name and develop fear of God in our hearts. Only then would we learn that we shouldn’t misuse our learning and power or join hands with the oppressive and corrupt rulers and politicians to oppress the poor innocent people.

ਸਲੋਕ ਮਃ ੧ ॥

ਰੂਪੈ ਕਾਮੈ ਦੋਸਤੀ ਭੁਖੈ ਸਾਢੈ ਗੰਢੁ ॥
ਲਬੈ ਮਾਲੈ ਘੁਲਿ ਮਿਲਿ ਮਿਚਲਿ ਉਘੈ ਸਉਤਿ ਪਲੰਘੁ
॥

ਭਉਕੈ ਕੋਪੁ ਖੁਆਰੁ ਹੋਇ ਫਕਤੁ ਪਿਟੇ ਅੰਧੁ ॥
ਚੁਪੈ ਚੰਗਾ ਨਾਨਕਾ ਵਿਣੁ ਨਾਵੈ ਮੁਹਿ ਗੰਧੁ ॥੧॥

ਮਃ ੧ ॥

ਰਾਜੁ ਮਾਲੁ ਰੂਪੁ ਜਾਤਿ ਜੋਬਨੁ ਪੰਜੇ ਠਗੁ ॥

salok mehlāa 1.

roopai kaamai dōstee bhukhai saadai gandh.
labai maalai ghul mil michal oo^hghai sa-urh palangh.

bha^uukai kop khu-aar ho-ay fakarh pitay anDh.
chupai changa naankaa vin naavai muhi ganDh.
||1||

mehlāa 1.

raaj maal roop jaat joban panjay thag.

ਏਨੀ ਠਗੀਂ ਜਗੁ ਠਗਿਆ ਕਿਨੈ ਨ ਰਖੀ ਲਜ ॥
ਏਨਾ ਠਗਨਿ ਠਗ ਸੇ ਜਿ ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਹਿ ॥
ਨਾਨਕ ਕਰਮਾ ਬਾਹਰੇ ਹੋਰਿ ਕੋਤੇ ਮੁਠੇ ਜਾਹਿ ॥੨॥

ਪਉੜੀ ॥

ਪੜਿਆ ਲੇਖੇਦਾਰੁ ਲੇਖਾ ਸੰਗੀਐ ॥
ਵਿਣੁ ਨਵੈ ਕੂੜਿਆਰੁ ਅਉਖਾ ਤੰਗੀਐ ॥
ਅਉਘਟ ਰੁਧੇ ਰਾਹ ਗਲੀਆਂ ਰੋਕੀਆਂ ॥
ਸਚਾ ਵੇਪਰਵਾਰੁ ਸਬਦਿ ਸੰਤੋਖੀਆਂ ॥
ਗਹਿਰ ਗਭੀਰ ਅਥਾਹੁ ਹਾਥ ਨ ਲਭਈ ॥
ਮੁਹੇ ਮੁਹਿ ਚੋਟਾ ਖਾਹੁ ਵਿਣੁ ਗੁਰ ਕੋਇ ਨ ਛੁਟਸੀ ॥

ਪਤਿ ਸੇਤੀ ਘਰਿ ਜਾਹੁ ਨਾਮੁ ਵਖਾਣੀਐ ॥
ਹੁਕਮੀ ਸਾਹ ਗਿਰਾਹ ਦੇਂਦਾ ਜਾਣੀਐ ॥੨੩॥

aynee thageeⁿ jag thagi-aa kinai na rakhee laj.
aynaa thagni^h thag say je gur kee pairee paahi.
naanak karmaa baahray hor kaytay muthay jaahi.
||2||

pa-orhee.

parhi-aa laykhydaar laykhaa mangee-ai.
vin naavai koorhi-aar a-ukhaa tangee-ai.
a-ughat ruDhay raah galee-aaⁿ rokee-aaⁿ.
sachaa vayparvaahu sabad santokhee-aaⁿ.
gahir gabheer athaahu haath na labh-ee.
muhay muhi chotaa khaahu vin gur ko-ay na
chhutsee.
pat saytee ghar jaahu naam vakhaanee-ai.
hukmee saah giraah dayⁿdaa jaanee-ai. ||23||

Salok Mehla-1

In the *saloks* of the previous *paurri*, Guru Ji commented on the rotten social political conditions prevailing at that time. Now he comments on the general nature of human beings and tells how one inner impulse in a person gives rise to another and many times leads a person into trouble. He also tells us the best way to avoid such situations.

He says: “(O’ my friends, the physical beauty in a person often raises lustful feelings in the onlooker, as if) there is friendship between beauty and lust. Hunger and taste are so tied to each other (that when one is hungry everything feels tasty to that one). Similarly wealth and greed remain close to each other, and when one is dozing in sleep even a narrow space sounds like a cozy bed to that one. The person who is angry, shouts loudly and blinded (by rage), utters very foolish words (and is many times) ruined. O’ Nanak, (in such situations), it is better to remain silent because except for God’s Name, all that one utters from one’s mouth is filthy (and unworthy).”(1)

Mehla-1

Next Guru Ji cautions us about those worldly possessions and impulses which have basically cheated the entire world out of true peace and divine bliss and tells us who those are who do not fall into the traps of such evils. He says: “(O’ my friends), kingdom, worldly possessions, beauty, pride of caste, and youth, all these five (things) are great deceivers. These cheats have cheated the entire world and haven’t spared anyone’s honor. However, those who have sought the shelter of the Guru have outsmarted these deceivers. But O’ Nanak, there are many unfortunate ones who are being defrauded (and falling victim to these false prides).”(2)

Paurri

After warning us against the false pride of riches, power, youth, and caste, Guru Ji cautions us against another kind of self-conceit to which many fall victim. That vice is the pride or the arrogance of one’s knowledge. About such arrogant persons, Guru Ji says: “Even the one who considers him or herself learned is asked to render the account (of the misdeeds in God’s court). Without God’s Name (in one’s account, one is judged) false and then one

suffers hardship and misery. (Because of self-conceit, one faces so many difficulties in the life, as if one has to pass through) difficult paths and blocked lanes.”

Now talking about those who act on the Guru's advice, he says: “(O' my friends), the one who has become contented by reflecting on the Guru's word meets the eternal carefree (God). That God is like a deep, profound, and unfathomable (ocean), whose depth cannot be measured. (Anyone who foolishly tries to find His end or limit) suffers continuous blows on the face and no one is spared from this (punishment, because) without (the guidance of) the Guru no one can be emancipated. We should meditate on God's Name so that we may go to (God's) house with honor. We should know that as per His command, (God) gives us (life) breaths and sustenance (and we cannot force our will on Him).”(23)

The message of this *paurri* is that we should remain in the shelter of the Guru, and keep his *Gurbani* in our mind, so that we don't fall victim to impulses of lust, desire, greed and anger. We should not be deceived by the false prides of riches, power, caste or youth. We shouldn't feel arrogant about our knowledge or our faith rituals. It is only by being content in God's will and meditating on His Name that we go to God's home with honor.

ਪੰਨਾ ੧੨੮੯

ਸਲੋਕ ਮਃ ੧ ॥

ਪਉਣੈ ਪਾਣੀ ਅਗਨੀ ਜੀਉ ਤਿਨ ਕਿਆ ਖੁਸੀਆ
ਕਿਆ ਪੀਤ ॥

ਧਰਤੀ ਪਾਤਾਲੀ ਆਕਾਸੀ ਇਕਿ ਦਰਿ ਰਹਨਿ
ਵਜੀਰ ॥

ਇਕਨਾ ਵਡੀ ਆਰਜਾ ਇਕਿ ਮਰਿ ਹੋਹਿ ਜਹੀਰ ॥
ਇਕਿ ਦੇ ਖਾਹਿ ਨਿਖੁਟੈ ਨਾਹੀ ਇਕਿ ਸਦਾ ਫਿਰਹਿ
ਫਕੀਰ ॥

ਹੁਕਮੀ ਸਾਜੇ ਹੁਕਮੀ ਢਾਹੇ ਏਕ ਚਸੇ ਮਹਿ ਲਖ ॥
ਸਭੁ ਕੋ ਨਖੈ ਨਥਿਆ ਬਖਸੇ ਤੋੜੇ ਨਥ ॥

ਵਰਨਾ ਚਿਹਨਾ ਬਾਹਰਾ ਲੇਖੇ ਬਾਝੁ ਅਲਖੁ ॥
ਕਿਉ ਕਥੀਐ ਕਿਉ ਆਖੀਐ ਜਾਪੈ ਸਚੇ ਸਚੁ ॥
ਕਰਣਾ ਕਥਨਾ ਕਾਰ ਸਭ ਨਾਨਕ ਆਪਿ ਅਕਥੁ ॥
ਅਕਥ ਕੀ ਕਥਾ ਸੁਣੇਇ ॥

ਰਿਧਿ ਬੁਧਿ ਸਿਧਿ ਗਿਆਨੁ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੧॥

ਮਃ ੧ ॥

ਅਜਰੁ ਜਰੈ ਤ ਨਉ ਕੁਲ ਬੰਧੁ ॥

ਪੂਜੈ ਪ੍ਰਾਣ ਹੋਵੈ ਬਿਰੁ ਕੰਧੁ ॥

ਕਹਾਂ ਤੇ ਆਇਆ ਕਹਾਂ ਏਹੁ ਜਾਣੁ ॥

ਜੀਵਤ ਮਰਤ ਰਹੈ ਪਰਵਾਣੁ ॥

ਹੁਕਮੈ ਬੂਝੈ ਤਤੁ ਪਛਾਣੈ ॥

ਇਹੁ ਪਰਸਾਦੁ ਗੁਰੂ ਤੇ ਜਾਣੈ ॥

ਹੋਦਾ ਫਤੀਅਗੁ ਨਾਨਕ ਜਾਣੁ ॥

ਨਾ ਹਉ ਨਾ ਮੈ ਜੂਨੀ ਪਾਣੁ ॥੨॥

ਪਉੜੀ ॥

ਪੜੀਐ ਨਾਮੁ ਸਾਲਾਹ ਹੋਰਿ ਬੁਧੀ ਮਿਥਿਆ ॥

ਬਿਨੁ ਸਚੇ ਵਾਪਾਰ ਜਨਮੁ ਬਿਰਥਿਆ ॥

ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ਨ ਕਿਨ ਹੀ ਪਾਇਆ ॥

ਸਭੁ ਜਗੁ ਗਰਬਿ ਗੁਬਾਰੁ ਤਿਨ ਸਚੁ ਨ ਭਾਇਆ ॥

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salok mehlāa 1.

pa-unāi paanēe agnee jee-o t̥in ki-aa khusee-aa ki-aa
peerh.

Dhar̥tēe paat̥aalee aakaasee ik d̥ar rahan vajeer.

iknaa vadee aarjaa ik mar hohi jaheer.

ik d̥ay khaahi nikhutai naahee ik sad̥aa fireh fakeer.

hukmee saajay hukmee d̥haahay ayk chasay meh lakh.

sabh ko nathai nathi-aa bakh̥say tor̥hay nath.

varnaa chihnaa baahraa layk̥hay baaj̥h alakh.

ki-o kathee-ai ki-o aak̥hee-ai jaapai sacho sach.

karn̥aa kathnaa kaar sabh naanak aap akath.

akath kee kathaā sun̥ay-ay.

riDh buDh siDh gi-aan sad̥aa sukh ho-ay. ||1||

mehlāa 1.

ajar jarai t̥a na-o kul banDh.

poojai paraan hovai thir kanDh.

kahaa^N t̥ay aa-i-aa kahaa^N ayhu jaan.

jeevat̥ marat̥ rahai parvaan.

hukmai booj̥hai tat̥ pach̥haanai.

ih parsaad̥ guroo t̥ay jaanai.

ho^Nd̥aa far̥hee-ag naanak jaan.

naa ha-o naa mai joonee paan. ||2||

pa-or̥hee.

parh̥^Nee-ai naam saalaah hor buD̥hee^N mithi-aa.

bin sachay vaapaar janam birthi-aa.

ant̥ na paaraavaar na kin hee paa-i-aa.

sabh jag garab gubaar t̥in sach na bhaa-i-aa.

ਚਲੇ ਨਾਮੁ ਵਿਸਾਰਿ ਤਾਵਣਿ ਤਤਿਆ ॥
 ਬਲਦੀ ਅੰਦਰਿ ਤੇਲੁ ਦੁਬਿਧਾ ਘਤਿਆ ॥
 ਆਇਆ ਉਠੀ ਖੋਲੁ ਫਿਰੇ ਉਵਤਿਆ ॥
 ਨਾਨਕ ਸਚੈ ਮੇਲੁ ਸਚੈ ਰਤਿਆ ॥੨੪॥

chalay naam visaar taavan tati-aa.
 baldee andar tayl dubiDhaa ghati-aa.
 aa-i-aa uthee khayl firai uvti-aa.
 naanak sachai mayl sachai rati-aa. ||24||

Salok Mehla-1

In the first *salok* of the previous *paurri*, Guru Ji commented on the social and political conditions of India at that time. In this *salok*, he comments on human life in general and tells us the best way to live in peace and happiness.

He says: “(O’ my friends, God has made all creatures by infusing soul into the amalgamation of basic elements like) air, water, and fire. (For these elements) pains or pleasures don’t mean anything, (it is the soul within the creatures which is concerned with pain or pleasure. (As for the human beings, some are leading an ordinary life, as if) living on earth, some (are living in such poor conditions, as if they are) living underground, there are some who are (living like kings and rulers, as if they are) living in the sky, while there are others who live like ministers in (some king’s) court. Some have long (healthy life); others die (young suffering) in pain. (There are some, who are so affluent) that even after giving to others and spending (on themselves, their wealth) doesn’t fall short, while there are others who always live like beggars. In His will God creates and in His will He destroys millions (of creatures) in an instant. Everybody is bound and governed by His law. (On whom) He becomes gracious; He releases that one from any bonds. That incomprehensible God is above any accountability and has no particular color or features. So, how can we describe or say (anything about Him, even though He) appears to be truly pervading everywhere? O’ Nanak, all that is being done or said is His doing, yet He Himself is indescribable. Anyone who listens to the discourse of the indescribable (God and meditates on His Name), obtains riches, wisdom, perfection, divine knowledge, and is always in peace.”(1)

Mehla-1

In the above *salok*, Guru Ji told us that if we listen to the discourse of the indescribable (God and meditate on His Name) we obtain riches, wisdom, perfection, divine knowledge, and we are always in peace. However, when for the first time one experiences the enshrining of God’s Name in one’s mind, even though that experience is so pleasant, it seems unbearable. Now in this *salok* Guru Ji tells what happens after a person has been able to bear this experience.

He says: “(When one) bears the unbearable (bliss of God’s Name), all one’s nine sense faculties (such as ears and eyes stop indulging in sensual pleasures and remain in their limit, as if) all one’s nine gates have been closed. Then with every breath one meditates (on God) and one’s body becomes stable (and unaffected by evil temptations. Now one doesn’t bother about such questions as) from where one has come and where one has to go, (because by stilling one’s self-conceit, as if) dying while still alive, one is approved (in God’s court). Then one understands God’s will and recognizes its essence. One obtains this gracious understanding from the Guru. (Finally) O’ Nanak, understand this thing that only that person is caught who exerts his or her existence (and ego). Where there is no ego or I-am-ness, there is no falling into existences.”(2)

Paurri

In the above two *saloks* Guru Ji told us about the nature of human body, how everybody is under the control of God's will, and how a person can obtain a stable life. Now he tells us what exactly we need to do and what happens if we don't do that.

He says: "(O' my friends), we should read about (God's) Name and how to praise Him. (Beside this) all other knowledge is false (and of no use. In fact) without the true business (of dealing in God's Name), one's life is wasted. (With other kinds of knowledge or readings) no one has ever found (God's) end or limit. But in the entire world (human beings) are surrounded by the darkness of ego, and truth doesn't sound pleasing to them. They who depart from here forsaking (God's) Name, (because of their ego, suffer such pain as if they are) being roasted in a hot frying pan. (Not only that, but because of their double mindedness, their pain is multiplied as if) oil of duality has been poured on the burning fire. (Such a person) comes and departs after the life's play, and (in between) wanders aimlessly. O' Nanak, only those get united with the eternal (God) who are imbued with the love of that True one."(24)

The message of this *Paurri* is that God has made our body out of the elements of air, fire and water. We go through pain or pleasure in life as per God's will. If we realize His will, then there is peace. This we can do, if following Guru's advice, we praise God, and meditate on His Name. Otherwise if we keep following our own self-conceit, then we keep suffering the pains of birth and death.

ਸਲੋਕ ਮਃ ੧ ॥

ਪਹਿਲਾਂ ਮਾਸਹੁ ਨਿੰਮਿਆ ਮਾਸੈ ਅੰਦਰਿ ਵਾਸੁ ॥
ਜੀਉ ਪਾਇ ਮਾਸੁ ਮੁਹਿ ਮਿਲਿਆ ਹਭੁ ਚੰਮੁ ਤਨੁ ਮਾਸੁ ॥

ਮਾਸਹੁ ਬਾਹਰਿ ਕਵਿਆ ਮੰਮਾ ਮਾਸੁ ਗਿਰਾਸੁ ॥
ਮੁਹੁ ਮਾਸੈ ਕਾ ਜੀਭ ਮਾਸੈ ਕੀ ਮਾਸੈ ਅੰਦਰਿ ਸਾਸੁ ॥

ਵਡਾ ਹੋਆ ਵੀਆਹਿਆ ਘਰਿ ਲੈ ਆਇਆ ਮਾਸੁ ॥
ਮਾਸਹੁ ਹੀ ਮਾਸੁ ਉਪਜੈ ਮਾਸਹੁ ਸਭੇ ਸਾਕੁ ॥
ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਹੁਕਮੁ ਬੁਝੀਐ ਤਾਂ ਕੇ ਆਵੈ ਰਾਸਿ ॥
ਆਪਿ ਛੁਟੇ ਨਹ ਛੁਟੀਐ ਨਾਨਕ ਬਚਨਿ ਬਿਣਾਸੁ ॥੧॥

ਮਃ ੧ ॥

ਮਾਸੁ ਮਾਸੁ ਕਰਿ ਮੂਰਖੁ ਝਗੜੇ ਗਿਆਨੁ ਧਿਆਨੁ ਨਹੀ
ਜਾਣੈ ॥

ਕਉਣੁ ਮਾਸੁ ਕਉਣੁ ਸਾਗੁ ਕਹਾਵੈ ਕਿਸੁ ਮਹਿ ਪਾਪ
ਸਮਾਣੈ ॥

ਗੈਡਾ ਮਾਰਿ ਹੋਮ ਜਗ ਕੀਏ ਦੇਵਤਿਆ ਕੀ ਬਾਣੈ ॥

ਮਾਸੁ ਛੋਡਿ ਬੈਸਿ ਨਕੁ ਪਕੜਹਿ ਰਾਤੀ ਮਾਣਸ ਖਾਣੈ ॥

ਫੜੁ ਕਰਿ ਲੋਕਾਂ ਨੋ ਦਿਖਾਵਹਿ ਗਿਆਨੁ ਧਿਆਨੁ ਨਹੀ
ਸੂਝੈ ॥

ਨਾਨਕ ਅੰਧੇ ਸਿਉ ਕਿਆ ਕਹੀਐ ਕਹੈ ਨ ਕਹਿਆ ਬੂਝੈ
॥

salok mehlāa 1.

pahilaa^N maasahu nimmi-aa maasai andar vaas.
jee-o paa-ay maas muhi mili-aa had chamm tan
maas.
maasahu baahar kadhi-aa mammaa maas giraas.
muhu maasai kaa jeebh maasai kee maasai andar
saas.

vadaa ho-aa vee-aahi-aa ghar lai aa-i-aa maas.
maasahu hee maas oopjai maasahu sabho saak.
satgur mili-ai hukam bujhee-ai taa^N ko aavai raas.
aap chhutay nah chhootee-ai naanak bachan
binaas. ||1||

mehlāa 1.

maas maas kar moorakh jhagrhay gi-aan Dhi-aan
nahee jaanai.

ka-un maas ka-un saag kahaavai kis meh paap
samaanay.

gai^Ndaa maar hom jag kee-ay dayviti-aa kee
baanay.

maas chhod bais nak pakrheh raatee maanas
khaanay.

farh kar lokaa^N no dikhlaavahi gi-aan Dhi-aan
nahee soojhai.

naanak anDhay si-o ki-aa kahee-ai kahai na
kahi-aa boojhai.

ਅੰਧਾ ਸੋਇ ਜਿ ਅੰਧੁ ਕਮਾਵੈ ਤਿਸੁ ਰਿਦੈ ਸਿ ਲੋਚਨ
ਨਾਹੀ ॥

ਮਾਤ ਪਿਤਾ ਕੀ ਰਕਤੁ ਨਿਪੰਨੇ ਮਛੀ ਮਾਸੁ ਨ ਖਾਂਹੀ ॥

ਪੰਨਾ ੧੨੯੦

ਇਸਤ੍ਰੀ ਪੁਰਖੈ ਜਾਂ ਨਿਸਿ ਮੇਲਾ ਓਥੈ ਮੰਧੁ ਕਮਾਹੀ ॥

ਮਾਸਹੁ ਨਿਮੇ ਮਾਸਹੁ ਜੰਮੇ ਹਮ ਮਾਸੈ ਕੇ ਭਾਂਡੇ ॥

ਗਿਆਨੁ ਧਿਆਨੁ ਕਛੁ ਸੂਝੈ ਨਾਹੀ ਚਤੁਰੁ ਕਹਾਵੈ
ਪਾਂਡੇ ॥

ਬਾਹਰ ਕਾ ਮਾਸੁ ਮੰਦਾ ਸੁਆਮੀ ਘਰ ਕਾ ਮਾਸੁ ਚੰਗੇਰਾ ॥

ਜੀਅ ਜੰਤੁ ਸਭਿ ਮਾਸਹੁ ਹੋਏ ਜੀਇ ਲਇਆ ਵਾਸੇਰਾ ॥

ਅਭਖੁ ਭਖਹਿ ਭਖੁ ਤਜਿ ਛੋਡਹਿ ਅੰਧੁ ਗੁਰੂ ਜਿਨ ਕੇਰਾ ॥

ਮਾਸਹੁ ਨਿਮੇ ਮਾਸਹੁ ਜੰਮੇ ਹਮ ਮਾਸੈ ਕੇ ਭਾਂਡੇ ॥

ਗਿਆਨੁ ਧਿਆਨੁ ਕਛੁ ਸੂਝੈ ਨਾਹੀ ਚਤੁਰੁ ਕਹਾਵੈ ਪਾਂਡੇ ॥

ਮਾਸੁ ਪੁਰਾਣੀ ਮਾਸੁ ਕਤੋਬੀ ਚਹੁ ਜੁਗਿ ਮਾਸੁ ਕਮਾਣਾ ॥

ਜਜਿ ਕਾਜਿ ਵੀਆਹਿ ਸੁਹਾਵੈ ਓਥੈ ਮਾਸੁ ਸਮਾਣਾ ॥
ਇਸਤ੍ਰੀ ਪੁਰਖ ਨਿਪਜਹਿ ਮਾਸਹੁ ਪਾਤਿਸਾਹ ਸੁਲਤਾਨਾਂ
॥

ਜੇ ਓਇ ਦਿਸਹਿ ਨਰਕਿ ਜਾਂਦੇ ਤਾਂ ਉਨ੍ਹ ਕਾ ਦਾਨੁ ਨ
ਲੈਣਾ ॥

ਦੇਂਦਾ ਨਰਕਿ ਸੁਰਗਿ ਲੈਦੇ ਦੇਖਹੁ ਏਹੁ ਧਿਛਾਣਾ ॥

ਆਪਿ ਨ ਬੂਝੈ ਲੋਕ ਬੁਝਾਏ ਪਾਂਡੇ ਖਰਾ ਸਿਆਣਾ ॥

ਪਾਂਡੇ ਤੂ ਜਾਣੈ ਹੀ ਨਾਹੀ ਕਿਬਹੁ ਮਾਸੁ ਉਪੰਨਾ ॥

ਤੋਇਅਹੁ ਅੰਨੁ ਕਮਾਦੁ ਕਪਾਹਾਂ ਤੋਇਅਹੁ ਤ੍ਰਿਭਵਣੁ ਗੰਨਾ
॥

ਤੋਆ ਆਖੈ ਹਉ ਬਹੁ ਬਿਧਿ ਹਛਾ ਤੋਐ ਬਹੁਤੁ ਬਿਕਾਰਾ
॥

ਏਤੇ ਰਸ ਛੋਡਿ ਹੋਵੈ ਸੰਨਿਆਸੀ ਨਾਨਕੁ ਕਹੈ ਵਿਚਾਰਾ
॥੨॥

ਪਉੜੀ ॥

ਹਉ ਕਿਆ ਆਖਾ ਇਕ ਜੀਭ ਤੇਰਾ ਅੰਤੁ ਨ ਕਿਨ ਹੀ
ਪਾਇਆ ॥

ਸਚਾ ਸਬਦੁ ਵੀਚਾਰਿ ਸੇ ਤੁਝ ਹੀ ਮਾਹਿ ਸਮਾਇਆ ॥

ਇਕਿ ਭਗਵਾ ਵੇਸੁ ਕਰਿ ਭਰਮਦੇ ਵਿਣੁ ਸਤਿਗੁਰ ਕਿਨੈ
ਨ ਪਾਇਆ ॥

ਦੇਸ ਦਿਸੰਤਰ ਭਵਿ ਥਕੇ ਤੁਧੁ ਅੰਦਰਿ ਆਪੁ ਲੁਕਾਇਆ
॥

ਗੁਰ ਕਾ ਸਬਦੁ ਰਤੰਨੁ ਹੈ ਕਰਿ ਚਾਨਣੁ ਆਪਿ ਦਿਖਾਇਆ
॥

ਆਪਣਾ ਆਪੁ ਪਛਾਣਿਆ ਗੁਰਮਤੀ ਸਚਿ ਸਮਾਇਆ ॥

anDhaa so-ay je anDh kamaavai tīs ridai se lochan
naahee.

maat̃ pīṭaa kee rakat̃ nipannay machh̃hee maas na
khaaⁿhee.

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istaree purkhai jaaⁿ nis maylaa othai manDh
kamaahee.

maasahu nimmay maasahu jammay ham maasai
kay bhāaⁿday.

gi-aan Dhi-aan kachh soojhai naahee chaṭur
kahaavai paaⁿday.

baahar kaa maas mandaa su-aamee ghar kaa
maas changayraa.

jee-a jant̃ sabh maasahu ho-ay jee-ay la-i-aa
vaasayraa.

abhakh bhakh̃eh bhakh̃ taj chhodeh anDh guroo
jin kayraa.

maasahu nimmay maasahu jammay ham maasai
kay bhāaⁿday.

gi-aan Dhi-aan kachh soojhai naahee chaṭur
kahaavai paaⁿday.

maas puraane^e maas kaytaabeeⁿ chahu jug maas
kamaanaa.

jaṭ kaaj vee-aahi suhaavai othai maas samaanaa.

istaree purakh̃ nipjahi maasahu paat̃isaah
sultaanaaⁿ.

jay o-ay diseh narak jaaⁿday taaⁿ un^h kaa daan
na lainaa.

dayⁿdaa narak surag laiday daykhhu ayhu
Dhinyaanaa.

aap na boojhai lok bujhāa-ay paaⁿday kharāa
si-aanaa.

paaⁿday too jaanai hee naahee kithhu maas
upannaa.

to-i-ahu ann kamaad̃ kapaahaaⁿ to-i-ahu
taribhavan gannaa.

to-aa aakhai ha-o baho biDh hachhāa toai bahut̃
bikaaraa.

ayṭay ras chhod hovai sani-aasee naanak kahai
vichaaraa. ||2||

pa-orhee.

ha-o ki-aa aakhāa ik jeebh̃ ṭayraa ant̃ na kin hee
paa-i-aa.

sachaa sabad̃ veechaar say tujh̃ hee maahi
samaa-i-aa.

ik bhagvaa vays kar bharamday viñ satgur kinai
na paa-i-aa.

days disantar bhav thakay tuDh andar aap
lukaa-i-aa.

gur kaa sabad̃ rat̃ann hai kar chaanan̄ aap
dikhaa-i-aa.

aapnaa aap pachhaani-aa gurmat̃ee sach
samaa-i-aa.

ਆਵਾ ਗਉਣੁ ਬਜਾਰੀਆ ਬਾਜਾਰੁ ਜਿਨੀ ਰਚਾਇਆ ॥
 ਇਕੁ ਬਿਰੁ ਸਚਾ ਸਾਲਾਹਣਾ ਜਿਨ ਮਨਿ ਸਚਾ ਭਾਇਆ
 ॥੨੫॥

aavaa ga-on̐ bajaaree-aa baajaar jinee rachaa-i-aa.
 ik thir sachaa salaahṇaa jin man sachaa bḥaa-i-aa.
 ||25||

Salok Mehla-1

According to some writers, Guru Ji uttered this and the next *salok* when he was visiting *Kurkshetra* (the Hindu holy place in India, where the famous war between Kauravs and Pandavs was fought, and god Krishna delivered the sermon of Gita to the king Arjun). As the story goes a hunter came and offered him his latest hunt as homage and started cooking it as per Guru Ji's instruction. Upon seeing this thing, many pundits vehemently objected because in their view it was a great sin to eat meat. In this *salok* Guru Ji questions the desirability of entering into this discussion at all because he points out that humans are made of flesh and blood. Man is conceived in flesh, grows in flesh, is born out of flesh, and depends on flesh for sustenance, survival, and social relationships.

Guru Ji says: “(O’ my friends, man is conceived from father’s semen and then resides in mother’s womb. In this way, one is) first conceived in flesh and then makes one’s abode in flesh. When one obtains life, then flesh placenta (of the mother is put in its mouth, one’s bones, skin and body are made out of flesh. When one is taken out of flesh (of the mother’s womb), mother’s breast made of flesh provides it sustenance. One’s mouth is of flesh, tongue is of flesh, and one breathes in flesh. When one grows older, one is married, and brings home (more) flesh (in the form of one’s wife). Then from the flesh (of one’s wife, more) flesh is created (in the form of children) and thus all relationships develop through (the medium of) flesh. (By entering into the controversies about meat, we don’t understand what is right and what is wrong. It is only) when we meet the true Guru and understand God’s will that any one’s conduct is successfully accomplished. By our own efforts we cannot escape from (the bonds of flesh) and O’ Nanak through mere words (or useless discussions) we are simply ruined.”(1)

Mehla-1

In the previous *salok*, Guru Ji questioned the necessity of entering into any discussion about flesh, when we know that it is from flesh one is conceived, from flesh one is born and it is with flesh that one forms relationships.

In this second *salok*, Guru Ji comments on the foolishness of entering into such discussions regarding eating or not eating meat. He also exposes the hypocrisy of the pundits who lecture others not to eat meat but themselves eat it with gusto under the pretexts of performing special ceremonies called *Yaggs* or holy sacrifices to please some gods.

He says: “Only a foolish person squabbles and enters into heated discussions regarding meat but doesn’t know what is true wisdom or meditation. (The fool) doesn’t know what is (truly) meat, what is called a plant, and what truly constitutes sin. (As far as Hindu holy books are concerned, the *Shastras* tell that the pundits have performed many) holy feasts by killing rhinoceros to satisfy the habits of gods.”

Continuing his comments, Guru Ji says: “(Those) who after abandoning meat, (get so turned off) that they cannot stand even its smell, during the night they devour the human beings (because they stealthily so cheat others that the poor victims are left with nothing to

survive). They just make a false show (of their purity, but in reality they) don't understand what is divine knowledge or meditation. O' Nanak, what is the use of saying anything to a blind (fool, because even when you) tell him (or her the right thing, the fool) doesn't understand it."

Now Guru Ji gives a few examples to define and explain who is truly a blind fool. He says: "(That person is truly) a blind (fool) who does blind (foolish) deeds and (who doesn't reflect in the heart whether the things he or she is doing are right, as if) the heart has no eyes. (Such people don't realize that) they have been conceived from the blood of their mother and father but don't eat fish or meat. When during the night man and woman meet, don't they cohabit with flesh? (The fact is that we are) conceived in flesh, born out of flesh, and we are (like) the vessels of flesh. (In short), O' pundit you don't understand (divine) knowledge or meditation, but you call yourself wise. (O' pundit), how can the flesh brought from outside is bad, but the flesh in the home (of one's wife or mother) is good? (Don't you see that) all the creatures and beings have been created out of flesh, and the soul has taken its abode (in the flesh. In short), they whose Guru (guide) is blind (and ignorant, usurp the rights of others and thus) eat what is uneatable, and abandon that which is edible. (The fact is that, we are) conceived in flesh, born out of flesh, and we are (like) the vessels of flesh. They don't have any (divine) knowledge or meditation, but call themselves wise pundits."

Now Guru Ji takes up the arguments referring to the holy books and occasions. He says: "(O' people), the eating of flesh has been mentioned (both in Hindu and Muslim holy books such as) *Puranas* and *Katebs*. In fact, flesh has been eaten throughout all the four ages. Whenever any of your *yaggs* (holy feasts) or marriage ceremonies are arranged, there meat is served as the main dish. All men and women including kings and emperors are born out of flesh. (If to you), they seem to be going to hell, then you shouldn't accept any gifts from them. (According to your philosophy), what kind of injustice is it that one who gives (in charity) goes to hell, but one who receives, is going to heaven? (O' pundit), you are truly very clever, you don't know yourself (what is right or wrong) but you preach to others. O' pundit, you don't know from where flesh has (originally) grown. (It grows from the same) water from which is grown corn, cotton, and sugarcane throughout all the three worlds. The water says : "I am very good in many ways." But there are many forms of water, both good and bad. Therefore after reflecting, Nanak says that a person can become a true *Sanyasi* (or renouncer only) after renouncing all (such worldly) relishes (whether vegetarian or non-vegetarian)."(2)

Paurri

After making a long and detailed commentary on the uselessness of entering into debates over meat, Guru Ji once again turns his attention toward God, and after commenting on His limitlessness, describes the conduct of those who truly love Him. He says: "(O' God), what can I say (about You)? I have only one tongue and nobody has ever found Your limit. They who have reflected on the true word (of Your praise) have merged in You. There are some who wander around adorning saffron colored clothes, but without (the guidance of) the true Guru no one has realized You. (Such people) have exhausted themselves wandering in foreign lands, however You have hidden Yourself within (their bodies. However *Gurbani*) the Guru's word is like a jewel, (to whom God has gifted this gem), spreading its light (God) has shown Himself (to that person). Then one has recognized oneself and following Guru's instruction has merged in the eternal (God). But those hypocrites who have created a false show (of divine knowledge) keep coming and going (in and out of this world). They to whose mind the eternal God seems pleasing keep praising that eternal (God)."(25)

The message of the *Paurri* is that we should not enter into any controversy about eating meat or not, because we don't not know what truly is meat and what is not. Secondly rather than roaming around in holy garbs we should listen to (*Gurbani*) the Guru's advice and find God within ourselves by reflecting on *Gurbani*.

ਸਲੋਕ ਮ: ੧ ॥

ਨਾਨਕ ਮਾਇਆ ਕਰਮ ਬਿਰਖੁ ਫਲ ਅੰਮ੍ਰਿਤੁ ਫਲ ਵਿਸੁ ॥
ਸਭ ਕਾਰਣੁ ਕਰਤਾ ਕਰੇ ਜਿਸੁ ਖਵਾਲੇ ਤਿਸੁ ॥੧॥

ਮ: ੨ ॥

ਨਾਨਕ ਦੁਨੀਆ ਕੀਆਂ ਵਡਿਆਈਆਂ ਅਗੀ ਸੇਤੀ
ਜਾਲਿ ॥
ਏਨੀ ਜਲੀਈਂ ਨਾਮੁ ਵਿਸਾਰਿਆ ਇਕ ਨ ਚਲੀਆ
ਨਾਲਿ ॥੨॥

ਪਉੜੀ ॥

ਸਿਰਿ ਸਿਰਿ ਹੋਇ ਨਿਬੇੜੁ ਹੁਕਮਿ ਚਲਾਇਆ ॥
ਤੇਰੈ ਹਥਿ ਨਿਬੇੜੁ ਤੂਹੈ ਮਨਿ ਭਾਇਆ ॥
ਕਾਲੁ ਚਲਾਏ ਬੰਨਿ ਕੋਇ ਨ ਰਖਸੀ ॥
ਜਰੁ ਜਰਵਾਣਾ ਕੰਨਿ ਚੜਿਆ ਨਚਸੀ ॥
ਸਤਿਗੁਰੁ ਬੋਹਿਥੁ ਬੇੜੁ ਸਚਾ ਰਖਸੀ ॥
ਅਗਨਿ ਭਖੈ ਭੜਹਾਤੁ ਅਨਦਿਨੁ ਭਖਸੀ ॥
ਫਾਥਾ ਚੁਗੈ ਚੋਗੁ ਹੁਕਮੀ ਛੁਟਸੀ ॥
ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਗੁ ਕੂੜੁ ਨਿਖੁਟਸੀ ॥੨੬॥

salok mehlāa 1.

naanak maa-i-aa karam birakh fal amrit fal vis.
sabh kaaran kartaa karay jis khavaalay tis. ||1||

mehlāa 2.

naanak dunee-aa kee-aaⁿ vadi-aa-ee-aaⁿ agee
saytee jaal.
aynee jalee-eeⁿ naam visaari-aa ik na chalee-aa
naal. ||2||

pa-orhee.

sir sir ho-ay nibayr hukam chalaai-aa.
tayrai hath nibayr toohai man bhaa-i-aa.
kaal chalaai-ay bann ko-ay na rakhsee.
jar jarvaanaa kaⁿiⁿ charhi-aa nachsee.
satgur bohith bayr sachaa rakhsee.
agan bhakhai bharhhaarh an-din bhakhsee.
faathaa chugai chog hukmee chhutsee.
kartaa karay so hog koorh nikhutsee. ||26||

Salok Mehla-1

In the previous *Paurri*, Guru Ji advised us that we should not enter into any controversy, about eating meat or not, because we don't not know what truly is meat and what is not. Secondly rather than roaming around in holy garbs we should listen to (*Gurbani*) the Guru's advice and find God within ourselves by reflecting on *Gurbani*. In this *salok*, he tells us how our deeds bring us good or bad results and who is truly behind all these deeds.

He says: "O' Nanak, according to the worldly deeds the tree (of man's body) bears fruits which could be (sweet or pleasing like) nectar, or (bitter and painful like) poison. But it is the Creator who creates all the circumstances, which become the reasons behind all deeds and one has to eat whatever (fruit God wants one to eat, whether it is the sweet fruit of peace and comforts or the bitter fruit of pain and suffering)." (1)

Mehla-2

There are many of us who try to be popular and earn the praise of people by fair or foul means. Regarding such deeds, which are done for selfish motives rather than true love of people, and which take us away from God, Guru Ji says: "O' Nanak, cast the glories of the world into fire. These accursed things make us forget (God's) Name and not even one (of these praises) accompanies us (after death)." (2)

Paurri

Even though God is the prime cause of all causes, Guru Ji wants to forewarn us how we would be judged after death and what is the best course of life for us. To God, he says: "(O'

God), You are running the world as per Your command and You judge each one individually, (according to one's own deeds). In Your hands is (one's ultimate) destiny and it is You who sounds pleasing to my mind. Binding us down, the demon of death would drive away everyone and no one would be able to save us. Old age (would so trouble each of us, as if) it is dancing while riding on our shoulders. The true Guru alone is like a ship and a barge who can save one (from the fear of death. In this world) the fire of desire is burning like an oven which is consuming the mortals daily, because like a bird trapped in the net, the mortal is pecking on the feed (of worldly enticements). Only by God's command, (would) one be released (from this net. In short) whatever the Creator does comes to pass. Falsehood would (ultimately) lose (and truth would prevail).”(26)

The message of this *paורי* is that we would be judged individually according to our deeds. Therefore instead of trying to win the worldly glories, we should follow Guru's guidance, and meditate on God with true love and devotion. It is only by His command that we can live in peace during life and avoid any pain after death.

ਪੰਨਾ ੧੨੯੧

ਸਲੋਕ ਮਃ ੧ ॥

ਘਰ ਮਹਿ ਘਰੁ ਦੇਖਾਇ ਦੇਇ ਸੇ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥

ਪੰਚ ਸਬਦ ਧੁਨਿਕਾਰ ਧੁਨਿ ਤਹ ਬਾਜੈ ਸਬਦੁ ਨੀਸਾਣੁ ॥

ਦੀਪ ਲੋਅ ਪਾਤਾਲ ਤਹ ਖੰਡ ਮੰਡਲ ਹੈਰਾਨੁ ॥

ਤਾਰ ਘੋਰ ਬਾਜਿੰਤੁ ਤਹ ਸਾਚਿ ਤਖਤਿ ਸੁਲਤਾਨੁ ॥

ਸੁਖਮਨ ਕੈ ਘਰਿ ਰਾਗੁ ਸੁਨਿ ਸੁਨਿ ਮੰਡਲਿ ਲਿਵ ਲਾਇ ॥

ਅਕਥ ਕਥਾ ਬੀਚਾਰੀਐ ਮਨਸਾ ਮਨਹਿ ਸਮਾਇ ॥

ਉਲਟਿ ਕਮਲੁ ਅੰਮ੍ਰਿਤਿ ਭਰਿਆ ਇਹੁ ਮਨੁ ਕਤਹੁ ਨ ਜਾਇ ॥

ਅਜਪਾ ਜਾਪੁ ਨ ਵੀਸਰੈ ਆਦਿ ਜੁਗਾਦਿ ਸਮਾਇ ॥

ਸਭਿ ਸਖੀਆ ਪੰਚੇ ਮਿਲੇ ਗੁਰਮੁਖਿ ਨਿਜ ਘਰਿ ਵਾਸੁ ॥

ਸਬਦੁ ਖੋਜਿ ਇਹੁ ਘਰੁ ਲਹੈ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ॥੧॥

ਮਃ ੧ ॥

ਚਿਲਿਮਿਲਿ ਬਿਸੀਆਰ ਦੁਨੀਆ ਫਾਨੀ ॥

ਕਾਲੂਬਿ ਅਕਲ ਮਨ ਗੋਰ ਨ ਮਾਨੀ ॥

ਮਨ ਕਮੀਨ ਕਮਤਰੀਨ ਤੂ ਦਰੀਆਉ ਖੁਦਾਇਆ ॥

ਏਕੁ ਚੀਜੁ ਮੁਝੈ ਦੇਹਿ ਅਵਰ ਜਹਰ ਚੀਜ ਨ ਭਾਇਆ ॥

ਪੁਰਾਬ ਖਾਮ ਕੂਜੈ ਹਿਕਮਤਿ ਖੁਦਾਇਆ ॥

ਮਨ ਤੁਆਨਾ ਤੂ ਕੁਦਰਤੀ ਆਇਆ ॥

ਸਗ ਨਾਨਕ ਦੀਬਾਨ ਮਸਤਾਨਾ ਨਿਤ ਚੜੈ ਸਵਾਇਆ ॥

ਆਤਸ ਦੁਨੀਆ ਖੁਨਕ ਨਾਮੁ ਖੁਦਾਇਆ ॥੨॥

ਪਉੜੀ ਨਵੀ ਮਃ ੫ ॥

ਸਭੋ ਵਰਤੈ ਚਲਤੁ ਚਲਤੁ ਵਖਾਇਆ ॥

ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਗੁਰਮੁਖਿ ਜਾਣਿਆ ॥

ਲਬੇ ਸਭਿ ਵਿਕਾਰ ਸਬਦਿ ਨੀਸਾਇਆ ॥

ਸਾਧੂ ਸੰਗਿ ਉਧਾਰੁ ਭਏ ਨਿਕਾਇਆ ॥

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salok mehlāa 1.

ghar meh ghar daykhaa-ay day-ay so satgur purakh sujaan.

panch sabad Dhunikaar Dhun tah baajai sabad neesaa.

deep lo-a paataal tah khand mandal hairaan.

taar ghor baajintar tah saach takhat sultaan.

sukhman kai ghar raag sun sunn mandal liv laa-ay.

akath kathaa beechaaree-ai mansaa maneh samaa-ay.

ulat kamal amrit bhari-aa ih man katahu na jaa-ay.

ajpaa jaap na veesrai aad jugaad samaa-ay.

sabh sakhee-aa panchay milay gurmukh niij ghar vaas.

sabad khoj ih ghar lahai naanak taa kaa daas. ||1||

mehlāa 1.

chilimil bisee-aar dunee-aa faanee.

kaaloob akal man gor na maanee.

man kameen kamaatreen too daree-aa-o khudaa-i-aa.

ayk cheej mujhai deh avar jahar cheej na bhaa-i-aa.

puraab khaam koojai hikmat khudaa-i-aa.

man tu-aanaa too kudratree aa-i-aa.

sag naanak deebaana mastaanāa nit charhai savaa-i-aa.

aatās dunee-aa khunak naam khudaa-i-aa. ||2||

pa-orhee navee mehlāa 5.

sabho vartai chalat chalat vakhaani-aa.

paarbarahm parmaysar gurmukh jaani-aa.

lathay sabh vikaar sabad neesaani-aa.

saaDhoo sang uDhaar bha-ay nikaani-aa.

ਸਿਮਰਿ ਸਿਮਰਿ ਦਾਤਾਰੁ ਸਭਿ ਰੰਗ ਮਾਣਿਆ ॥
 ਪਰਗਟੁ ਭਇਆ ਸੰਸਾਰਿ ਮਿਹਰ ਛਾਵਾਣਿਆ ॥
 ਆਪੇ ਬਖਸਿ ਮਿਲਾਏ ਸਦ ਕੁਰਬਾਣਿਆ ॥
 ਨਾਨਕ ਲਏ ਮਿਲਾਇ ਖਸਮੈ ਭਾਣਿਆ ॥੨੭॥

simar simar daataar sabh rang maani-aa.
 pargat bha-i-aa sansaar mihar chhaavaani-aa.
 aapay bakh^s milaa-ay sad kurbaani-aa.
 naanak la-ay milaa-ay khasmai bhaani-aa. ||27||

Salok Mehla-1

In many previous *shabads*, Guru Ji advised us that following the advice of the Guru, we should sing praises of God and always meditate on His Name. But the question arises how we identify a true Guru; what is the definition of a true Guru or what is the proof that anybody is a true Guru. In this *salok*, Guru Ji answers this question and also tells us what kind of blissful state a person can obtain under the guidance of a true Guru.

He says: “That wise person is the true Guru who shows one the house of God in the house (of one’s own heart. In that house) keeps playing the orchestral melody of five types (of instruments and one continuously hears) the beat of drum of Guru’s word.”

Now describing, how one feels, in such a divine state of mind, Guru Ji says: “(In this state), one is amazed seeing God’s wonders in the form of so many continents, worlds, nether worlds, and galaxies. Here amidst the shrill sound of many stringed instruments, one sees (God) the king sitting on His throne (in the heart). By listening to the (divine) music in this *Sukhman* state (of complete peace and poise), one is attuned (to God) in a state of void (in which no thoughts arise in the mind. In this state) by reflecting on the indescribable discourse (of God) the desires of mind get absorbed in the mind itself. Turning back (from the worldly attachments), the lotus (of the heart) gets filled with nectar (of God’s Name) and this mind then goes nowhere, (or thinks about anything, but God). Meditating without moving the tongue, the mind gets absorbed in (that God) who has been there throughout all ages. (In this way) through Guru’s grace one abides in one’s own house (of the heart, and remains in such a state of mind) in which all the sense faculties (such as eyes, ears, and nostrils) come under one’s control and one acquires all the five (divine virtues of truth, contentment, compassion, faith, and patience. Nanak (considers himself) a slave of that person, who by searching (and reflecting on the Guru’s) word finds this house (of God).”(1)

Mehla-1

Now Guru Ji shows us the way to address God and pray to Him for obtaining the charity of Name, which gives us the state of peace, and poise as described above. He says: “O’ God, dazzling like lightening (are the attractions) of this perishable world. (Swayed by this dazzle), my mind of gullible intellect has forgotten about death. (O’ God), I am but a lowly wretched person, but You are (large hearted like a) river. Please give me only one thing (Your Name); other poisonous things are not at all pleasing to me. O’ God, it is by Your (astounding) skill that this flimsy pot (of human) body is filled with the water (of life). You are all powerful; it is by Your creation that I have come (into this world). Nanak is like a stupid dog of Your court (and his stupidity keeps) multiplying daily. O’ God, this world is (painful like) fire while Your Name is soothing (like ice).”(2)

Paurri Navin Mehla-5

(As per Dr. Sahib Singh Ji, originally Guru Nanak Dev Ji composed this epic in *Rag Malhar* in 27 *Paurris*. Later, Guru Arjan Dev Ji added this *paurri* to elaborate on the

message of 26th *paurri*. That is why this *paurri* is titled *Paurri Navin M: 5* (or New *Paurri* composed by the Fifth Guru).

Guru Ji says: “(O’ my friends), this entire world is occurring like a play and it can be called a play. That all-pervading God (who created this play) is known by Guru’s grace only. (When one zealously follows Guru’s advice, one is rid of all evil tendencies, as if) with the beating of the drum of (Guru’s) word all one’s vices are removed. (In other words, we are) emancipated in the company of the saint (Guru) and become independent (of anyone else’s support). By meditating on God again and again we enjoy all kinds of pleasures. (Such a Guru’s follower) becomes manifest in the world, as if over him or her has been spread the canopy (of God’s grace). I am always a sacrifice to (God) who by forgiving on His own unites us with Him. O’ Nanak, they who are pleasing to the Master, He unites them with Him.”(27)

The message of this *Paurri* is that even though dazzling in appearance, this world is but a passing show. Like fire it is often very painful. Only God’s Name is soothing like ice. But that God’s Name can only be obtained through the guidance of the true Guru (or *Gurbani* as included in *Guru Granth Sahib Ji*). Therefore we need to carefully read, understand, and try to follow it daily. If we do so we would realize God in our own heart and would merge in His blissful union forever.

ਸਲੋਕ ਮਃ ੧ ॥

ਧੰਨੁ ਸੁ ਕਾਗਦੁ ਕਲਮ ਧੰਨੁ ਧਨੁ ਭਾਂਡਾ ਧਨੁ ਮਸੁ ॥

ਧਨੁ ਲੇਖਾਰੀ ਨਾਨਕਾ ਜਿਨਿ ਨਾਮੁ ਲਿਖਾਇਆ ਸਚੁ
॥੧॥

ਮਃ ੧ ॥

ਆਪੇ ਪਟੀ ਕਲਮ ਆਪਿ ਉਪਰਿ ਲੇਖੁ ਭਿ ਤੂੰ ॥

ਏਕੇ ਕਹੀਐ ਨਾਨਕਾ ਦੂਜਾ ਕਾਰੇ ਕੂ ॥੨॥

ਪਉੜੀ ॥

ਤੂੰ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪਿ ਬਣਤ ਬਣਾਈ ॥

ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਕੇ ਨਹੀ ਤੂ ਰਹਿਆ ਸਮਾਈ ॥

ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਤੂੰ ਜਾਣਦਾ ਤੁਧੁ ਕੀਮਤਿ ਪਾਈ ॥

ਤੂ ਅਲਖ ਅਗੋਚਰੁ ਅਗਮੁ ਹੈ ਗੁਰਮਤਿ ਦਿਖਾਈ ॥

ਅੰਤਰਿ ਅਗਿਆਨੁ ਦੁਖੁ ਭਰਮੁ ਹੈ ਗੁਰ ਗਿਆਨਿ
ਗਵਾਈ ॥

ਜਿਸੁ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਿਸੁ ਮੇਲਿ ਲੈਹਿ ਸੇ ਨਾਮੁ
ਧਿਆਈ ॥

ਤੂ ਕਰਤਾ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਰਵਿਆ ਸਭ ਠਾਈ ॥

ਜਿਤੁ ਤੂ ਲਾਇਹਿ ਸਚਿਆ ਤਿਤੁ ਕੇ ਲਗੈ ਨਾਨਕ ਗੁਣ
ਗਾਈ ॥੨੮॥੧॥ਸੁਧੁ ॥

salok mehlāa 1.

Dhan so kaagaḁ kalam Dhan Dhan bhāaⁿdaa Dhan
mas.

Dhan laykhaaree naankaa jin naam likhaa-i-aa sach.
||1||

mehlāa 1.

aapay patee kalam aap upar laykh bhe tooⁿ.

ayko kahee-ai naankaa doojaa kaahay koo. ||2||

pa-orhee.

tooⁿ aapay aap varatḁdaa aap banatḁ banāa-ee.

tuDh bin doojaa ko nahee too rahi-aa samaa-ee.

tayree gaṁ mitḁ toohai jaandaa tuDh keematḁ paa-ee.

too alakh agochar agam hai gurmatḁ dikhāa-ee.

antār agi-aan dukh bharam hai gur gi-aan gavāa-ee.

jis kirpaa karahi tis mayl laihi so naam Dhi-aa-ee.

too kartāa purakh agamm hai ravi-aa sabh thāa-ee.

jitḁ too laa-ihi sachi-aa titḁ ko lagai naanak gunḁ gaa-ee.
||28||1|| suDh.

Salok Mehla-1

Now Guru Ji has come to the end of this *Vaar* (epic). But since this epic, and in fact the entire *Gurbani* is about God’s praise and stresses upon meditation of God’s Name, Guru Ji says: “Blessed is that paper, blessed is that pen, and blessed is that inkpot and ink, and O’ Nanak blessed is that Writer who has made a person to write (God’s) eternal Name.”(1)

Mehla-1

In the above *salok* one may note that Guru Ji is indicating that it is God who makes a person to write about or meditate on God's Name. Because Guru Ji knows that on our own we cannot do anything and it is only by God's grace that we do anything. Therefore he says: "(O' God), You Yourself are the wooden slate, You Yourself the pen, and You Yourself are the writing on it. O' Nanak, we should talk only about one God. Why should we say that there is any other?"(2)

Paurri

Guru Ji concludes this epic by saying: "(O' God), You Yourself pervade everywhere and You Yourself have made the structure (of the universe). Except for You there is no other, and You are pervading in all. Only You know Your state and limit, and only You know Your worth. You are indescribable, unperceivable and incomprehensible and it is through the Guru's intellect that You can be seen. Within human beings are the ignorance and pain of doubt, which are removed only through the Guru's wisdom. On whom You show Your mercy, You unite with Yourself and that person meditates on Your Name. O' God the Creator, You are incomprehensible and You are pervading everywhere. O' eternal God, wherever You yoke a person, he or she is yoked there, and Nanak simply sings Your praises."(28-1-corrected)

The message of this Paurri is that this world is like a play by God who is pervading everywhere. He yokes people to their different tasks and is behind all the happenings in the world. Therefore even if we are doing any good thing including meditating on His Name, we should never feel proud of it, but instead feel grateful to God, who has yoked us to a good task and blessed us with the opportunity to meditate on His Name.

ਪੰਨਾ ੧੨੯੨

ਰਾਗੁ ਮਲਾਰ ਬਾਣੀ ਭਗਤ ਨਾਮਦੇਵ ਜੀਉ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੇਵੀਲੇ ਗੋਪਾਲ ਰਾਇ ਅਕੁਲ ਨਿਰੰਜਨ ॥

ਭਗਤਿ ਦਾਨੁ ਦੀਜੈ ਜਾਚਹਿ ਸੰਤ ਜਨ ॥੧॥ ਰਹਾਉ ॥

ਜਾਂ ਚੈ ਘਰਿ ਦਿਗ ਦਿਸੈ ਸਰਾਇਚਾ ਬੈਕੁੰਠ ਭਵਨ
ਚਿਤ੍ਰਸਾਲਾ ਸਪਤ ਲੋਕ ਸਾਮਾਨਿ ਪੂਰੀਅਲੇ ॥ਜਾਂ ਚੈ ਘਰਿ ਲਛਿਮੀ ਕੁਆਰੀ ਚੰਦ ਸੂਰਜ ਦੀਵਤੇ
ਕਉਤਕੁ ਕਾਲੁ ਬਪੁਤਾ ਕੋਟਵਾਲੁ ਸੁ ਕਰਾ ਸਿਰੀ ॥

ਸੁ ਐਸਾ ਰਾਜਾ ਸ੍ਰੀ ਨਰਹਰੀ ॥੧॥

ਜਾਂ ਚੈ ਘਰਿ ਕੁਲਾਲੁ ਬ੍ਰਹਮਾ ਚਤੁਰ ਮੁਖ ਡਾਂਵਤਾ ਜਿਨਿ
ਬਿਸ੍ਵ ਸੰਸਾਰੁ ਰਾਚੀਲੇ ॥ਜਾਂ ਕੈ ਘਰਿ ਈਸਰੁ ਬਾਵਲਾ ਜਗਤ ਗੁਰੂ ਤਤ ਸਾਰਖਾ
ਗਿਆਨੁ ਭਾਖੀਲੇ ॥ਪਾਪੁ ਪੁੰਨੁ ਜਾਂ ਚੈ ਡਾਂਗੀਆ ਦੁਆਰੈ ਚਿਤ੍ਰ ਗੁਪਤੁ
ਲੇਖੀਆ ॥

ਧਰਮ ਰਾਇ ਪਰੁਲੀ ਪ੍ਰਤਿਹਾਰੁ ॥

ਸੁ ਐਸਾ ਰਾਜਾ ਸ੍ਰੀ ਗੋਪਾਲੁ ॥੨॥

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raag malaar banee bhagat naamdayv jee-o
keeik-oⁿkaar satgur parsaad.

sayveelay gopaal raa-ay akul niranjan.

bhagat daan deejai jaacheh sant jan. ||1|| rahaa-o.

jaaⁿ chai ghar dig disai saraa-ichaa baikunth bhavan
chitarsaalaa sapat lok saamaan pooree-alay.jaaⁿ chai ghar lachhimee ku-aaree chand sooraj
deevrhay ka-utak kaal bapurhaa kotvaal so karaa
siree.

so aisaa raajaa saree narharee. ||1||

jaaⁿ chai ghar kulaal barahmaa chatur mukh
daaⁿvrhaa jin bisav sansaar raacheelay.jaaⁿ kai ghar eesar baavlaa jagat guroo tat saarkhaa
gi-aan bhaakheelay.paap punn jaaⁿ chai daaⁿgee-aa du-aarai chitar
gupat laykhee-aa.

Dharam raa-ay parulee partihara.

so aisaa raajaa saree gopaal. ||2||

ਜਾਂ ਚੈ ਘਰਿ ਗਣ ਗੰਧਰਬ ਰਿਖੀ ਬਪੁੜੇ ਵਾਢੀਆ
ਗਾਵੰਤੁ ਆਛੈ ॥

ਸਰਬ ਸਾਸਤ੍ਰ ਬਹੁ ਰੂਪੀਆ ਅਨਗਰੂਆ ਆਖਾਤ੍ਰ
ਮੰਡਲੀਕ ਬੋਲ ਬੋਲਹਿ ਕਾਛੈ ॥

ਚਉਰ ਢੂਲ ਜਾਂ ਚੈ ਹੈ ਪਵਣੁ ॥

ਚੇਰੀ ਸਕਤਿ ਜੀਤਿ ਲੋ ਭਵਣੁ ॥

ਅੰਡ ਟੂਕ ਜਾਂ ਚੈ ਭਸਮਤੀ ॥

ਸੋ ਐਸਾ ਰਾਜਾ ਤ੍ਰਿਭਵਣ ਪਤੀ ॥੩॥

ਜਾਂ ਚੈ ਘਰਿ ਕੂਰਮਾ ਪਾਲੁ ਸਹਸ੍ਰ ਫਨੀ ਬਾਸਕੁ ਜੋਜ
ਵਾਲੂਆ ॥

ਅਨਾਰਹ ਭਾਰ ਬਨਾਸਪਤੀ ਮਾਲਣੀ ਛਿਨਵੈ ਕਰੋਤੀ
ਮੇਘ ਮਾਲਾ ਪਾਣੀਹਾਰੀਆ ॥

ਨਖ ਪ੍ਰਸੇਵ ਜਾਂ ਚੈ ਸੁਰਸਰੀ ॥

ਸਪਤ ਸਮੁੰਦ ਜਾਂ ਚੈ ਘੜਬਲੀ ॥

ਏਤੋ ਜੀਅ ਜਾਂ ਚੈ ਵਰਤਣੀ ॥

ਸੋ ਐਸਾ ਰਾਜਾ ਤ੍ਰਿਭਵਣ ਧਣੀ ॥੪॥

ਜਾਂ ਚੈ ਘਰਿ ਨਿਕਟ ਵਰਤੀ ਅਰਜਨੁ ਧੂ ਪ੍ਰਹਲਾਦੁ
ਅੰਬਰੀਕੁ ਨਾਰਦੁ ਨੇਜੈ ਸਿਧ ਬੁਧ ਗਣ ਗੰਧਰਬ
ਬਾਨਵੈ ਹੋਲਾ ॥

ਏਤੋ ਜੀਅ ਜਾਂ ਚੈ ਹਹਿ ਘਰੀ ॥

ਸਰਬ ਬਿਆਪਿਕ ਅੰਤਰ ਹਰੀ ॥

ਪ੍ਰਣਵੈ ਨਾਮਦੇਉ ਤਾਂ ਚੀ ਆਣਿ ॥

ਸਗਲ ਭਗਤ ਜਾਂ ਚੈ ਨੀਸਾਣਿ ॥੫॥੧॥

jaaⁿ chai ghar gan ganDharab rikhee bapurhay
dhaadhee-aa gavant aachhai.

sarab saastar baho roopee-aa angaroo-aa
aakhaarhaa mandleek bol boleh kaachhay.

cha-ur dhool jaaⁿ chai hai pavan.

chayree sakat jeet lay bhavan.

and took jaa chai bhasmatee.

so aisaa raajaa taribhavan patee. ||3||

jaaⁿ chai ghar koormaa paal sahsar fanee baasak
sayj vaaloo-aa.

athaarah bhaar banaaspattee maalnee chhinvai
karothee maygh maalaa paaneehaaree-aa.

nakh parsayv jaa chai sursaree.

sapat samund jaaⁿ chai gharthalee.

aytay jee-a jaaⁿ chai varthane.

so aisaa raajaa taribhavan Dhanee. ||4||

jaaⁿ chai ghar nikat vartee arjan Dharoo parahlaad
ambreek naaraḍ nayjai siDh buDh gan ganDharab
baanvai haylaa.

aytay jee-a jaaⁿ chai heh gharee.

sarab bi-aapik antar haree.

paranvai naamday-o taaⁿ chee aan.

sagal bhagat jaa chai neesaan. ||5||1||

Raag Malheur

Baani Bhagat Namdev Jee Ki

(Word of Devotee Nam Dev Ji)

From superficial reading of some of the *shabads* uttered by devotee Nam Dev Ji and listening to some stories connected with him, some people are under the mistaken impression that Nam Dev Ji was a worshipper of some lesser gods or goddesses, and that is why he used to go to worship before statues in some temples. In this *shabad*, Nam Dev Ji tells us clearly who he worships and at whose door he goes to beg.

Right at the outset, he clarifies and says: “(O’ my friends), I have served (and worshipped only that) Master, who is the king of the entire universe, has no particular lineage and is unaffected by *Maya* (the worldly riches and power, at whose door) the saints beg and ask Him to give them the charity of His devotion.”(1-pause)

Describing what kind of a great king is his God, Nam Dev Ji says: “(O’ my friends, my God is such a great emperor), whose canopy is so vast that it extends in all the four directions, the heaven is His art gallery, and His writ is running equally in all the seven worlds. In His house, *Laxmi* (the goddess of wealth is the queen who always remains young like a virgin. The sun and the moon are like the tiny lamps (in His house and the poor angel of) death

plays astonishing games (with the creatures), and who taxes (and troubles all, is like) God's police official. So that is the kind of king (God is, who once even manifested Himself as) half man and half lion (to save the devotee *Prehlaad*).”(1)

Now regarding gods and goddesses whom many people worship and believe that even Nam Dev Ji worshipped, he first refers to primary gods, *Brahma*, and *Shiva*, whom many Hindus believe as gods of creation and destruction respectively. He also refers to the angel *Chitar Gupta* who is believed to keep a record of person's deeds and *Dharam Rai* who judges human beings according to their deeds. He says: “(O’ my friends, I worship that God) in whose house the four headed (god *Brahma*, who is believed to have) created the universe, is like a petty potter, who moulds (human) pots into shape. God *Shiva* (who is believed to be) the world Guru who recites divine knowledge and gives them the message of death is like a clown in God's house. The vice and virtue are like the gate keepers (at His door, where) *Chitar Gupat* is the scribe, and *Dharam Rai* the god of destruction is a gate keeper. Yes, such is God the king of the universe.”(2)

Next Nam Dev Ji refers to the attendants and servants of the primary gods and or other lesser gods and goddesses, whom some people worship. He says: “(Such a great) king is the Master of all the three worlds, in whose house the attendants of *Shiva*, heavenly musicians and the poor sages sing like humble minstrels. (Before Him all holy books or) *Shastras* (are like) actors who adorn many garbs. This world is like His mini play arena where joining together in groups the saints sing songs (in His praise).

Pawan the (goddess of air) waves a fan over Him, and *Maya* (the worldly riches and power), who has won over the entire world is His maidservant. (This earth, which is believed to be in the shape of) an egg is like His hearth (or the means of providing sustenance to His creatures).”(3)

Next Nam Dev Ji refers to the Hindu legend, in which *Koorma*, a tortoise as incarnation of god *Vishnu* (the primary god of sustenance) supported a mountain, when gods tried to churn the ocean using this mountain as their churning stick. He also refers to *Baasik*, the king cobra, which has a thousand heads and is believed to be supporting the earth on its head. He says: “(O’ my friends, such a great king is) the Master of three worlds in whose house, *Koorma* (the tortoise incarnation of god *Vishnu*) is the bed, woven with the string of the thousand headed serpent *Baasik*. The entire vegetation of eighteen loads is (like His) gardener, and ninety six million cloud ranges are His water carriers. For Him, the river Ganges is (like a tiny drop of) perspiration from His nails and all the seven seas are like His water stands and as many are the creatures of the world they are all His utensils.”(4)

Finally Nam Dev Ji refers to some of God's devotees and says: “(My God is the one), who's near and dear ones are (devotees like) *Arjan*, *Dhru*, *Prehlaad*, *Ambreek*, *Naarad*, *Neja*, (and other) adepts, (divinely) wise, and ninety two million attendants and musicians. Yes, He in whose house are creatures of so many kinds, that God is pervading in all. Nam Dev submits that he has the support of that God under whose flag are all the devotees.”(5-1)

The message of this *shabad* is that only one God who is the King of kings, and God of gods. Under His command are all the powers of wind, rain, and water. Even *Maya* (the worldly riches and power), who has conquered the entire world is His maidservant. Therefore, instead of worshipping any lesser gods and goddesses or other natural phenomenon like air or fire, we should worship only one supreme God and none else.

ਮਲਾਰ ॥

ਮੋ ਕਉ ਤੂੰ ਨ ਬਿਸਾਰਿ ਤੂੰ ਨ ਬਿਸਾਰਿ ॥
ਤੂੰ ਨ ਬਿਸਾਰੇ ਰਾਮਈਆ ॥੧॥ ਰਹਾਉ ॥

ਆਲਾਵੰਤੀ ਇਹੁ ਭ੍ਰਮੁ ਜੋ ਹੈ ਮੁਝ ਊਪਰਿ ਸਭ ਕੋਪਿਲਾ ॥

ਸੂਦ੍ਰ ਸੂਦ੍ਰ ਕਰਿ ਮਾਰਿ ਉਠਾਇਓ ਕਹਾ ਕਰਉ ਬਾਪ ਬੀਨੁਲਾ
॥੧॥

ਮੂਏ ਹੁਏ ਜਉ ਮੁਕਤਿ ਦੇਹੁਗੇ ਮੁਕਤਿ ਨ ਜਾਨੈ ਕੋਇਲਾ ॥

ਏ ਪੰਡੀਆ ਮੋ ਕਉ ਢੇਢ ਕਹਤ ਤੇਰੀ ਪੈਜ ਪਿਛੰਉਡੀ
ਹੋਇਲਾ ॥੨॥

ਤੂ ਜੁ ਦਇਆਲੁ ਕ੍ਰਿਪਾਲੁ ਕਹੀਅਤੁ ਹੈ ਅਤਿਭੁਜ ਭਇਓ
ਅਪਾਰਲਾ ॥

ਫੇਰਿ ਦੀਆ ਦੇਹੁਰਾ ਨਾਮੋ ਕਉ ਪੰਡੀਅਨ ਕਉ ਪਿਛਵਾਰਲਾ
॥੩॥੨॥

malaar.

mo ka-o tooⁿ na bisaar too na bisaar.
too na bisaaray raam-ee-aa. ||1|| rahaa-o.

aalaavantee ih bharam jo hai mujh oopar sabh
kopilaa.

sood sood kar maar uthaa-i-o kahaa kara-o baap
beethulaa. ||1||

moo-ay hoo-ay ja-o mukat dayhugay mukat na
jaanai ko-ilaa.

ay pandee-aa mo ka-o dhaydh kahaṭ tayree paj
pichhaⁿudee ho-ilaa. ||2||

too jo da-i-aal kirpaal kahee-aṭ haiⁿ aṭibhuj
bha-i-o apaarlaa.

fayr dee-aa dayhuraa naamay ka-o pandee-an
ka-o pichhvaarlaa. ||3||2||

Malhar

It is believed that devotee Nam Dev Ji uttered this *shabad*, when the high caste priests kicked Nam Dev out of a temple, because he was a low caste calico printer. Poor Nam Dev went to the back of that temple and desperately prayed to God to come and save his honor.

He said: “(O’ God), O’ my all-pervading God, do not forsake me, please don’t forsake me.”(1-pause)

He said: “O’ God, these people who are under the illusion of belonging to a high caste, are furious at me. Repeatedly calling me (low caste) *Shudra*, they have beaten me out. What may I do, O’ God, my Father?”(1)

Pleading to God to come to his rescue right now instead of any promises of later rewards such as salvation after death, Nam Dev Ji says: “(O’ God, even) if You grant me salvation after death still no one would know that (God rewarded His devotee). These pundits are calling (Your devotee) a low caste (person), and in this way actually Your own honor is being degraded. (Therefore, O’ God, please do something now rather than later).”(2)

Continuing his prayer, Nam Dev Ji says: “(O’ God), You are said to be kind and merciful and to have limitless long arms (who can reach everywhere and help His devotees. Therefore please come and help me right now).”

Describing what happened after that, Nam Dev Ji says: “(Listening to my prayer), God turned the front of the temple towards Nam Dev and it’s back towards the *pundits* (and thus honored His devotee and disgraced the pundits).”(3-2)

The message of this *shabad* is that we should never remain under any illusion that since we belong to a certain high caste or a rich family, God is going to show us any special favor. He would help and reveal Himself even to the poor and low caste persons if they worship Him with true love humility and devotion.

ਪੰਨਾ ੧੨੯੩

ਮਲਾਰ ਬਾਣੀ ਭਗਤ ਰਵਿਦਾਸ ਜੀ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨਾਗਰ ਜਨਾ ਮੇਰੀ ਜਾਤਿ ਬਿਖਿਆਤ ਚੰਮਾਰੰ ॥

ਰਿਦੈ ਰਾਮ ਗੋਬਿੰਦ ਗੁਨ ਸਾਰੰ ॥੧॥ ਰਹਾਉ ॥

ਸੁਰਸਰੀ ਸਲਲ ਕ੍ਰਿਤ ਬਾਰੁਨੀ ਰੇ ਸੰਤ ਜਨ ਕਰਤ ਨਹੀ
ਪਾਨੰ ॥ਸੁਰਾ ਅਪਵਿਤ੍ਰੁ ਨਤ ਅਵਰ ਜਲ ਰੇ ਸੁਰਸਰੀ ਮਿਲਤ ਨਹਿ
ਹੋਇ ਆਨੰ ॥੧॥ਤਰ ਤਾਰਿ ਅਪਵਿਤ੍ਰੁ ਕਰਿ ਮਾਨੀਐ ਰੇ ਜੈਸੇ ਕਾਗਰਾ ਕਰਤ
ਬੀਚਾਰੰ ॥ਭਗਤਿ ਭਾਗਉਤੁ ਲਿਖੀਐ ਤਿਹ ਊਪਰੇ ਪੂਜੀਐ ਕਰਿ
ਨਮਸਕਾਰੰ ॥੨॥ਮੇਰੀ ਜਾਤਿ ਕੁਟ ਬਾਂਢਲਾ ਢੋਰ ਢੋਵੰਤਾ ਨਿਤਹਿ ਬਾਨਾਰਸੀ
ਆਸ ਪਾਸਾ ॥ਅਬ ਬਿਪੁ ਪਰਧਾਨ ਤਿਹਿ ਕਰਹਿ ਡੰਡਉਤਿ ਤੇਰੇ ਨਾਮ
ਸਰਣਾਇ ਰਵਿਦਾਸੁ ਦਾਸਾ ॥੩॥੧॥

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malaar banee bhagaṭ ravidāas jee kee
ik-oⁿkaar satgur parsaaḍ.naagar janaaⁿ mayree jaat bikhī-aaṭ chamaaraⁿ.
riḍai raam gobinḍ gun saaraⁿ. ||1|| rahaa-o.sursaree salal kiratṭ baarunee ray santṭ jan karatṭ
nahee paanaⁿ.suraa apvitar naṭ avar jal ray sursaree milatṭ neh
ho-ay aanaⁿ. ||1||tar taar apvitar kar maanee-ai ray jaisay kaagraa
karatṭ beechaaraⁿ.bhagaṭ bhaag-uṭṭ likee-ai tih oopray poojee-ai kar
namaskaaraⁿ. ||2||mayree jaatṭ kut baaⁿdhlaa dhor dhovantāa niteh
banaarsee aas paasaa.ab bipar parDhaan tihī karahi dand-uṭṭ tayray
naam sarnāa-ay ravidāas ||3||1||**Malhar Bani Bhagat Ravidas Ji Ki****(Word of devotee Ravi Das Ji)**

In the previous *shabad*, devotee Nam Dev Ji advised us that we should never remain under any illusion that since we belong to a certain high caste or a rich family, God is going to show us any special favor. He would bless and reveal Himself even to the poor and low caste persons if they worship Him with true love, humility, and devotion. In this *shabad*, devotee Ravi Das Ji who was a low caste shoe repairer and belonged to a family who used to cart away the dead animals gives us the same message on the basis of his personal experience.

First of all, openly acknowledging his low caste he says: “O’ citizens (of Banaras), it is well known that I belong to the (low) caste of cobblers. (But in my mind), I keep reflecting on God’s merits, (which has raised my status).”(1-pause)

Now giving some examples to illustrate his point that it is not our birth but what we do that matters, Ravi Das Ji says: “The saintly people won’t drink alcohol even if it is made from the (sacred) water of (river) Ganges. (Similarly even if it is on the basis of one’s high caste or status any arrogance lowers a person in the eyes of the people). On the other hand any alcohol or other impure water when mixed with the (sacred) Ganges water doesn’t remain different (from sacred Ganges water. Similarly by attuning himself to God, even a low caste person becomes immaculate like Him).”(1)

Giving another example, devotee Ravi Das Ji says: “(O’ my friends), the *Taarr* tree is considered unholy (because its sap is intoxicating, therefore people) consider the paper made from it (also undesirable. But when on those very papers we) write about the praise or worship of God, then we worship the same by bowing before these.”(2)

Finally quoting his personal example and thanking God, Ravi Das Ji says: “(O’ God), people of my caste beat and dress leather and daily cart dead animals in the vicinity of *Banaras*. (But O’ God, now even) the Brahmins of high merit bow before Your (low caste) servant Ravi Das, who has sought the shelter of Your Name.”(3-1)

The message of this *shabad* is that honor and dishonor do not depend on our caste or family. It depends on the merit of our deeds, and worship of God is such a supreme deed that it can bring us the highest honor.

ਮਲਾਰ ॥

ਹਰਿ ਜਪਤੁ ਤੇਉ ਜਨਾ ਪਦਮ ਕਵਲਾਸ ਪਤਿ ਤਾਸ
ਸਮ ਤੁਲਿ ਨਹੀ ਆਨ ਕੋਉ ॥
ਏਕ ਹੀ ਏਕ ਅਨੇਕ ਹੋਇ ਬਿਸਥਰਿਓ ਆਨ ਰੇ ਆਨ
ਭਰਪੂਰਿ ਸੋਉ ॥ ਰਹਾਉ ॥

ਜਾ ਕੈ ਭਾਗਵਤੁ ਲੇਖੀਐ ਅਵਰੁ ਨਹੀ ਪੇਖੀਐ ਤਾਸ
ਕੀ ਜਾਤਿ ਆਛੋਪ ਛੀਪਾ ॥
ਬਿਆਸ ਮਹਿ ਲੇਖੀਐ ਸਨਕ ਮਹਿ ਪੇਖੀਐ ਨਾਮ ਕੀ
ਨਾਮਨਾ ਸਪਤ ਦੀਪਾ ॥ ੧॥

ਜਾ ਕੈ ਈਦਿ ਬਕਰੀਦਿ ਕੁਲ ਗਊ ਰੇ ਬਧੁ ਕਰਹਿ
ਮਾਨੀਅਹਿ ਸੇਖ ਸਹੀਦ ਪੀਰਾ ॥
ਜਾ ਕੈ ਬਾਪ ਵੈਸੀ ਕਰੀ ਪੂਤ ਐਸੀ ਸਰੀ ਤਿਤੁ ਰੇ ਲੋਕ
ਪਰਸਿਧ ਕਬੀਰਾ ॥ ੨॥

ਜਾ ਕੇ ਕੁਟੰਬ ਕੇ ਢੋਢ ਸਭ ਢੋਰ ਢੋਵੰਤ ਫਿਰਹਿ ਅਜਹੁ
ਬੰਨਾਰਸੀ ਆਸ ਪਾਸਾ ॥
ਆਚਾਰ ਸਹਿਤ ਬਿਪੁ ਕਰਹਿ ਡੰਡਉਤਿ ਤਿਨ ਤਨੈ
ਰਵਿਦਾਸ ਦਾਸਾਨ ਦਾਸਾ ॥ ੩॥੨॥

malaar.

har japat̃ tay-oo janaa padam kavlaas pat̃ taas sam
tul nahee aan ko-oo.
ayk hee ayk anayk ho-ay bisathri-o aan ray aan
bharpoor so-oo. rahaa-o.

jaa kai bhaagvat̃ laykhee-ai avar nahee paykhee-ai
taas kee jaat̃ aachhop chheepaa.
bi-aas meh laykhee-ai sanak meh paykhee-ai naam
kee naamnaa sapat̃ deepaa. ||1||

jaa kai eed̃ bakreed̃ kul ga-oo ray baDh̃ karahi
maanee-ah saykh̃ saheed̃ peeraa.
jaa kai baap vaisee karee poot̃ aisee saree tihoo ray
lok parsiDh̃ kabeeraa. ||2||

jaa kay kutamb kay dhaydh̃ sabh̃ dh̄or dh̄ovant̃ fireh
ajahu bannaarsee aas paasaa.
aachaar sahit̃ bipar karahi dand-ut̃ tin tanai ravidāas
daasaan daasaa. ||3||2||

Malhar

In the previous *shabad*, devotee Ravi Das Ji advised us that honor and dishonor do not depend on our caste or family. It depends on the merit of our deeds and worship of God is such a supreme deed that it can bring us the highest honor. In this *shabad*, he quotes the examples of many famous devotees to make his point.

First describing the kinds of blessings those obtain who meditate on God, Ravi Das Ji says: “They who (truly) worship the lotus feet of God the Master of Laxami (the goddess of wealth), to them no one seems equal to that (God). To them, only one (God) seems to adopt innumerable forms and pervade in each and every heart.”(pause)

Now citing examples of the past devotees and the saints of his time who obtained glory by meditating on God’s Name, Ravi Das Ji says: “(Nam Dev) in whose house is now being written *Bhagwat* (in praise of God) and nothing else is seen beside (God’s Name), his caste is that of an untouchable calico printer (and he is being worshipped even by high caste Brahmins). Similarly we can see in the (books written by high caste persons such as) *Bias* and *Sanak* that the glory of (God’s) Name is spread over the seven continents (of the world).”(1)

Next quoting an example from Muslim tradition, Ravi Das Ji says: “He in whose lineage a cow is sacrificed on the occasion of *Eid* and *Bakreid* and whose family members believe in (Muslim) *sheikhs*, *shaeeds*, and *peeirs*, whose ancestors did things like that, their son Kabir displayed such courage (that instead of bowing to government pressure, he continued to meditate on God’s Name. By doing so) he became famous in all the three worlds.”(2)

Finally Ravi Das Ji cites his own example and says: “He whose low caste family members live in the vicinity of Banaras and are roaming around even today, carting dead animals; with great respect (even the high caste) Brahmins bow before their son Ravi Das, the slave of (God’s) slaves.”(3-2)

The message of this *shabad* is that no matter what is one’s caste or lineage, if one becomes a true devotee of God and meditates on His Name with true love and devotion, one would be praised and honored by all.

ਮਲਾਰ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਿਲਤ ਪਿਆਰੇ ਪ੍ਰਾਨ ਨਾਥੁ ਕਵਨ ਭਗਤਿ ਤੇ ॥
ਸਾਧਸੰਗਤਿ ਪਾਈ ਪਰਮ ਗਤੇ ॥ ਰਹਾਉ ॥

ਮੇਲੇ ਕਪਰੇ ਕਹਾ ਲਉ ਧੋਵਉ ॥
ਆਵੈਗੀ ਨੀਦ ਕਹਾ ਲਗੁ ਸੋਵਉ ॥੧॥
ਜੋਈ ਜੋਈ ਜੋਰਿਓ ਸੋਈ ਸੋਈ ਫਾਟਿਓ ॥
ਝੂਠੈ ਬਨਜਿ ਉਠਿ ਹੀ ਗਈ ਹਾਟਿਓ ॥੨॥

ਕਹੁ ਰਵਿਦਾਸ ਭਇਓ ਜਬ ਲੇਖੇ ॥
ਜੋਈ ਜੋਈ ਕੀਨੇ ਸੋਈ ਸੋਈ ਦੇਖਿਓ ॥੩॥੧॥੩॥

malaar

ik-oⁿkaar satgur parsaad.

milat pi-aaro paraan naath kavan bhagat tay.
saaDhsangat paa-ee param gatay. rahaa-o.

mailay kapray kahaa la-o Dhova-o.
aavaigee need kahaa lag sova-o. ||1||
jo-ee jo-ee jori-o so-ee so-ee faati-o.
jhoothai banaj uth hee ga-ee haati-o. ||2||

kaho ravidas bha-i-o jab laykho.
jo-ee jo-ee keeno so-ee so-ee daykhi-o. ||3||1||3||

Malhar

In the previous two *shabads*, Ravi Das Ji shared with us that in spite of belonging to a very low caste, he and many previous other devotees obtained both name and fame by meditating on God’s Name. In this *shabad*, he shares with us another important lesson and tells how and from where he learnt to discard his faults and obtain the supreme status.

He says: “(O’ my friends, I was wondering) with what kind of worship one could meet beloved (God, the) Master of our breaths? It was in the congregation of saintly persons (that I found my answer) and supreme status.”(pause)

Stating further what else he realized in the company of the saintly persons, Ravi Das Ji says: “(It was in the holy congregation that I asked myself): “For how long could I (continue to speak ill of others, which is like) washing the dirty clothes of others. When the sleep (of death) overpowers me, on what would I lean to sleep (because with all my bad habits and absence of any meditation on God’s Name, I wouldn’t have any support)?”(1)

Next describing, what happened when he realized the above, Ravi das Ji says: “(It was in the company of saintly persons that I realized my sins and my serious situation. Then) whatever I had collected (by sinful means) I tore off that (account. In a way my) entire business built upon falsehood was closed.”(2)

In conclusion, he says: “(In the holy congregation, I realized that) when my account is called for (in God’s court), I would see (in front of me) whatever (good or bad) I had done (in my life. Therefore I left all bad habits and devoted myself to the meditation of God’s Name, which has brought me honor and fame, in spite of my low caste).”(3-1-3)

The message of this *shabad* is that we should seek the company of saints and learn to renounce our sinful habits, such as slandering others or remaining ignorant about the false worldly allurements, and meditate on God’s Name, which alone can help us in obtaining the supreme state of salvation.

ਪੰਨਾ ੧੨੯੪

ਰਾਗੁ ਕਾਨੜਾ ਚਉਪਦੇ ਮਹਲਾ ੪ ਘਰੁ ੧

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੇਰਾ ਮਨੁ ਸਾਧ ਜਨਾਂ ਮਿਲਿ ਹਰਿਆ ॥

ਹਉ ਬਲਿ ਬਲਿ ਬਲਿ ਬਲਿ ਸਾਧ ਜਨਾਂ ਕਉ ਮਿਲਿ
ਸੰਗਤਿ ਪਾਰਿ ਉਤਰਿਆ ॥੧॥ ਰਹਾਉ ॥

ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰਹੁ ਪ੍ਰਭ ਅਪਨੀ ਹਮ ਸਾਧ ਜਨਾਂ
ਪਗ ਪਰਿਆ ॥

ਧਨੁ ਧਨੁ ਸਾਧ ਜਿਨ ਹਰਿ ਪ੍ਰਭੁ ਜਾਨਿਆ ਮਿਲਿ ਸਾਧੂ
ਪਤਿਤ ਉਧਰਿਆ ॥੧॥

ਮਨੁਆ ਚਲੈ ਚਲੈ ਬਹੁ ਬਹੁ ਬਿਧਿ ਮਿਲਿ ਸਾਧੂ ਵਸਗਤਿ
ਕਰਿਆ ॥

ਜਿਉਂ ਜਲ ਤੰਤੁ ਪਸਾਰਿਓ ਬਧਕਿ ਗ੍ਰਿਸਿ ਮੀਨਾ ਵਸਗਤਿ
ਖਰਿਆ ॥੨॥

ਹਰਿ ਕੇ ਸੰਤ ਸੰਤ ਭਲ ਨੀਕੇ ਮਿਲਿ ਸੰਤ ਜਨਾ ਮਲੁ
ਲਹੀਆ ॥

ਹਉਮੈ ਦੁਰਤੁ ਗਇਆ ਸਭੁ ਨੀਕਰਿ ਜਿਉ ਸਾਬੁਨਿ
ਕਾਪਰੁ ਕਰਿਆ ॥੩॥

ਮਸਤਕਿ ਲਿਲਾਟਿ ਲਿਖਿਆ ਧੁਰਿ ਠਾਕੁਰਿ ਗੁਰ
ਸਤਿਗੁਰ ਚਰਨ ਉਰ ਧਰਿਆ ॥

ਸਭੁ ਦਾਲਦੁ ਦੂਖ ਭੰਜ ਪ੍ਰਭੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਨਾਮਿ
ਉਧਰਿਆ ॥੪॥੧॥

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raag kaanrhaa cha-upday mehlaa 4 ghar 1

ik-oⁿkaar sat naam kartaa purakh nirbha-o
nirvair akaal moorat ajoonee saibhaⁿ gur
parsaad.

mayraa man saaDh janaaⁿ mil hari-aa.

ha-o bal bal bal bal saaDh janaaⁿ ka-o mil sangat
paar utri-aa. ||1|| rahaa-o.

har har kirpaa karahu parabh apnee ham saaDh
janaaⁿ pag pari-aa.

Dhan Dhan saaDh jin har parabh jaani-aa mil
saaDhoo patit uDhri-aa. ||1||

manoo-aa chalai chalai baho baho biDh mil
saaDhoo vasgat kari-aa.

ji-uⁿ jal tant pasaari-o baDhak garas meenaa
vasgat khari-aa. ||2||

har kay sant sant bhal neekay mil sant janaa mal
lahee-aa.

ha-umai durat ga-i-aa sabh neekar Ji-o saabun
kaapar kari-aa. ||3||

mastak lilaat likhi-aa Dhur thaakur gur satgur
charan ur Dhari-aa.

sabh daalad dookh bhanj parabh paa-i-aa jan
naanak naam uDhri-aa. ||4||1||

Rag Kaannarra

Chaupadaiy Mehla-4 Ghar-1

Now Guru Ji begins the new chapter in *Rag Kaannarra*, which is a very popular melody among court singers, Muslim saints called *Sufis* and devotees of other faiths. Ordinarily this melody is played to bring out emotions of bravery in the listeners, but in *Gurbani* it is used for devotional effect. The previous *shabad* in *Rag Malhar* advises us that we should seek the company of saints and meditate on God’s Name, which alone can help us obtain salvation. Guru Ji begins this chapter by sharing with us how the company of saints (Guru) has blessed him.

He says: "Meeting with the saints my mind has blossomed (in spiritual bliss). I am a sacrifice again and again to the saintly people, (because) by joining their company I have crossed over (the worldly ocean)." (1-pause)

Unlike most of us who, after our purpose is served, forget about our benefactors, Guru Ji prays to God to keep him blessed with the company of saints and says: "O' God, please show Your mercy (and bless me) that I may remain (in the humble service) at the feet of the saintly people. Blessed again and again are the saints who have known God, because meeting with the saints, (even) the sinners are saved." (2)

Now Guru Ji explains with an example how the company of the saints helps a person. He says: "(O' my friends, ordinarily) our mind keeps wandering in many directions, but on meeting the saints we bring it under our control, just as by spreading his net a fisherman catches the fish and takes it home." (2)

Illustrating the merits of the company of saints with another example, Guru Ji says: "(O' my friends), very blessed and virtuous are the saints of God, meeting with those holy persons one's filth (of evil desires) is removed. (Because in their company, one's) entire sin of ego is dispelled, just as soap cleans dirt off a cloth." (3)

Guru Ji concludes the *shabad* by saying: "O' Nanak, in whose destiny God has pre-ordained the writ (of union with the Guru), enshrines the feet (the immaculate advice) of the Guru in the heart. Such a person obtains that God who is the destroyer of all penury and pain, and by meditating on (whose) Name one is emancipated." (4-1)

The message of this *shabad* is that if we want that our sins washed off and we may be emancipated from all the pains and suffering of the world, then we should enshrine Guru's feet (*Gurbani* as contained in *Guru Granth Sahib Ji*) in our heart and meditate on God's Name with true love and devotion.

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਮੇਰਾ ਮਨੁ ਸੰਤ ਜਨਾ ਪਗ ਰੇਨ ॥

ਹਰਿ ਹਰਿ ਕਥਾ ਸੁਨੀ ਮਿਲਿ ਸੰਗਤਿ ਮਨੁ ਕੋਰਾ ਹਰਿ ਰੰਗਿ
ਭੋਨ ॥੧॥ ਰਹਾਉ ॥

ਹਮ ਅਚਿਤ ਅਚੇਤ ਨ ਜਾਨਹਿ ਗਤਿ ਮਿਤਿ ਗੁਰਿ ਕੀਏ
ਸੁਚਿਤ ਚਿਤੇਨ ॥

ਪ੍ਰਭਿ ਦੀਨ ਦਇਆਲਿ ਕੀਓ ਅੰਗੀਕ੍ਰਿਤੁ ਮਨਿ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਜਪੋਨ ॥੧॥

ਹਰਿ ਕੇ ਸੰਤ ਮਿਲਹਿ ਮਨ ਪ੍ਰੀਤਮ ਕਟਿ ਦੇਵਉ ਹੀਅਰਾ
ਤੇਨ ॥

ਹਰਿ ਕੇ ਸੰਤ ਮਿਲੇ ਹਰਿ ਮਿਲਿਆ ਹਮ ਕੀਏ ਪਤਿਤ
ਪਵੇਨ ॥੨॥

ਹਰਿ ਕੇ ਜਨ ਉਤਮ ਜਗਿ ਕਹੀਅਹਿ ਜਿਨ ਮਿਲਿਆ ਪਾਥਰ
ਸੇਨ ॥

ਪੰਨਾ ੧੨੯੫

ਜਨ ਕੀ ਮਹਿਮਾ ਬਰਨਿ ਨ ਸਾਕਉ ਓਇ ਉਤਮ ਹਰਿ
ਹਰਿ ਕੇਨ ॥੩॥

kaanṛhaa mehlāa 4.

mayraa man sant̃ janaa pag rayn.

har har kathaā sunee mil sangat̃ man koraa har
rang bhayn. ||1|| rahaa-o.

ham achit̃ achayt̃ na jaaneh gat̃ mit̃ gur kee-ay
suchit̃ chit̃ayn.

parabh̃ deen dā-i-aal kee-o aṅgeekariṭ man har
har naam japayn. ||1||

har kay sant̃ mileh man pareetam kat̃ dayva-o
hee-araa ṭayn.

har kay sant̃ milay har mili-aa ham kee-ay patit̃
pavayn. ||2||

har kay jan ootam jag kahee-ahi jin mili-aa
paathar sayn.

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jan kee mahimaa baran na saaka-o o-ay ootam
har har kayn. ||3||

ਤੁਮੁ ਹਰਿ ਸਾਹ ਵਡੇ ਪ੍ਰਭ ਸੁਆਮੀ ਹਮ ਵਣਜਾਰੇ ਰਾਸਿ
ਦੇਨ ॥

ਜਨ ਨਾਨਕ ਕਉ ਦਇਆ ਪ੍ਰਭ ਧਾਰਹੁ ਲਇ ਵਾਖਰੁ ਹਰਿ
ਹਰਿ ਲੇਨ ॥੪॥੨॥

tum^h har saah vaday parabh su-aamee ham
vanjaaray raas dayn.

jan naanak ka-o da-i-aa parabh Dhaarahu lad
vaakhhar har har layn. ||4||2||

Kaannarra Mehla-4

In the second stanza of the previous *shabad*, Guru Ji prayed to God to bless him that he may remain (in the humble service) of saints. In this *shabad*, he explains why he asked for this favor, and what this blessing has done for him.

He says: “(O’ my friends), my mind begs for the dust of the feet (the most humble service) of the saintly people. Joining their company, whosoever has listened to the discourse of God, that person’s absolutely blank mind has been (so imbued with God’s love, as if it has been) dyed in the color of God.”(1-pause)

Explaining further how the saint (Guru’s) company brings one closer to God, he says: “(O’ my friends, we human beings are) unaware and oblivious (of God. We) don’t know about His state or the extent (of His limit, but they who have sought his shelter), the Guru has made them aware and conscious (of God. As a result), the merciful God of the meek has taken their side and their mind has started meditating on God’s Name.”(1)

Therefore stating how much he is willing to sacrifice for the sake of meeting the saintly devotees, Guru Ji says: “(O’ my friends), if the beloveds of my mind, the saints of God, come and meet me, I would cut out my heart and offer it to them. Whom the saints have met, they have met God. (In this way, the saints) have sanctified sinners like us.”(2)

Commenting further on the virtues of God’s saints, Guru Ji says: “(O’ my friends), God’s saints are called sublime in the world, meeting whom even the stone (hearted people) become compassionate. I cannot describe the glory of God’s devotees because God has made them sublime.”(3)

Guru Ji concludes the *shabad* by making a prayer to God. He says: “O’ God my Master, You are like a big wholesaler (of the commodity of Name) and we are like petty peddlers, please give us (this commodity). Yes, please show mercy on devotee Nanak so that he may depart (from Your door) after loading that commodity.”(4-2)

The message of this *shabad* is that we should seek the adoration and humble service of the saints, so that we become aware of God and the need to meditate on His Name, and depart from here with this commodity.

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਜਪਿ ਮਨ ਰਾਮ ਨਾਮ ਪਰਗਾਸ ॥

ਹਰਿ ਕੇ ਸੰਤ ਮਿਲਿ ਪ੍ਰੀਤਿ ਲਗਾਨੀ ਵਿਚੇ ਗਿਰਹ ਉਦਾਸ ॥੧॥
ਰਹਾਉ ॥

ਹਮ ਹਰਿ ਹਿਰਦੈ ਜਪਿਓ ਨਾਮੁ ਨਰਹਰਿ ਪ੍ਰਭਿ ਕ੍ਰਿਪਾ ਕਰੀ
ਕਿਰਪਾਸ ॥

kaanṛhaa mehlāa 4.

jap man raam naam pargaas.

har kay sant mil pareet lagaanee vichay girah
udaas. ||1|| rahaa-o.

ham har hirdai japi-o naam narhar parabh
kirpaa karee kirpaas.

ਅਨੰਦਿਨੁ ਅਨਦੁ ਭਇਆ ਮਨੁ ਬਿਗਸਿਆ ਉਦਮ ਭਏ ਮਿਲਨ
ਕੀ ਆਸ ॥ ੧॥

an-din anad̐ bhā-i-aa man bigsi-aa uḍam
bhā-ay milan kee aas. ||1||

ਹਮ ਹਰਿ ਸੁਆਮੀ ਪ੍ਰੀਤਿ ਲਗਾਈ ਜਿਤਨੇ ਸਾਸ ਲੀਏ ਹਮ
ਗ੍ਰਾਸ ॥
ਕਿਲਬਿਖ ਦਹਨ ਭਏ ਖਿਨ ਅੰਤਰਿ ਤੂਟਿ ਗਏ ਮਾਇਆ ਕੇ
ਫਾਸ ॥੨॥

ham har su-aamee pareet̐ lagaa-ee jītṇay saas
lee-ay ham garaas.
kilbikh̐ dahan bhā-ay khin antar̐ toot̐ ga-ay
maa-i-aa kay faas. ||2||

ਕਿਆ ਹਮ ਕਿਰਮ ਕਿਆ ਕਰਮ ਕਮਾਵਹਿ ਮੂਰਖ ਮੁਗਧ ਰਖੇ
ਪ੍ਰਭ ਤਾਸ ॥
ਅਵਗਨੀਆਰੇ ਪਾਥਰ ਭਾਰੇ ਸਤਸੰਗਤਿ ਮਿਲਿ ਤਰੇ ਤਰਾਸ
॥੩॥

ki-aa ham kiram ki-aa karam kamaaveh
moorakh̐ mugaDh̐ rakhay parabh̐ taas.
avganee-aaray paathar bhāaray satsangat̐ mil
taray taraas. ||3||

ਜੇਤੀ ਸ੍ਰਿਸਟਿ ਕਰੀ ਜਗਦੀਸਰਿ ਤੇ ਸਭਿ ਊਚ ਹਮ ਨੀਚ
ਬਿਖਿਆਸ ॥
ਹਮਰੇ ਅਵਗੁਨ ਸੰਗਿ ਗੁਰ ਮੇਟੇ ਜਨ ਨਾਨਕ ਮੇਲਿ ਲੀਏ ਪ੍ਰਭ
ਪਾਸ ॥੪॥੩॥

jaytee sarisat karee jagdeesar̐ tay sabh̐ ooch
ham neech bikh̐i-aas.
hamray avgun sang gur maytay jan naanak
mayl̐ lee-ay parabh̐ paas. ||4||3||

Kaannarra Mehlā-4

In the previous *shabad*, Guru Ji advised us that we should seek the adoration and humble service of the saints so that we become aware of God and the need to meditate on His Name, and depart from here with this commodity. In this *shabad*, Guru Ji presents a rare example of humility and tells us how, in spite of all his short comings, God's Name has provided him with a supreme state of peace and bliss and by Guru's grace he has been united with God.

Advising his own mind, Guru Ji says: "O' my mind, meditate on God's Name, (by doing so, one) is illuminated (with divine knowledge). Meeting with God's saints one is imbued with (God's) love and becomes detached (even while living) in the household itself." (1-pause)

Now humbly sharing his experience of meditating on God's Name, Guru Ji says: "(O' my friends), when the merciful God showed mercy upon me, I meditated on the Name of God. Since then such a bliss has prevailed every day that my mind has been delighted and has started making efforts (to meditate on God's Name) in the hope of meeting Him." (1)

Describing the efforts he made and what the result was, Guru Ji says: "(O' my friends), I so imbued myself with the love of our God and Master that for as many breaths or morsels of food I took, (I uttered His Name that many times. As a result) all my sins got burnt in an instant and the bonds of worldly attachments were broken." (2)

However Guru Ji doesn't want to take any credit for the above state. Instead, he deems it as a blessing of saint (Guru's) company and a special favor of merciful God on him. He says: "(O' my friends), we are (tiny) worms? What deeds can we do? It is that (merciful God, who) saved the blind fools (like us). Loaded with sins we are heavy like stones. It is only by joining the congregation of saints, that we are ferried across by the savior (God)." (3)

Showing even more humility, Guru Ji concludes by saying: "(O' my friends, all the creatures in) the entire universe which God has created are higher (in merit) than us, the

lowly beings who are full of poison (of worldly sins). However He removed our faults in the company of the Guru, (and in this way) devotee Nanak was united with God.”(4-3)

The message of this *shabad* is that we should seek the company of saintly people, and in their company meditate on God’s Name with so much humility that we consider ourselves as the worst sinners so that God may show His mercy on us, destroy our sins, and breaking our worldly bonds, may unite us with Him.

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਮੇਰੈ ਮਨਿ ਰਾਮ ਨਾਮੁ ਜਪਿਓ ਗੁਰ ਵਾਕੁ ॥
ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੀ ਜਗਦੀਸਰਿ ਦੁਰਮਤਿ ਦੂਜਾ ਭਾਉ
ਗਇਓ ਸਭ ਝਾਕੁ ॥੧॥ ਰਹਾਉ ॥

ਨਾਨਾ ਰੂਪ ਰੰਗ ਹਰਿ ਕੇਰੇ ਘਟਿ ਘਟਿ ਰਾਮੁ ਰਵਿਓ
ਗੁਪਲਾਕੁ ॥
ਹਰਿ ਕੇ ਸੰਤ ਮਿਲੇ ਹਰਿ ਪ੍ਰਗਟੇ ਉਘਰਿ ਗਏ ਬਿਖਿਆ
ਕੇ ਤਾਕੁ ॥੧॥

ਸੰਤ ਜਨਾ ਕੀ ਬਹੁਤੁ ਬਹੁ ਸੋਭਾ ਜਿਨ ਉਰਿ ਧਾਰਿਓ ਹਰਿ
ਰਸਿਕ ਰਸਾਕੁ ॥
ਹਰਿ ਕੇ ਸੰਤ ਮਿਲੇ ਹਰਿ ਮਿਲਿਆ ਜੈਸੇ ਗਊ ਦੇਖਿ ਬਛਰਾਕੁ
॥੨॥

ਹਰਿ ਕੇ ਸੰਤ ਜਨਾ ਮਹਿ ਹਰਿ ਹਰਿ ਤੇ ਜਨ ਉਤਮ ਜਨਕ
ਜਨਾਕੁ ॥
ਤਿਨ ਹਰਿ ਹਿਰਦੈ ਬਾਸੁ ਬਸਾਨੀ ਛੂਟਿ ਗਈ ਮੁਸਕੀ
ਮੁਸਕਾਕੁ ॥੩॥

ਤੁਮਰੇ ਜਨ ਤੁਮ੍ਹ ਹੀ ਪ੍ਰਭ ਕੀਏ ਹਰਿ ਰਾਖਿ ਲੇਹੁ ਆਪਨ
ਅਪਨਾਕੁ ॥
ਜਨ ਨਾਨਕ ਕੇ ਸਖਾ ਹਰਿ ਭਾਈ ਮਾਤ ਪਿਤਾ ਬੰਧੁ ਹਰਿ
ਸਾਕੁ ॥੪॥੪॥

kaanṛhāa mehlāa 4.

mayrai man raam naam japi-o gur vaak.
har har kirpaa karee jagdeesar durmat̃ doojaa
bhāa-o ga-i-o sabh̃ jhāak. ||1|| rahaa-o.

naanaa roop rang har kayray ghat ghat raam
ravi-o guplaak.
har kay sant̃ milay har pargatay ughar ga-ay
bikhi-aa kay taak. ||1||

sant̃ janaa kee bahuṭ baho sobhāa jin ur Dhaari-o
har rasik rasaak.
har kay sant̃ milay har mili-aa jaisay ga-oo daykh
bachhāak. ||2||

har kay sant̃ janaa meh har har tay jan ootam
janak janaak.
tin har hirdai baas basaane chhoot ga-ee
muskee muskaak. ||3||

tumray jan tum̃ hee parabh̃ kee-ay har raakh
layho aapan apnaak.
jan naanak kay sakhaa har bhāa-ee maat̃ pitāa
banDhap har saak. ||4||4||

Kaannarra Mehla-4

In the previous *shabad*, Guru Ji advised us that we should seek the company of saintly people and in their company meditate on God’s Name with so much humility that we consider ourselves the worst sinners so that God may show His mercy on us, destroy our sins, and breaking our worldly bonds, may unite us with Him. In this *shabad*, he shares with us the kinds of blessings he obtained by following his Guru’s advice.

He says: “(O’ my friends), following the Guru’s words, my mind meditated on God’s Name. Then God the Master of the universe showed His mercy upon me and all my evil intellect, duality, and (worldly) greed vanished.”(1-pause)

Describing what else he learned by meditating on God’s Name and meeting the saints, Guru Ji says: “(I learned that) there are myriad of forms of God and that God is secretly residing in each and every heart. When I met God’s saints, the (blinding) shutters of *Maya* (the worldly attachments) were opened and God became visible.”(1)

Therefore on the basis of his personal experience Guru Ji says: “(O’ my friends), great is the glory of saintly people, who with great relish (meditate on God’s Name, and who) have enshrined God in their hearts. After meeting God’s saints, I met God Himself and (then I was happy like a) calf who feels delighted upon seeing (its mother) cow.”(2)

Describing further the virtues of saints, Guru Ji says: “(O’ my friends), God Himself resides in His saints, and those saintly people are most sublime, who have enshrined God’s fragrance in their hearts and all the odor (of sinful tendencies) has left them.”(3)

In closing, Guru Ji says: “O’ God, You Yourself embellish Your saints and You Yourself save them after making them Your own. Nanak says that You are the friend, brother, mother, father, and relative (of Your servants).”(4-4)

The message of this *shabad* that we should listen to and act in accordance with the words of the saint Guru (Granth Sahib Ji) and meditate on God’s Name. By doing so, all our evil tendencies and sinful worldly desires would vanish, and we would be able to realize God in our own hearts.

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਮੇਰੇ ਮਨ ਹਰਿ ਹਰਿ ਰਾਮ ਨਾਮੁ ਜਪਿ ਚੀਤਿ ॥
ਹਰਿ ਹਰਿ ਵਸਤੁ ਮਾਇਆ ਗਤਿ ਵੇੜੀ ਗੁਰ ਕੈ ਸਬਦਿ
ਲੀਓ ਗਤੁ ਜੀਤਿ ॥੧॥ ਰਹਾਉ ॥

ਮਿਥਿਆ ਭਰਮਿ ਭਰਮਿ ਬਹੁ ਭੁਮਿਆ ਲੁਬਧੋ ਪੁਤ੍ਰ
ਕਲਤੁ ਮੋਹ ਪ੍ਰੀਤਿ ॥
ਜੈਸੇ ਤਰਵਰ ਕੀ ਤੁਛ ਛਾਇਆ ਖਿਨ ਮਹਿ ਬਿਨਸਿ
ਜਾਇ ਦੇਹ ਭੀਤਿ ॥੧॥

ਹਮਰੇ ਪ੍ਰਾਨ ਪ੍ਰੀਤਮ ਜਨ ਉਤਮ ਜਿਨ ਮਿਲਿਆ ਮਨਿ
ਹੋਇ ਪ੍ਰਤੀਤਿ ॥
ਪਰਚੈ ਰਾਮੁ ਰਵਿਆ ਘਟ ਅੰਤਰਿ ਅਸਥਿਰੁ ਰਾਮੁ
ਰਵਿਆ ਰੰਗਿ ਪ੍ਰੀਤਿ ॥੨॥

ਪੰਨਾ ੧੨੯੬

ਹਰਿ ਕੇ ਸੰਤ ਸੰਤ ਜਨ ਨੀਕੇ ਜਿਨ ਮਿਲਿਆ ਮਨੁ
ਰੰਗਿ ਰੰਗੀਤਿ ॥
ਹਰਿ ਰੰਗੁ ਲਹੈ ਨ ਉਤਰੈ ਕਬਹੂ ਹਰਿ ਹਰਿ ਜਾਇ
ਮਿਲੈ ਹਰਿ ਪ੍ਰੀਤਿ ॥੩॥

ਹਮ ਬਹੁ ਪਾਪ ਕੀਏ ਅਪਰਾਧੀ ਗੁਰਿ ਕਾਟੇ ਕਟਿਤ
ਕਟੀਤਿ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੀਓ ਮੁਖਿ ਅਉਖਧੁ ਜਨ ਨਾਨਕ
ਪਤਿਤ ਪੁਨੀਤਿ ॥੪॥੫॥

kaanṛhāa mehlāa 4.

mayray man har har raam naam jap cheet.
har har vasatṁ maa-i-aa garḥeh vayrḥ^hee gur kai
sabadṁ lee-o garḥ jeet. ||1|| rahaa-o.

mithi-aa bharam bharam baho bharmi-aa lubḥo
putar kalṭar moh pareet.
jaisay tarvar kee tuchḥ chḥaa-i-aa khin meh binas
jaa-ay dayh bheet. ||1||

hamray paraan pareetam jan ootam jin mili-aa man
ho-ay parteet.
parchai raam ravi-aa gḥat antar asthir raam ravi-aa
rang pareet. ||2||

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har kay santṁ santṁ jan neekay jin mili-aaⁿ man rang
rangeet.
har rang lahai na utrai kabhoo har har jaa-ay milai
har pareet. ||3||

ham baho paap kee-ay apraaḥ^{ee} gur kaatay katitṁ
kateet.
har har naam dee-o mukḥ a-ukḥaḥ^{Dh} jan naanak
patitṁ puneet. ||4||5||

Kaannarra Mehlā-4

In the previous *shabad*, Guru Ji advised us that we should listen to and act in accordance with the words of the saint Guru and meditate on God’s Name. By doing so, all our evil tendencies and sinful worldly desires would vanish and we would realize God in our own hearts. In this *shabad*, he elaborates on the benefits of meditating on God’s Name and joining the company of saints.

Addressing his own mind, Guru Ji says: “O’ my mind, meditate on God’s Name in your heart. (Within you is a precious) commodity of God’s Name, (but because of your worldly attachments it is beyond your reach, as if) it is locked in the fort of *Maya*. But some) have conquered (this fort with the help of) the Guru’s word.”(1-pause)

Explaining what is this *Maya* and why we need to try to break its barriers and obtain the commodity of God’s Name as soon as possible, Guru Ji says: “(O’ my friends, ordinarily one) keeps wandering and lost in the pursuit of false illusions, attachments and love for one’s son or wife (and doesn’t care about the precious and everlasting commodity of God’s Name, hidden inside one’s own body. But one doesn’t realize that) just like the shade of a tree even one’s own wall (like body can) perish in an instant (and one may lose the opportunity to enjoy the bliss of God’s Name).”(1)

Therefore Guru Ji advises us to seek the company of saints of God, who can give us the right guidance and assure us about the existence of such a precious commodity in our body itself. He says: “(O’ my friends), the sublime saints of God are dear to me like my life, meeting whom (belief in the divine) wells up in the mind, and it feels pleased seeing that God pervading in all hearts. That eternal God can only be worshipped when one is imbued with His love.”(2)

Therefore stressing the benefits of the company of God’s saints, Guru Ji says: “(O’ my friends), blessed are the sublime saints of God, meeting whom one’s mind is imbued with the love (of God. The quality of) God’s love (is that it) never fades or gets removed, and it is this God’s love, through which one meets Him.”(3)

Guru Ji concludes the *shabad* by once again showing his extreme humility and expressing his gratitude to his Guru for everything. He says: “(As far as I am concerned), I, a great sinner, committed many sins but the Guru removed (all of them. He has helped me in meditating on God’s Name, as if he has) put the medicine of God’s Name in my mouth. (In this way) from a sinner, the devotee Nanak has become a sanctified person.”(4-5)

The message of this *shabad* is that if we humbly seek the shelter and guidance of saints (Guru Granth Sahib Ji) and meditate on God’s Name, our love of worldly things would vanish, our sins would be removed, and we would be imbued with God’s love. This love would never fade and would one day unite us with our beloved God.

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਜਪਿ ਮਨ ਰਾਮ ਨਾਮ ਜਗੰਨਾਥ ॥

ਘੁਮਨ ਘੇਰ ਪਰੇ ਬਿਖੁ ਬਿਖਿਆ ਸਤਿਗੁਰ ਕਾਵਿ ਲੀਏ ਦੇ
ਹਾਥ ॥੧॥ ਰਹਾਉ ॥

ਸੁਆਮੀ ਅਭੈ ਨਿਰੰਜਨ ਨਰਹਰਿ ਤੁਮੁ ਰਾਖਿ ਲੇਹੁ ਹਮ ਪਾਪੀ
ਪਾਥ ॥

ਕਾਮ ਕ੍ਰੋਧ ਬਿਖਿਆ ਲੋਭਿ ਲੁਭਤੇ ਕਾਸਟ ਲੋਹ ਤਰੇ ਸੰਗਿ
ਸਾਥ ॥੧॥

ਤੁਮੁ ਵਡ ਪੁਰਖ ਬਡ ਅਗਮ ਅਗੋਚਰ ਹਮ ਭੂਢਿ ਰਹੇ ਪਾਈ
ਨਹੀ ਹਾਥ ॥

ਤੂ ਪਰੈ ਪਰੈ ਅਪਰੰਪਰੁ ਸੁਆਮੀ ਤੂ ਆਪਨ ਜਾਨਹਿ ਆਪਿ
ਜਗੰਨਾਥ ॥੨॥

kaanrhaa mehlā 4.

jap man raam naam jagannaath.

ghooman ghayr paray bikh bikhi-aa satgur kaadh
lee-ay day haath. ||1|| rahaa-o.

su-aamee abhai niranjan narhar tumH raakh
layho ham paapee paath.

kaam kroDh bikhi-aa lobh lubh-tay kaasat loh
taray sang saath. ||1||

tumH vad purakh bad agam agochar ham
dhoodh rahay paa-ee nahee haath.

too parai parai aprampar su-aamee too aapan
jaaneh aap jagannaath. ||2||

ਅਦ੍ਰਿਸਟੁ ਅਗੋਚਰ ਨਾਮੁ ਧਿਆਏ ਸਤਸੰਗਤਿ ਮਿਲਿ ਸਾਧੂ
ਪਾਥੁ ॥

ਹਰਿ ਹਰਿ ਕਥਾ ਸੁਨੀ ਮਿਲਿ ਸੰਗਤਿ ਹਰਿ ਹਰਿ ਜਪਿਓ
ਅਕਥ ਕਥ ਕਾਥੁ ॥੩॥

ਹਮਰੇ ਪ੍ਰਭ ਜਗਦੀਸ ਗੁਸਾਈ ਹਮ ਰਾਖਿ ਲੇਹੁ ਜਗੰਨਾਥ ॥

ਜਨ ਨਾਨਕੁ ਦਾਸੁ ਦਾਸ ਦਾਸਨ ਕੋ ਪ੍ਰਭ ਕਰਹੁ ਕ੍ਰਿਪਾ ਰਾਖਹੁ
ਜਨ ਸਾਥੁ ॥੪॥੬॥

adrist agochar naam Dhi-aa-ay satsangat mil
saaDhoo paath.

har har kathaā sunee mil sangat har har japi-o
akath kath kaath. ||3||

hamray parabh jagdees gusaa-ee ham raakh
layho jagannaath.

jan naanak daas daas daasan ko parabh karahu
kirpaa raakho jan saath. ||4||6||

Kaannarra Mehla-4

Guru Ji concluded the previous *shabad* by humbly stating that he, a great sinner, had committed many sins but the Guru has removed (all of them and helped him in meditating on God's Name, as if he has) put the medicine of God's Name in his mouth. (In this way) from a sinner, the devotee Nanak has become a sanctified person. Therefore in this *shabad*, he again advises his mind and us to remember God's Name and elaborates on its benefits.

He says: "O' my mind, meditate on the Name of God, the Master of the universe. By extending his hand the true Guru has pulled out even those who were drowning in the whirlpool of poisonous *Maya* (of worldly attachment)." (1-pause)

Now Guru Ji shows us how to address God with complete humility and ask Him to save us. He says: "O' the fearless, immaculate Master, please save us the sinners who are heavy like stones (with the load of so many sins on our head). We are engrossed in lust, anger, and greed for the poison of (worldly wealth). Just as a piece of iron swims across (a river) in the company of a wooden (boat, please save us by keeping us in the company of saintly persons)." (1)

Acknowledging the excellence and the limitlessness of God, Guru Ji says: "O' God, You are a great Being, who is beyond the comprehension of our sense organs; we have exhausted ourselves but couldn't find (the limit of) Your depth. O' Master, You are infinite and beyond any limits. (In short), O' God of the universe, only You know Yourself." (2)

On the basis of his personal experience, Guru Ji suggests: "(O' my friends, God) is beyond the comprehension of our sense organs and cannot be seen with ordinary eyes. One can meditate on His Name by joining the congregation of saintly persons and following the path laid out by the Guru. They, who have listened to the discourse of the indescribable God in the holy congregation, have meditated on His Name." (3)

Therefore Guru Ji concludes the *shabad* by making a humble prayer before God. He says: "O' our God, the Master of the universe, O' the owner of the universe, please save us (from the great worldly evils). O' God, show mercy on Nanak, the slave of Your slaves, and keep him in the company of (Your) devotees." (4-6)

The message of this *shabad* is that even if we are such great sinners that we are drowning in the whirlpool of worldly evils such as lust, anger, and greed, we should still pray to God to show mercy and bless us with the company of His devotees. By

meditating on God's Name in their company we might also be saved, just as a piece of iron swims across a river in the company of a wooden boat.

ਕਾਨੜਾ ਮਹਲਾ ੪ ਪੜਤਾਲ ਘਰੁ ੫ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਨ ਜਾਪਹੁ ਰਾਮ ਗੁਪਾਲ ॥

ਹਰਿ ਰਤਨ ਜਵੇਹਰ ਲਾਲ ॥

ਹਰਿ ਗੁਰਮੁਖਿ ਘੜਿ ਟਕਸਾਲ ॥

ਹਰਿ ਹੋ ਹੋ ਕਿਰਪਾਲ ॥੧॥ ਰਹਾਉ ॥

kaanrhaa mehlā 4 parh-ṭaal ghar 5.

ik-oṁkaar satgur prasaad.

man jaapahu raam gupaal.

har ratan javayhar laal.

har gurmukh gharṭ taksaal.

har ho ho kirpaal. ||1|| rahaa-o.

ਤੁਮਰੇ ਗੁਨ ਅਗਮ ਅਗੋਚਰ ਏਕ ਜੀਹ ਕਿਆ ਕਥੈ
ਬਿਚਾਰੀ ਰਾਮ ਰਾਮ ਰਾਮ ਰਾਮ ਲਾਲ ॥

ਤੁਮਰੀ ਜੀ ਅਕਥ ਕਥਾ ਤੂ ਤੂ ਤੂ ਹੀ ਜਾਨਹਿ ਹਉ ਹਰਿ
ਜਪਿ ਭਈ ਨਿਹਾਲ ਨਿਹਾਲ ਨਿਹਾਲ ॥੧॥

tumray gun agam agochar ayk jeeh ki-aa kathai
bichaaree raam raam laal.

tumree jee akath kathaā too too too hee jaaneh
ha-o har jap bha-ee nihaal nihaal nihaal. ||1||

ਹਮਰੇ ਹਰਿ ਪ੍ਰਾਨ ਸਖਾ ਸੁਆਮੀ ਹਰਿ ਮੀਤਾ ਮੇਰੇ ਮਨਿ
ਤਨਿ ਜੀਹ ਹਰਿ ਹਰੇ ਹਰੇ ਰਾਮ ਨਾਮ ਧਨੁ ਮਾਲ ॥

ਜਾ ਕੋ ਭਾਗੁ ਤਿਨਿ ਲੀਓ ਚੀ ਸੁਹਾਗੁ ਹਰਿ ਹਰਿ ਹਰੇ
ਹਰੇ ਗੁਨ ਗਾਵੈ ਗੁਰਮਤਿ ਹਉ ਬਲਿ ਬਲੇ ਹਉ ਬਲਿ
ਬਲੇ ਜਨ ਨਾਨਕ ਹਰਿ ਜਪਿ ਭਈ ਨਿਹਾਲ ਨਿਹਾਲ
ਨਿਹਾਲ ॥੨॥੧॥੨॥

hamray har paraan sakhā su-aamee har meetāa
mayray man ṭan jeeh har haray haray raam naam
Dhan maal.

jaa ko bhaag ṭin lee-o ree suhaag har har haray
haray gun gaavai gurmat ha-o bal balay ha-o bal
balay jan naanak har jap bha-ee nihaal nihaal
nihaal. ||2||1||2||

Kaannarra Mehla-4

Parṭtaal Ghar-5

Guru Ji started the previous *shabad* by advising his mind to meditate on the Name of God. He begins this *shabad* also, with the same advice. But this time he goes into a sort of ecstasy, imagining him to be a young bride who is so lost in the love of her beloved Spouse that she starts singing and dancing unmindful of the tune or beat. Perhaps that is why he has uttered this *shabad* in *Parṭtaal*, a form of melody in which the “beat” changes many times.

Addressing his own mind, Guru Ji says: “O’ my mind, meditate upon God, the Master of the universe. (God’s Name is precious like) gems, jewels, and rubies. (God’s Name is like a beautiful ornament for you), pattern it in the mind of (the congregation) of Guru’s followers. (When we do so) God becomes very kind to us.”(1-pause)

However recognizing the limitlessness of God’s virtues Guru Ji humbly says: “O’ inaccessible, incomprehensible, beauteous all-pervading God, how can the one poor tongue (of mine) narrate Your merits. O’ my venerable God, Your indescribable discourse, only You know. By meditating on You, O’ God, I have been totally delighted.”(1)

Guru Ji concludes the *shabad* by expressing how much he is in love with his beloved God and how every faculty and every part of his body is singing His praise. He says: “(O’ my friends), God is dear to me like my life breath. He is my Master and my friend. Within my mind, my body, and on my tongue is God’s Name. God’s Name for me is all my wealth and capital. (O’ my friends, the bride soul) whose destiny has awakened has obtained her Groom and following Guru’s instruction, she sings God’s praises. Slave Nanak is a sacrifice

again and again to God, and meditating on Him he has been completely blessed and delighted.”(2-1-7)

The message of this *shabad* is that so limitless are the virtues of God that our one tongue cannot count them. The only thing we can do is that by joining the congregation of saintly persons we can sing His praises, meditate on His Name, and enjoy the unlimited bliss of God's mercy upon us.

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਹਰਿ ਗੁਨ ਗਾਵਹੁ ਜਗਦੀਸ ॥

ਏਕਾ ਜੀਹ ਕੀਚੈ ਲਖ ਬੀਸ ॥

ਜਪਿ ਹਰਿ ਹਰਿ ਸਬਦਿ ਜਪੀਸ ॥

ਹਰਿ ਹੋ ਹੋ ਕਿਰਪੀਸ ॥੧॥ ਰਹਾਉ ॥

ਹਰਿ ਕਿਰਪਾ ਕਰਿ ਸੁਆਮੀ ਹਮ ਲਾਇ ਹਰਿ ਸੇਵਾ ਹਰਿ ਜਪਿ
ਜਪੇ ਹਰਿ ਜਪਿ ਜਪੇ ਜਪੁ ਜਾਪਉ ਜਗਦੀਸ ॥

ਤੁਮਰੇ ਜਨ ਰਾਮੁ ਜਪਹਿ ਤੇ ਉਤਮ ਤਿਨ ਕਉ ਹਉ ਘੁਮਿ ਘੁਮੇ
ਘੁਮਿ ਘੁਮਿ ਜੀਸ ॥੧॥

ਪੰਨਾ ੧੨੯੭

ਹਰਿ ਤੁਮ ਵਡ ਵਡੇ ਵਡੇ ਵਡੇ ਉਚੇ ਸੇ ਕਰਹਿ ਜਿ ਤੁਧੁ ਭਾਵੀਸ
॥

ਜਨ ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਗੁਰਮਤੀ ਧਨੁ ਧੰਨੁ ਧੰਨੁ ਧੰਨੁ
ਗੁਰੂ ਸਾਬੀਸ ॥੨॥੨॥੮॥

kaanṛḥaa mehlāa 4.

har gun gaavhu jagdees.

aykaa jeeh keechai lakh bees.

jap har har sabad japees.

har ho ho kirpees. ||1|| rahaa-o.

har kirpaa kar su-aamee ham laa-ay har
sayvaa har jap japay har jap japay jap
jaapa-o jagdees.

tumray jan raam jaapeh tay ootam tin ka-o
ha-o ghum ghumay ghum ghum jees. ||1||

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har tum vad vaday vaday vad oochay so
karahi je tuDh bhaavees.

jan naanak amrit pee-aa gurmatēe Dhan Dhan
Dhan Dhan guroo saabees. ||2||2||8||

Kaannarra Mehlā-4

In the previous *shabad*, Guru Ji told us that so limitless are the virtues of God that our one tongue cannot count them. The only thing we can do is that by joining the congregation of saintly persons, sing His praises, meditate on His Name, and enjoy the unlimited bliss of God's mercy upon us. In this *shabad*, he tells us how we can sing God's praises millions of times, whom we should pray to, and what we should ask from Him.

He says: “(O’ my friends, imbue yourself with so much love for God that every pore of your body feels the sensation of His love. In this way) turn your one tongue into a million tongues and sing praises of the Master of the universe. (Yes, in this way), through the word (of the Guru) meditate on God's Name. Then God would become kind to you.”(1-pause)

Now showing us how to pray to God to bless us with such inspiration, Guru Ji says: “O’ God my Master, show Your mercy and yoke me into Your service, so that I may keep meditating on Your Name, O’ Master of the universe. O’ God, Your devotees who meditate on Your Name, become sublime; I am a sacrifice to them again and again.”(1)

In conclusion, Guru Ji says: “O’ God, You are the greatest of the great, and highest of the high; You do what pleases You. Slave Nanak says that blessed is the Guru through whose instruction he has partaken the nectar (of Name).”(2-2-8)

The message of this *shabad* is that we should beg God to bless us with the instruction of the Guru (the *Gurbani* in Guru Granth Sahib Ji) so that every pore of our body is

so drenched in God's love that we may continuously keep meditating on His Name and singing His praises as if with millions of tongues.

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਭਜੁ ਰਾਮੋ ਮਨਿ ਰਾਮ ॥

ਜਿਸੁ ਰੂਪੁ ਨ ਰੇਖ ਵਡਾਮ ॥

ਸਤਸੰਗਤਿ ਮਿਲੁ ਭਜੁ ਰਾਮ ॥

ਬਡ ਹੋ ਹੋ ਭਾਗ ਮਥਾਮ ॥੧॥ ਰਹਾਉ ॥

kaanrhaa mehlā 4.

bhaj raamo man raam.

jis roop na raykh vadaam.

satsangat mil bhaj raam.

bad ho ho bhaag mathaam. ||1|| rahaa-o.

ਜਿਤੁ ਗ੍ਰਿਹਿ ਮੰਦਰਿ ਹਰਿ ਹੋਤੁ ਜਾਸੁ ਤਿਤੁ ਘਰਿ
ਆਨਦੋ ਆਨੰਦੁ ਭਜੁ ਰਾਮ ਰਾਮ ਰਾਮ ॥

ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਵਹੁ ਹਰਿ ਪ੍ਰੀਤਮ ਉਪਦੇਸਿ ਗੁਰੂ
ਗੁਰ ਸਤਿਗੁਰਾ ਸੁਖੁ ਹੋਤੁ ਹਰਿ ਹਰੇ ਹਰਿ ਹਰੇ ਹਰੇ
ਭਜੁ ਰਾਮ ਰਾਮ ਰਾਮ ॥੧॥

jit garihi mandar har hot jaas tit ghar aando aanand
bhaj raam raam raam.

raam naam gun gaavhu har pareetam updays guroo
gur satiguraa sukh hot har haray har haray haray
bhaj raam raam raam. ||1||

ਸਭ ਸਿਸਟਿ ਧਾਰ ਹਰਿ ਤੁਮ ਕਿਰਪਾਲ ਕਰਤਾ ਸਭੁ
ਤੂ ਤੂ ਤੂ ਰਾਮ ਰਾਮ ਰਾਮ ॥

ਜਨ ਨਾਨਕੋ ਸਰਣਾਗਤੀ ਦੇਹੁ ਗੁਰਮਤੀ ਭਜੁ ਰਾਮ
ਰਾਮ ਰਾਮ ॥੨॥੩॥੯॥

sabh sisat Dhaar har tum kirpaal kartaa sabh too too
too raam raam raam.

jan naanko sarnaagatee dayh gurmatē bhaj raam
raam raam. ||2||3||9||

Kaannarra Mehla-4

In the previous *shabad* Guru Ji advised us that we should beg God to bless us with the instruction of the Guru so that every pore of our body is so drenched in God's love that we may continuously keep meditating on His Name and singing His praises, as if with millions of tongues. In this *shabad*, he elaborates on this advice.

He says: "(O' my friend), that God who has no form or feature, who is highest of the high, meditate on that God in your mind. Yes, join the congregation of saintly persons and worship God. This would make your destiny great."(1-pause)

Describing the kinds of blessings one obtains by meditating on God's Name, Guru Ji says: "(O' my friend), the house, the temple (of the heart), in which are sung praises of God that heart enjoys bliss after bliss. (Therefore, O' my friend), meditate on God's Name again and again. (Yes, O' my brother) keep singing praises of beloved God. This is the instruction and advice of the true Guru that one obtains peace by worshipping God again and again."(1)

Therefore even for himself Guru Ji prays to God and says: "O' God, You are the merciful Creator and supporter of the entire universe, and are pervading everywhere. Slave Nanak has come to Your shelter; please bless him with this Guru's instruction that he may continue uttering God's Name again and again."(2-3-9)

The message of this *shabad* is that following Guru's instruction we should keep meditating on God's Name. It would bring us immense peace and bliss.

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਸਤਿਗੁਰ ਚਾਟਉ ਪਗ ਚਾਟ ॥

ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਪਾਧਰ ਬਾਟ ॥

ਭਜੁ ਹਰਿ ਰਸੁ ਰਸ ਹਰਿ ਗਾਟ ॥

kaanrhaa mehlā 4.

satgur chaata-o pag chaat.

jit mil har paaDhar baat.

bhaj har ras ras har gaat.

ਹਰਿ ਹੋ ਹੋ ਲਿਖੇ ਲਿਲਾਟ ॥੧॥ ਰਹਾਉ ॥

har ho ho likhay lilaat. ||1|| rahaa-o.

ਖਟ ਕਰਮ ਕਿਰਿਆ ਕਰਿ ਬਹੁ ਬਹੁ ਬਿਸਥਾਰ ਸਿਧ
ਸਾਧਿਕ ਜੋਗੀਆ ਕਰਿ ਜਟ ਜਟਾ ਜਟ ਜਟ ॥

khat karam kiri-aa kar baho baho bisthaar siDh
saaDhik jogee-aa kar jat jataa jat jaat.

ਕਰਿ ਭੇਖ ਨ ਪਾਈਐ ਹਰਿ ਬ੍ਰਹਮ ਜੋਗੁ ਹਰਿ ਪਾਈਐ
ਸਤਸੰਗਤੀ ਉਪਦੇਸਿ ਗੁਰੂ ਗੁਰ ਸੰਤ ਜਨਾ ਖੋਲਿ ਖੋਲਿ
ਕਪਾਟ ॥੧॥

kar bhaykh na paa-ee-ai har barahm jog har
paa-ee-ai satsangtee updays guroo gur sant
janaa khol khol kapaat. ||1||

ਤੂੰ ਅਪਰੰਪਰੁ ਸੁਆਮੀ ਅਤਿ ਅਗਾਹੁ ਤੂੰ ਭਰਪੁਰਿ
ਰਹਿਆ ਜਲ ਬਲੇ ਹਰਿ ਇਕੁ ਇਕੋ ਇਕੋ ਏਕੈ ਹਰਿ
ਥਾਟ ॥

too aprampar su-aamee at agaahu too bharpur
rahi-aa jal thalay har ik ik ik aykai har thaat.

ਤੂੰ ਜਾਣਹਿ ਸਭ ਬਿਧਿ ਬੂਝਹਿ ਆਪੇ ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ
ਘਟਿ ਘਟੇ ਘਟਿ ਘਟੇ ਘਟਿ ਹਰਿ ਘਾਟ ॥੨॥੪॥੧੦॥

too jaaneh sabh biDh boojheh aapay jan naanak
kay parabh ghat ghatay ghat ghatay ghat har
ghaat. ||2||4||10||

Kaannarra Mehla-4

In the previous *shabad*, Guru Ji advised us that following Guru's instruction we should meditate on God's Name. It would bring us peace and bliss. In this *shabad*, he expresses his utmost respect and gratitude for his Guru and tells us that in this way, not only peace and bliss, but one also finds the easy way to reach God, the source of all bliss.

Guru Ji says: "(O' my friends), I kiss the feet of that true Guru, meeting whom (one finds) the plain and simple way (to meet God. Seeking the shelter of the Guru, so meditate on God's Name, as if) you are drinking its relish in gulps. (But only) the one in whose destiny it is so written, (meditates on God's Name with such zeal)." (1-pause)

Now commenting on the effectiveness of doing ritualistic deeds or adorning holy garbs, he says: "(O' my friends), by doing the extensive six kinds of rituals (advocated by pundits), adorning matted hair like the yogis and adepts, or adorning (holy) garbs, we don't obtain union with God. We find God only in the holy congregation. Therefore, joining the saintly congregation and following Guru's instruction, open the gates of your mind (and enlighten it)." (1)

Guru Ji concludes the *shabad* by describing the divine enlightenment he has obtained through his Guru. Addressing God, he says: "O' limitless God, You are extremely deep (unfathomable) and You are pervading in all lands and waters. You are the one and only one, and all the creation is from You alone. You know everything and understand all the ways. O' God, who is residing in the heart of slave Nanak, You reside in each and every heart." (2-4-10)

The message of this *shabad* is that God is not met by doing any ritualistic deeds or wearing holy garbs. We can meet Him only by following Guru's instruction and meditating on His Name in the congregation of saintly persons.

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਜਪਿ ਮਨ ਗੋਬਿਦ ਮਾਧੋ ॥

ਹਰਿ ਹਰਿ ਅਗਮ ਅਗਾਧੋ ॥

ਮਤਿ ਗੁਰਮਤਿ ਹਰਿ ਪ੍ਰਭੁ ਲਾਧੋ ॥

ਹੁਰਿ ਹੋ ਹੋ ਲਿਖੇ ਲਿਲਾਧੋ ॥੧॥ ਰਹਾਉ ॥

kaanrhaa mehlaa 4.

jap man gobid maaDho.

har har agam agaaDho.

mat gurmat har parabh laaDho.

Dhur ho ho likhay lilaaDho. ||1|| rahaa-o.

ਬਿਖੁ ਮਾਇਆ ਸੰਚਿ ਬਹੁ ਚਿਤੈ ਬਿਕਾਰ ਸੁਖੁ ਪਾਈਐ
ਹਰਿ ਭਜੁ ਸੰਤ ਸੰਤ ਸੰਗਤੀ ਮਿਲਿ ਸਤਿਗੁਰੂ ਗੁਰੁ
ਸਾਧੋ ॥

ਜਿਉ ਛੁਹਿ ਪਾਰਸ ਮਨੂਰ ਭਏ ਕੰਚਨ ਤਿਉ ਪਤਿਤ ਜਨ
ਮਿਲਿ ਸੰਗਤੀ ਸੁਖ ਹੋਵਤ ਗੁਰਮਤੀ ਸੁਖ ਹਾਧੋ ॥੧॥

ਜਿਉ ਕਾਸਟ ਸੰਗਿ ਲੋਹਾ ਬਹੁ ਤਰਤਾ ਤਿਉ ਪਾਪੀ ਸੰਗਿ
ਤਰੇ ਸਾਧ ਸਾਧ ਸੰਗਤੀ ਗੁਰ ਸਤਿਗੁਰੂ ਗੁਰ ਸਾਧੋ ॥

ਚਾਰਿ ਬਰਨ ਚਾਰਿ ਆਸ਼ਮੁ ਹੈ ਕੋਈ ਮਿਲੈ ਗੁਰੂ
ਗੁਰ ਨਾਨਕ ਸੋ ਆਪਿ ਤਰੈ ਕੁਲ ਸਗਲ ਤਰਾਧੋ
॥੨॥੫॥੧੧॥

bikh maa-i-aa sanch baho chitai bikaar sukh
paa-ee-ai har bhaj sant sant sangtee mil satguroo
gur saaDho.

ji-o chhuhi paaras manoor bha-ay kanchan ti-o
patit jan mil sangtee suDh hovat gurmatē suDh
haaDho. ||1||

ji-o kaasat sang lohā baho tartāa ti-o paapee
sang taray saaDh saaDh sangtee gur satguroo
gur saaDho.

chaar baran chaar aasram hai ko-ee milai guroo
gur naanak so aap tarai kul sagal taraaDho.
||2||5||11||

Kaannarra Mehla-4

In the previous *shabad*, Guru Ji advised us that we cannot meet God by doing any ritualistic deeds or wearing holy garbs. We can meet Him only by following Guru's instruction and meditating on His Name in the congregation of saintly persons. In this *shabad*, he tells us about the blessings one obtains by meditating on God's Name. He also gives some very beautiful examples to illustrate the benefits of meeting the saintly people and following their lead.

He says: “O’ my mind, meditate on God the Master of *Laxami* (the goddess of wealth). That God is unapproachable, and of infinite depth. In whose destiny it is so pre-written finds that God by following Guru’s instruction.”(1-pause)

Guru Ji now draws our attention to our worldly life, and tells us what things lead us toward evil and bring us pain. He also tells us how we can purge ourselves of these evils and obtain peace. He says: “(O’ my friends), when we occupy ourselves in amassing the poison of *Maya* (the worldly wealth), then we start thinking of many evils (which bring us pain). We obtain peace when upon meeting the true Guru we sing praises of God in the company of the saints. Just as by touching the philosopher’s stone, the rusted iron becomes gold, similarly by joining the saintly congregation and following Guru’s instruction, the sinners get sanctified (and become persons of immaculate character).”(1)

Giving another example, Guru Ji says: “(O’ my friends), just as a lot of iron swims across in the company of wood, similarly the sinners are also ferried across (the dreadful worldly ocean) in the company of the saints and the true Guru.”

In conclusion, Guru Ji says: “There are four castes (*Brahmins, Kasharies, Vaish, and Shoodras*), and four *Ashrams* (*Brahamcharya* or student life, *Graastha* or married life, *Sanyas* or renouncing of the world and *Vanprastha* or living in jungles). Out of these (casts), anyone who meets Nanak the Guru of all Gurus, that one is ferried across personally, and (also) gets all his or her generations emancipated.”(2-5-11)

The message of this *shabad* is that if we want to obtain salvation then irrespective of our caste, or stage in life, we should follow the advice of Nanak, the Guru of all Gurus, and meditate on God’s Name.

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਹਰਿ ਜਸੁ ਗਾਵਹੁ ਭਗਵਾਨ ॥

ਜਸੁ ਗਾਵਤ ਪਾਪ ਲਹਾਨ ॥

ਮਤਿ ਗੁਰਮਤਿ ਸੁਨਿ ਜਸੁ ਕਾਨ ॥

ਹਰਿ ਹੋ ਹੋ ਕਿਰਪਾਨ ॥੧॥ ਰਹਾਉ ॥

kaanrhaa mehlāa 4.

har jas gaavhu bhagvaan.

jas gaavaṭ paap lahaan.

maṭ gurmat sun jas kaan.

har ho ho kirpaan. ||1|| rahaa-o.

ਪੰਨਾ ੧੨੯੮

ਤੇਰੇ ਜਨ ਧਿਆਵਹਿ ਇਕ ਮਨਿ ਇਕ ਚਿਤਿ ਤੇ ਸਾਧੂ
ਸੁਖ ਪਾਵਹਿ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨ ॥

ਉਸਤਤਿ ਕਰਹਿ ਪ੍ਰਭ ਤੇਰੀਆ ਮਿਲਿ ਸਾਧੂ ਸਾਧ ਜਨਾ
ਗੁਰ ਸਤਿਗੁਰੁ ਭਗਵਾਨ ॥੧॥

ਜਿਨ ਕੈ ਹਿਰਦੈ ਤੂ ਸੁਆਮੀ ਤੇ ਸੁਖ ਫਲ ਪਾਵਹਿ ਤੇ
ਤਰੇ ਭਵ ਸਿੰਧੁ ਤੇ ਭਗਤ ਹਰਿ ਜਾਨ ॥

ਤਿਨ ਸੇਵਾ ਹਮ ਲਾਇ ਹਰੇ ਹਮ ਲਾਇ ਹਰੇ ਜਨ ਨਾਨਕ
ਕੇ ਹਰਿ ਤੂ ਤੂ ਤੂ ਤੂ ਤੂ ਭਗਵਾਨ ॥੨॥੬॥੧੨॥

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tayray jan Dhi-aavahi ik man ik chitṭ tay saaDhoo
sukh paavahi jap har har naam niDhaan.

ustatṭ karahi parabh tayree-aa mil saaDhoo saaDh
janaa gur satguroo bhagvaan. ||1||

jin kai hirdai too su-aamee tay sukh fal paavahi tay
taray bhav sinDh tay bhagat har jaan.

tin sayvaa ham laa-ay haray ham laa-ay haray jan
naanak kay har too too too too too bhagvaan.
||2||6||12||

Kaannarra Mehla-4

In the previous *shabad*, Guru Ji advised us that if we want to obtain salvation, then irrespective of our caste or stage in life, we should follow the advice of Nanak, the Guru of all Gurus, and meditate on God's Name. In this *shabad*, he tells us what we need to do to meditate on God's Name, how God's devotees meditate, and what blessings they enjoy.

He says: "(O' my friends), sing praise of God, the Architect of our destiny. By singing His praise our sins are removed. With your ears listen to the instruction of the Guru. (When you do so), God becomes kind (to you)."(1-pause)

Now Guru Ji addresses God Himself and indirectly tells us how the devotees of God praise and meditate on Him. He says: "O' God, Your saints meditate on You with single-minded concentration. By meditating on the treasure of Your Name, these saints obtain bliss. O' God, meeting the true Guru these saintly devotees sing Your praises."(1)

Guru Ji concludes the *shabad* by saying: "O' Master, in whose heart You are enshrined, they obtain peace and swim across the dreadful worldly ocean. (O' my friend), deem them as (true) devotees of God. O' God, please yoke me to their service; yes, O' the Architect of the destiny of slave Nanak, yoke me to their service."(2-6-12).

The message of this *shabad* is that if we want to obtain peace and swim across this dreadful worldly ocean, then we should pray to God to bless us with the company and service of those holy saints who sing praises of God and meditate on His Name under the guidance of the true Guru.

ਕਾਨੜਾ ਮਹਲਾ ੫ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗਾਈਐ ਗੁਣ ਗੋਪਾਲ ਕ੍ਰਿਪਾ ਨਿਧਿ ॥

kaanrhaa mehlāa 5 ghar 2

ik-oNkaar satgur pargaad.

gaa-ee-ai gun gopaal kirpaa niDh.

ਦੁਖ ਬਿਦਾਰਨ ਸੁਖਦਾਤੇ ਸਤਿਗੁਰ ਜਾ ਕਉ ਭੇਟਤ
ਹੋਇ ਸਗਲ ਸਿਧਿ ॥੧॥ ਰਹਾਉ ॥

dukh bidaaran sukh-daaṭay satgur jaa ka-o bhayṭat
ho-ay sagal siDh. ||1|| rahaa-o.

ਸਿਮਰਤ ਨਾਮੁ ਮਨਹਿ ਸਾਧਾਰੈ ॥
ਕੋਟਿ ਪਰਾਧੀ ਖਿਨ ਮਹਿ ਤਾਰੈ ॥੨॥

simrat naam maneh saDhaaraai.
kot paraaDhee khin meh taarai. ||1||

ਜਾ ਕਉ ਚੀਤਿ ਆਵੈ ਗੁਰੁ ਅਪਨਾ ॥
ਤਾ ਕਉ ਦੂਖੁ ਨਹੀ ਤਿਲੁ ਸੁਪਨਾ ॥੨॥

jaa ka-o cheet aavai gur apnaa.
taa ka-o dookh nahee til supnaa. ||2||

ਜਾ ਕਉ ਸਤਿਗੁਰੁ ਅਪਨਾ ਰਾਖੈ ॥
ਸੋ ਜਨੁ ਹਰਿ ਰਸੁ ਰਸਨਾ ਚਾਖੈ ॥੩॥

jaa ka-o satgur apnaa raakhai.
so jan har ras rasnaa chaakhai. ||3||

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਕੀਨੀ ਮਇਆ ॥
ਹਲਤਿ ਪਲਤਿ ਮੁਖ ਊਜਲ ਭਇਆ ॥੪॥੧॥

kaho naanak gur keenee ma-i-aa.
halat palat mukh oojal bha-i-aa. ||4||1||

Kaannarra Mehla-5 Ghar-2

In the previous *shabad*, Guru Ji advised us that if we want to obtain peace and swim across this dreadful worldly ocean, then we should pray to God to bless us with the company and service of those holy saints who sing praises of God and meditate on His Name under the guidance of the true Guru. In this *shabad*, he invites us to come and join him in singing praises of God, and tells us what kinds of blessings we obtain by doing so.

He says: “(O’ my friends), we should sing praises of that treasure of kindness, the Master of the universe, destroyer of pains, the peace-giving true Guru, seeing whom all one’s tasks are successfully accomplished.”(1-pause)

Now Guru Ji tells us what the virtues of meditating on God’s Name are. He says: “(O’ my friends), by meditating on God’s Name, one’s mind finds support (against evil. God’s Name) ferries across millions of sinners in an instant.”(1)

As for the merits of the Guru, he says: “(O’ my friends), one who remembers (the advice of) one’s Guru (and meditates on God’s Name), doesn’t suffer any pain even in dream.”(2)

Now Guru Ji gives the sign when the true Guru is merciful on anybody. He says: “(O’ my friends), whom the true Guru saves, that person meditates on God’s (Name with love and enjoys) the relish (of Name) with his or her tongue.”(3)

In conclusion, Guru Ji says: “O’ Nanak, on whom the Guru has bestowed his mercy, (that person has meditated on God’s Name. Therefore, such a person) has been honored both in this life and after life (in God’s court).”(4-1)

The message of this *shabad* is that if we do not want pain to touch us, and we are honored both in this world and God’s court, then as per Guru’s advice we should sing God’s praises and meditate on His Name.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥
ਆਰਾਧਉ ਤੁਝਹਿ ਸੁਆਮੀ ਅਪਨੇ ॥

kaanrhaa mehlaa 5.
aaraaDha-o tujheh su-aamee apnay.

ਊਠਤ ਬੈਠਤ ਸੋਵਤ ਜਾਗਤ ਸਾਸਿ ਸਾਸਿ ਸਾਸਿ ਹਰਿ ਜਪਨੇ
॥੧॥ ਰਹਾਉ ॥

oother baithat sovat jaagat saas saas saas har
japnay. ||1|| rahaa-o.

ਤਾ ਕੈ ਹਿਰਦੈ ਬਸਿਓ ਨਾਮੁ ॥
ਜਾ ਕਉ ਸੁਆਮੀ ਕੀਨੋ ਦਾਨੁ ॥੧॥

taa kai hirdai basi-o naam.
jaa ka-o su-aamee keeno daan. ||1||

ਤਾ ਕੈ ਹਿਰਦੈ ਆਈ ਸਾਂਤਿ ॥
ਨਾਕੁਰ ਭੇਟੇ ਗੁਰ ਬਚਨਾਂਤਿ ॥੨॥

taa kai hirdai aa-ee saaNt.
thaakur bhaytay gur bachnaaNt. ||2||

ਸਰਬ ਕਲਾ ਸੋਈ ਪਰਬੀਨ ॥
ਨਾਮ ਮੰਤ੍ਰੁ ਜਾ ਕਉ ਗੁਰਿ ਦੀਨ ॥੩॥

sarab kalaa so-ee parbeen.
naam mantr jaa ka-o gur deen. ||3||

ਕਹੁ ਨਾਨਕ ਤਾ ਕੈ ਬਲਿ ਜਾਉ ॥
ਕਲਿਜੁਗ ਮਹਿ ਪਾਇਆ ਜਿਨਿ ਨਾਉ ॥੪॥੨॥

kaho naanak taa kai bal jaa-o.
kalijug meh paa-i-aa jin naa-o. ||4||2||

Kaannarra Mehlā-5

In the previous *shabad*, Guru Ji advised us that if we want no pain to touch us, and we are honored both in this world and God's court, then as per Guru's advice we should sing God's praises and meditate on His Name. Therefore in this *shabad*, Guru Ji describes how he himself meditates on God's Name and tells how much he respects and loves those who have been blessed with God's Name in this age.

Addressing God, he says: "O' my Master, I meditate on You. Whether sitting, standing, sleeping or awake, I meditate on You with each and every breath." (1-pause)

However, he notes: "(O' my friends), God's Name has been enshrined (only) in the hearts of those, on whom the Master has bestowed this gift." (1)

Describing what kinds of blessing they obtain who follow Guru's advice, Guru Ji says: "(O' my friends), peace comes to abide in the heart of those, who following Guru's advice (meditate on God's Name and) meet God." (2)

Giving the reason for the above statement, Guru Ji says: "(O' my friends), that person alone is proficient in all the (divine) skills whom the Guru has blessed with the mantra of (God's) Name." (3)

Guru Ji concludes the *shabad* by expressing his love and admiration for such people as described above. He says: "O' Nanak, say that I am a sacrifice to those who have obtained (God's) Name in *Kal Yug* (the present age)." (4-2)

The message of this *shabad* is that if we want to obtain peace and contentment in the present difficult age called *Kal Yug* then following Guru Ji's advice we should meditate on God's Name at all times.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥
ਕੀਰਤਿ ਪ੍ਰਭ ਕੀ ਗਾਉ ਮੇਰੀ ਰਸਨਾ ॥
ਅਨਿਕ ਬਾਰ ਕਰਿ ਬੰਦਨ ਸੰਤਨ ਉਹਾਂ ਚਰਨ ਗੋਬਿੰਦ ਜੀ
ਕੇ ਬਸਨਾ ॥੧॥ ਰਹਾਉ ॥

kaanrhaa mehlā 5.
keerat parabh kee gaa-o mayree rasnaa.
anik baar kar bandan santan oohaaN charan
gobind jee kay basnaa. ||1|| rahaa-o.

ਅਨਿਕ ਭਾਂਤਿ ਕਰਿ ਦੁਆਰੁ ਨ ਪਾਵਉ ॥
ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਤ ਹਰਿ ਹਰਿ ਧਿਆਵਉ ॥੧॥

anik bhaaNt kar du-aar na paava-o.
ho-ay kirpaal ta har har Dhi-aava-o. ||1||

ਕੋਟਿ ਕਰਮ ਕਰਿ ਦੇਹੁ ਨ ਸੋਧਾ ॥
ਸਾਧਸੰਗਤਿ ਮਹਿ ਮਨੁ ਪਰਬੋਧਾ ॥੨॥

kot karam kar dayh na soDhaa.
saaDhsangat meh man parboDhaa. ||2||

ਤ੍ਰਿਸਨ ਨ ਬੂਝੀ ਬਹੁ ਰੰਗ ਮਾਇਆ ॥
ਨਾਮੁ ਲੈਤ ਸਰਬੁ ਸੁਖ ਪਾਇਆ ॥੩॥

tarisan na boojhee baho rang maa-i-aa.
naam laiṭ sarab sukh paa-i-aa. ||3||

ਪਾਰਬ੍ਰਹਮ ਜਬ ਭਏ ਦਇਆਲ ॥
ਕਹੁ ਨਾਨਕ ਤਉ ਛੂਟੇ ਜੰਜਾਲ ॥੪॥੩॥

paarbrahm jab bha-ay da-i-aal.
kaho naanak ta-o chhootay janjaal. ||4||3||

Kaannarra Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to obtain peace and contentment in the present difficult age called *Kal Yug*, then following Guru Ji's advice we should meditate on God's Name at all times. In this *shabad*, which is so popular that even the sikh youth raised and educated outside Punjab sing it with great zeal in Gurudwaras and other holy congregations, Guru Ji advises his own tongue to sing praises of God and states the benefits of doing that.

Addressing his own tongue, Guru Ji says: "O' my tongue, sing praises of God and salute the Guru innumerable times, because there (in Guru's heart) resides the feet (true love and Name) of God."(1-pause)

Humbly acknowledging that it is only through God's grace and not by any other means one can reach God's door, Guru Ji says: "(O' my friends, I know that even by performing ritualistic deeds of) countless kinds I cannot obtain (God's) door. However if He Himself becomes gracious, then I can meditate on God's Name (and meet Him)."(1)

Now comparing the effectiveness of saintly congregation in purifying anybody with other ritualistic deeds, Guru Ji says: "(O' my friends), even by performing myriads of (ritualistic) deeds, one's body (soul) is not purified, but in the company of saints one's mind is awakened (with divine knowledge and one's soul is easily purified)."(2)

Stating another unique blessing of God's Name, Guru Ji says: "(O' my friends), even after enjoying many kinds of worldly pleasures, (people's) fire (of worldly desire) has not been extinguished, but by meditating on (God's) Name, they feel so contented, as if they have) obtained all (kinds of) peace."(3)

In conclusion, Guru Ji says: "(O' my friends), Nanak says that when God becomes gracious (on anyone) then all one's (worldly) entanglements are ended (and by meditating on God's Name, one merges in Him)."(4-3)

The message of this *shabad* is that if we want to get rid of all kinds of worldly involvements and enjoy true peace then joining the company of saintly people we should sing praises of God and meditate on His Name.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਐਸੀ ਮਾਂਗੁ ਗੋਬਿਦ ਤੇ ॥

ਟਹਲ ਸੰਤਨ ਕੀ ਸੰਗੁ ਸਾਧੂ ਕਾ ਹਰਿ ਨਾਮਾਂ ਜਪਿ ਪਰਮ
ਗਤੇ ॥੧॥ ਰਹਾਉ ॥

ਪੂਜਾ ਚਰਨਾ ਠਾਕੁਰ ਸਰਨਾ ॥

ਸੋਈ ਕੁਸਲੁ ਜੁ ਪ੍ਰਭ ਜੀਉ ਕਰਨਾ ॥੧॥

ਸਫਲ ਹੋਤ ਇਹ ਦੁਰਲਭ ਦੇਹੀ ॥

ਪੰਨਾ ੧੨੯੯

ਜਾ ਕਉ ਸਤਿਗੁਰੁ ਮਇਆ ਕਰੇਹੀ ॥੨॥

ਅਗਿਆਨ ਭਰਮੁ ਬਿਨਸੈ ਦੁਖ ਡੇਰਾ ॥

ਜਾ ਕੈ ਹ੍ਰਿਦੈ ਬਸਹਿ ਗੁਰ ਪੈਰਾ ॥੩॥

ਸਾਧਸੰਗਿ ਰੰਗਿ ਪ੍ਰਭੁ ਧਿਆਇਆ ॥

ਕਹੁ ਨਾਨਕ ਤਿਨਿ ਪੂਰਾ ਪਾਇਆ ॥੪॥੪॥

kaanrhaa mehlā 5.

aisee maa^{ng} gobid tay.

tahal santan kee sang saadhoo kaa har naamāⁿ
jap param gatay. ||1|| rahaa-o.

poojaa charnaa thaakur sarnaa.

so-ee kusai jo parabh jee-o karnaa. ||1||

safal hot ih durlabh dayhee.

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jaa ka-o satgur ma-i-aa karayhee. ||2||

agi-aan bharam binsai dukh dayraa.

jaa kai hirdai baseh gur pairaa. ||3||

saaDhsang rang parabh Dhi-aa-i-aa.

kaho naanak tin pooraa paa-i-aa. ||4||4||

Kaannarra Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all kinds of worldly involvements and enjoy true peace then joining the company of saints we should sing praises of God and meditate on His Name. He also told us that when God becomes gracious (on anyone), all one's (worldly) entanglements are ended and by meditating on His Name one merges in God. In this *shabad*, Guru Ji tells us how to seek the grace of God and what to beg from Him.

He says: “(O’ my friend), beg for such a boon from God (that you are) in the service of the saints and have the company of the saints so that by meditating on God’s Name, (you may obtain the) supreme state (of salvation).”(1-pause)

Stating what else one should ask from God, he says: “(O’ man, ask from God, that) you may always worship the feet of God, may always remain under His shelter, and whatever God does you may deem that as (true) happiness.”(1)

Describing what happens when the true Guru becomes gracious, he says: “(O’ man), accomplished becomes this precious human body on whom the true Guru shows mercy (and blesses with the gift of God’s Name).”(2)

Explaining how that happens, he says: “(O’ my friend), in whose heart resides the feet (the loving memory of the Guru, all that one’s sins and sorrows are banished, as if) the abode of ignorance, doubt and pain has been destroyed.”(3)

In conclusion, Guru Ji says: “(O’ my friends), in the company of saints, they who have meditated on God with love, Nanak says, they have obtained the perfect (God).”(4-4)

The message of this *shabad* is that instead of begging God for riches or power, we should pray to Him to bless us with the service and company of the saints so that we

may sing praises of God and meditate on His Name. Only in that way would we obtain true pleasure and the perfect (God).

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਭਗਤਿ ਭਗਤਨ ਹੂੰ ਬਨਿ ਆਈ ॥

ਤਨ ਮਨ ਗਲਤ ਭਏ ਠਾਕੁਰ ਸਿਉ ਆਪਨ ਲੀਏ
ਮਿਲਾਈ ॥੧॥ ਰਹਾਉ ॥

ਗਾਵਨਹਾਰੀ ਗਾਵੈ ਗੀਤ ॥

ਤੇ ਉਧਰੇ ਬਸੇ ਜਿਹ ਚੀਤ ॥੧॥

ਪੇਖੇ ਬਿੰਜਨ ਪਰੋਸਨਹਾਰੈ ॥

ਜਿਹ ਭੋਜਨੁ ਕੀਨੋ ਤੇ ਤ੍ਰਿਪਤਾਰੈ ॥੨॥

ਅਨਿਕ ਸ੍ਵਾਂਗ ਕਾਛੇ ਭਖਧਾਰੀ ॥

ਜੈਸੇ ਸਾ ਤੈਸੇ ਦ੍ਰਿਸਟਾਰੀ ॥੩॥

ਕਹਨ ਕਹਾਵਨ ਸਗਲ ਜੰਜਾਰ ॥

ਨਾਨਕ ਦਾਸ ਸਚੁ ਕਰਣੀ ਸਾਰ ॥੪॥੫॥

kaanrhaa mehlā 5.

bhagat bhagtan hooⁿ ban aa-ee.

tan man galat bha-ay thaakur si-o aapan lee-ay
milaa-ee. ||1|| rahaa-o.

gaavanhaaree gaavai geet.

tay uDhray basay jih cheet. ||1||

paykhai binjan parosanhaarai.

jih bhojan keeno tay t̤ript̤aarai. ||2||

anik savaaⁿg kaachhay bhaykh-Dhaaree.

jaiso saa t̤aiso daristaaree. ||3||

kahan kahaavan sagal janjaar.

naanak daas sach karⁿee saar. ||4||5||

Kaannarra Mehla-5

In the previous *shabad*, Guru Ji advised us that instead of begging God for riches or power we should pray to Him to bless us with the service and company of the saints so that we may sing praises of God and meditate on His Name. Only in that way, would we obtain true pleasure and the perfect (God). In this *shabad*, he cautions us against doing a lip service instead of meditating on His Name with true love and devotion in our hearts or following those fake gurus who may have adorned holy garbs but are not true devotees of God.

Guru Ji says: “(O’ my friends, God’s) devotion behooves (those true) devotees whose mind and body always remain so absorbed in their Master that He Himself unites them with Him.”(1-pause)

Commenting on those who, even though sing devotional songs in melodious voices but are without true love for God in their hearts, Guru Ji says: “(O’ my friends, even though) for the sake of customs the singing (world) sings songs (in praise of God), yet only those are emancipated in whose heart resides (the true love for their Master).”(1)

Illustrating the above with an example, Guru Ji says: “Even though the person who sets the dinner table sees the dainty dishes, (but by seeing this food, one doesn’t get any satisfaction); only those who eat (these dishes) are satiated.”(2)

Giving another example, he says: “(O’ my friends), an actor may adorn innumerable garbs (to play different roles but after playing those roles, that person) looks as he (or she really) is.”(3)

In closing, Guru Ji says: “(O’ my friends), to say or get it said (from others anything except God’s Name) is all (worldly) entanglement. Slave Nanak says that living a life of truth is the essence (of all devotion).”(4-5)

The message of this *shabad* is that if we want our worship or devotion to be approved in God's court, then we should worship God with true love and devotion from the core of our heart and live a truthful living.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਤੇਰੇ ਜਨੁ ਹਰਿ ਜਸੁ ਸੁਨਤ ਉਮਾਹਿਓ ॥੧॥ ਰਹਾਉ ॥

ਮਨਹਿ ਪ੍ਰਗਾਸੁ ਪੇਖਿ ਪ੍ਰਭ ਕੀ ਸੋਭਾ ਜਤ ਕਤ ਪੇਖਉ ਆਹਿਓ
॥੧॥

ਸਭ ਤੇ ਪਰੈ ਪਰੈ ਤੇ ਊਚਾ ਗਹਿਰ ਗੰਭੀਰ ਅਥਾਹਿਓ
॥੨॥

ਓਤਿ ਪੋਤਿ ਮਿਲਿਓ ਭਗਤਨ ਕਉ ਜਨ ਸਿਉ ਪਰਦਾ ਲਾਹਿਓ
॥੩॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਗਾਵੈ ਗੁਣ ਨਾਨਕ ਸਹਜ ਸਮਾਧਿ ਸਮਾਹਿਓ
॥੪॥੬॥

kaanṛḥaa mehlāa 5.

tayro jan har jas sunat umaahi-o. ||1||
rahaa-o.

maneh pargaas paykh parabh kee sobḥaa jat
kat paykḥa-o aahi-o. ||1||

sabh tay parai parai tay oochaa gahir
gambḥeer athaahi-o. ||2||

ot pot mili-o bhagtan ka-o jan si-o pardaa
laahi-o. ||3||

gur parsaad gaavai gun naanak sahj samaaDh
samaahi-o. ||4||6||

Kaannarra Mehla-5

Guru Ji concluded the previous *shabad* with the remark that to say or get it said (from others anything except God's Name) is all (worldly) entanglement. Slave Nanak says that living a life of truth is the essence (of all devotion). In this *shabad*, he illustrates the concept of true love with his personal example.

He says: "(O' God), listening to Your praise, Your servant has felt happily inspired (by Your love)." (1-pause)

But it is not just listening, which pleases him, Guru Ji says: "(O' my friends), upon seeing God's glory, my mind feels illuminated (with divine knowledge), and wherever I look I see Him." (1)

Now commenting on the limitlessness and greatness of God, Guru Ji says: "(O' my friends, I find that God) is beyond everything, He is the highest of all, utmost deep, profound, and unfathomable." (2)

Even though God is invisible to ordinary people, yet regarding His devotees, Guru Ji says: "(O' my friends), He is united with His devotees like warp and woof, and He has removed His veil (of secrecy) before His slaves." (3)

Therefore, Guru Ji says: "O' Nanak, through Guru's grace, one who sings praises (of God from the core of one's heart), imperceptibly remains merged in His meditation." (4-6)

The message of this *shabad* is that if we want to be true devotees of God we should feel delighted listening to His praise, feel His presence everywhere and remain absorbed in His meditation.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਸੰਤਨ ਪਹਿ ਆਪਿ ਉਧਾਰਨ ਆਇਓ ॥੧॥ ਰਹਾਉ ॥

kaanrhaa mehlāa 5.

santan peh aap uDhaaran aa-i-o. ||1|| rahaa-o.

ਦਰਸਨ ਭੇਟਤ ਹੋਤ ਪੁਨੀਤਾ ਹਰਿ ਹਰਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਓ ॥੧॥

darsan bhayatṛ hoṭ punēetaa har har manṭar darirh-aa-i-o. ||1||

ਕਾਟੇ ਰੋਗ ਭਏ ਮਨ ਨਿਰਮਲ ਹਰਿ ਹਰਿ ਅਉਖਧੁ ਖਾਇਓ ॥੨॥

kaatay rog bha-ay man nirmal har har a-ukhaDh khaa-i-o. ||2||

ਅਸਥਿਤ ਭਏ ਬਸੇ ਸੁਖ ਬਾਨਾ ਬਹੁਰਿ ਨ ਕਤਹੂ ਧਾਇਓ ॥੩॥

asthiṭ bha-ay basay sukh thaanaa bahur na kaṭhoo Dhaa-i-o. ||3||

ਸੰਤ ਪ੍ਰਸਾਦਿ ਤਰੇ ਕੁਲ ਲੋਗਾ ਨਾਨਕ ਲਿਪਤ ਨ ਮਾਇਓ ॥੪॥੨॥

santṛ parsaad taray kul logaa naanak lipat na maa-i-o. ||4||7||

Kaannarra Mehla-5

In the previous so many *shabads*, Guru Ji has described the merits of the devotees of God and has gone to the extent of saying that in essence the saints are the embodiment of God Himself and He resides in the saints' heart. In this *shabad*, he tells us what the objective of God is to come and reside in their heart and what the benefit is of seeking their advice.

He says: "(O' my friends, God) Himself comes to (reside in) the saint's (heart) to emancipate (the world)." (1-pause)

Stating the virtues of coming to see the Guru, he says: "(O' my friends, on) seeing (the saint Guru and listening to his sermon) one gets sanctified, because (the Guru) enshrines God's mantra (of Name in one's heart)." (1)

Telling what happens after that, Guru Ji says: "(O' my friends), they who partake the medicine of God's Name (given by the Guru), their (worldly) ailments are cured and their minds become immaculate." (2)

Listing other blessings of the medicine of Name, he says: "(O' my friends, upon receiving the medicine of Name, one's mind becomes) stable, remains in a state of peace, and doesn't run anywhere else (in pursuit of worldly things)." (3)

In conclusion, Guru Ji says: "(O' my friends), all people are emancipated by the grace of the saint Guru), and O' Nanak, the worldly attachment doesn't afflict them." (4-7)

The message of this *shabad* is that we should see the saint Guru (devotedly listen to his *Gurbani*) and meditate on God's Name. By doing so, our mind would become stable and free from all worldly ailments. We would not only save ourselves but also help others with whom we come in contact.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਬਿਸਰਿ ਗਈ ਸਭ ਭਾਤਿ ਪਰਾਈ ॥

ਜਬ ਤੇ ਸਾਧਸੰਗਤਿ ਮੋਹਿ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

kaanrhaa mehlāa 5.

bisar ga-ee sabh taat paraa-ee.

jab tay saaDhsangatṛ mohi paa-ee. ||1|| rahaa-o.

ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ
ਆਈ ॥੧॥

naa ko bairee nahee bigaanaa sagal sang ham
ka-o ban aa-ee. ||1||

ਜੋ ਪ੍ਰਭ ਕੀਨੋ ਸੋ ਭਲ ਮਾਨਿਓ ਏਹ ਸੁਮਤਿ ਸਾਧੂ ਤੇ ਪਾਈ
॥੨॥

jo parab^h keeno so b^hal maani-o ayh sumat
saaD^hoo tay paa-ee. ||2||

ਸਭ ਮਹਿ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਏਕੈ ਪੇਖਿ ਪੇਖਿ ਨਾਨਕ
ਬਿਗਸਾਈ ॥੩॥੮॥

sab^h meh rav rahi-aa parab^h aykai payk^h payk^h
naanak bigsaa-ee. ||3||8||

Kaannarra Mehla-5

In the previous *shabad* Guru Ji advised us that we should see the saint Guru (devotedly listen to his *Gurbani*) and meditate on God's Name. By doing so, our mind would become stable and free from all worldly ailments. We would not only save ourselves, but would also help others **with whom we come in contact**. In this *shabad*, he tells us what kind of peace and bliss he has obtained since the time he has obtained the company and guidance of saint (Guru).

He says: "(O' my friends), forsaken is all my sense of jealousy with others since the time I have obtained the company of the saint (Guru)."(1-pause)

Guru Ji adds: "(O' my friends), now for me, nobody is my enemy nor a stranger. I get along (easily) with all."(1)

Stating, what else he has learnt from the saint Guru, he says: "Whatever God has done I have accepted it as the best thing (for me). This good advice I have obtained from the saint (Guru)."(2)

In conclusion, Guru Ji says: "(Since the time, I have obtained the company of the saint Guru), I see that in all is pervading the same one (God, and I) Nanak, feel delighted seeing Him again and again."(3-8)

The message of this *shabad* is that we should seek the company of the saint Guru (Granth Sahib Ji, read and act on the *Gurbani* with true love and devotion) and accept whatever God does as the best thing for us. By doing so, we would get rid of all our jealousy and enmity and would enjoy the bliss of God's sight in everybody.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਨਾਕੁਰ ਜੀਉ ਤੁਹਾਰੋ ਪਰਨਾ ॥

ਮਾਨੁ ਮਹਤੁ ਤੁਮਾਰੈ ਊਪਰਿ ਤੁਮਾਰੀ ਓਟ ਤੁਮਾਰੀ ਸਰਨਾ ॥੧॥
ਰਹਾਉ ॥

ਤੁਮਾਰੀ ਆਸ ਭਰੋਸਾ ਤੁਮਰਾ ਤੁਮਰਾ ਨਾਮੁ ਰਿਦੈ ਲੈ ਧਰਨਾ ॥

ਤੁਮਰੇ ਬਲੁ ਤੁਮ ਸੰਗਿ ਸੁਹੇਲੇ ਜੋ ਜੋ ਕਹਹੁ ਸੋਈ ਸੋਈ ਕਰਨਾ
॥੧॥

kaan^haa mehlaa 5.

th^haakur jee-o tuhaaro parnaa.

maan mahat^h tum^h'aarai oopar tum^h'ree ot
tum^h'aaree sarnaa. ||1|| rahaa-o.

tum^h'ree aas b^harasaa tum^h'raa tumraa naam
ridai lai D^harnaa.

tumro bal tum sang suhaylay jo jo kahhu
so-ee so-ee karnaa. ||1||

ਤੁਮਰੀ ਦਇਆ ਮਇਆ ਸੁਖੁ ਪਾਵਉ ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਤ ਭਉਜਲੁ
ਤਰਨਾ ॥
ਅਭੈ ਦਾਨੁ ਨਾਮੁ ਹਰਿ ਪਾਇਓ ਸਿਰੁ ਡਾਰਿਓ ਨਾਨਕ ਸੰਤ
ਚਰਨਾ ॥੨॥੯॥

tumree da-i-aa ma-i-aa sukh paava-o hohu
kirpaal ta bha-ojal tarna.aa.
abhai daan naam har paa-i-o sir daari-o
naanak sant charnaa. ||2||9||

Kaannarra Mehla-5

In the second stanza of the previous *shabad*, Guru Ji stated that whatever God has done he has accepted it as the best thing (for him). This good advice he has obtained from the saint (Guru). In this *shabad*, Guru Ji expresses his complete trust in God and also shows us how to completely surrender ourselves to God's will.

Addressing God, he says: "O' my respected Master I lean only on Your support. All my honor and pride depend on You. I depend only on Your support and Your shelter."(1-pause)

Guru Ji adds: "(O' God, I have) my hope and faith in You, and it is Your Name which I have enshrined in my heart. I depend on Your power, You are my mate and companion, and I do only what You say."(1)

In conclusion, Guru Ji says: "(O' God), it is only by Your mercy and grace that I obtain peace, and if You become kind, only then could I cross over the dreadful (worldly) ocean. (By Guru's grace), I have obtained the gift of fearlessness and God's Name, (therefore I) Nanak have placed my head at the feet of the saint (Guru)."(2-9)

The message of this *shabad* is that we should seek the refuge of the saint Guru (Granth Sahib Ji), meditate on God's Name, and have complete faith in the support and protection of God. By doing so we would lose all our fear and anxiety and would enjoy a state of complete peace and bliss.

ਪੰਨਾ ੧੩੦੦

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਸਾਧ ਸਰਨਿ ਚਰਨ ਚਿਤੁ ਲਾਇਆ ॥

ਸੁਪਨ ਕੀ ਬਾਤ ਸੁਨੀ ਪੇਖੀ ਸੁਪਨਾ ਨਾਮ ਮੰਤ੍ਰੁ ਸਤਿਗੁਰੂ
ਦ੍ਰਿੜਾਇਆ ॥੧॥ ਰਹਾਉ ॥

ਨਹ ਤ੍ਰਿਪਤਾਨੋ ਰਾਜ ਜੋਬਨਿ ਧਨਿ ਬਹੁਰਿ ਬਹੁਰਿ ਫਿਰਿ
ਧਾਇਆ ॥

ਸੁਖੁ ਪਾਇਆ ਤ੍ਰਿਸਨਾ ਸਭ ਬੁਝੀ ਹੈ ਸਾਂਤਿ ਪਾਈ ਗੁਨ
ਗਾਇਆ ॥੧॥

ਬਿਨੁ ਬੂਝੇ ਪਸੂ ਕੀ ਨਿਆਈ ਕ੍ਰਮਿ ਮੋਹਿ ਬਿਆਪਿਓ ਮਾਇਆ
॥

ਸਾਧਸੰਗਿ ਜਮ ਜੇਵਰੀ ਕਾਟੀ ਨਾਨਕ ਸਹਜਿ ਸਮਾਇਆ
॥੨॥੧੦॥

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kaanṛḥaa mehlāa 5.

saaDh saran charan chit laa-i-aa.

supan kee baat sunee paykhee supnaa naam
mantar satguroo drih-aa-i-aa. ||1|| rahaa-o.

nah triptaano raaj joban Dhan batur batur
fir Dhaa-i-aa.

sukh paa-i-aa tarisnaa sabh bujhee hai saaṯ
paa-ee gun gaa-i-aa. ||1||

bin boojhay pasoo kee ni-aa-ee bharam mohi
bi-aapi-o maa-i-aa.

saaDhsang jam jayvree kaatee naanak sahj
samaa-i-aa. ||2||10||

Kaannarra Mehla-5

In the previous *shabad*, Guru Ji advised us to seek the refuge of the saint Guru, meditate on God's Name and have complete faith in the support and protection of God. By doing so we would lose all our fear and anxiety and would enjoy a state of complete peace and bliss. In this *shabad*, as if sharing his personal experience, Guru Ji tells us about the truths one realizes by surrendering oneself to the immaculate advice of the Guru.

He says: “(O’ my friends, earlier) I had only heard this thing that (this world is a) dream, but when I attuned my mind to the feet of the saint Guru (and carefully listened to his sermon) and when the true Guru instilled the *Mantra* of Name, I saw (with my inner eyes and realized that indeed this world is short lived like) a dream.”(1-pause)

Stating what else, he has learnt in the company of the saint (Guru), he says: “(I have realized that man’s mind) is not satiated by kingdoms, youth or wealth, and it keeps running after (such things) again and again. (But when) one sings (God’s) praises, one obtains peace, all one’s fire (of worldly desire) is extinguished and one obtains tranquility.”(1)

Therefore on the basis of his personal experience, Guru Ji declares: “(O’ my friends,) without knowing (the true nature of the world, a man remains foolish like) an animal and remains afflicted by the illusion of (worldly) attachment. (But) in the company of the saint Nanak, one’s noose of death is cut off, and one merges in a state of poise.”(2-10)

The message of this *shabad* is that we should seek the company of saint (Guru, listen and understand *Gurbani* in Guru Granth Sahib Ji). By doing so we would understand the reality of this world, our illusions about worldly riches and power would be removed and by meditating on God’s Name we would enjoy a true state of bliss.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਹਰਿ ਕੇ ਚਰਨ ਹਿਰਦੈ ਗਾਇ ॥

ਸੀਤਲਾ ਸੁਖ ਸਾਂਤਿ ਮੂਰਤਿ ਸਿਮਰਿ ਸਿਮਰਿ ਨਿਤ ਧਿਆਇ ॥੧॥ ਚਹਾਉ ॥

ਸਗਲ ਆਸ ਹੋਤ ਪੂਰਨ ਕੋਟਿ ਜਨਮ ਦੁਖੁ ਜਾਇ ॥੧॥

ਪੁੰਨ ਦਾਨ ਅਨੇਕ ਕਿਰਿਆ ਸਾਧੂ ਸੰਗਿ ਸਮਾਇ ॥

ਤਾਪ ਸੰਤਾਪ ਮਿਟੇ ਨਾਨਕ ਬਾਹੁੜਿ ਕਾਲੁ ਨ ਖਾਇ ॥੨॥੧੧॥

kaanṛḥaa mehlāa 5.

har kay charan hirdai gaa-ay.

seetḥlaa sukh saaṁti mooratḥ simar simar nit
Dhi-aa-ay. ||1|| rahaa-o.

sagal aas hotḥ pooran kot janam dukhḥ jaa-ay.
||1||

punnḥ daan anayk kiri-aa saaDhoo sang
samaa-ay.

taap santāap mitay naanak baahurḥ kaal na
kḥaa-ay. ||2||11||

Kaannarra Mehla-5

In the previous *shabad*, Guru Ji advised us that we should seek the company of saint (Guru and listen to his sermon). By doing so we would understand the reality of this world, our illusions about worldly riches and power would be removed and by meditating on God's Name we would enjoy a true state of bliss. In this *shabad*, once again he lists the virtues and blessings one obtains by singing God's praises and remaining in the company of the saint Guru.

He says: “(O’ my friends), by enshrining God’s feet (His Name) in your heart sing His praises. (Focusing) on His peace giving and tranquilizing form meditate on Him every day.”(1-pause)

Stating the merits of meditating on God’s Name, he says: “(O’ my friends, by remembering God), all one’s hopes are fulfilled and the pain of millions of births vanishes.”(1)

Finally enunciating the merits of keeping the company of saint (Guru), he says: “(O’ my friends), if one remains merged in the company of saint (Guru, one obtains the merit) of innumerable (virtuous deeds of) compassion and charity. O’ Nanak, all one’s sorrows and sufferings are erased and (the fear of birth or) death doesn’t torture one again.”(2-11)

The message of the *shabad* is that seeking the company of saintly people, and enshrining Guru’s words (his *Gurbani*) in our mind, we should sing praises of God from the core of our heart. By doing so all sorrows and sufferings would go away and the pain of birth and death would not consume us again.

ਕਾਨੜਾ ਮਹਲਾ ੫ ਘਰੁ ੩

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਥੀਐ ਸੰਤਸੰਗਿ ਪ੍ਰਭ ਗਿਆਨੁ ॥

ਪੂਰਨ ਪਰਮ ਜੋਤਿ ਪਰਮੇਸੁਰ ਸਿਮਰਤ ਪਾਈਐ ਮਾਨੁ ॥੧॥
ਰਹਾਉ ॥

ਆਵਤ ਜਾਤ ਰਹੇ ਸ੍ਰਮ ਨਾਸੇ ਸਿਮਰਤ ਸਾਧੂ ਸੰਗਿ ॥

ਪਤਿਤ ਪੁਨੀਤ ਹੋਹਿ ਖਿਨ ਭੀਤਰਿ ਪਾਰਬ੍ਰਹਮ ਕੈ ਰੰਗਿ ॥੧॥

ਜੋ ਜੋ ਕਥੈ ਸੁਨੈ ਹਰਿ ਕੀਰਤਨੁ ਤਾ ਕੀ ਦੁਰਮਤਿ ਨਾਸ ॥

ਸਗਲ ਮਨੋਰਥ ਪਾਵੈ ਨਾਨਕ ਪੂਰਨ ਹੋਵੈ ਆਸ ॥੨॥੧॥੧੨॥

kaanṛhaa mehlāa 5 ghar 3

ik-oᳵkaar satgur pardaad.

kathee-ai satsang parabh gi-aan.

pooran param jot parmaysur simrat paa-ee-ai
maan. ||1|| rahaa-o.

aavat jaat rahay saram naasay simrat saaDhoo
sang.

patit puneet hohi khin bheetar paarbarahm
kai rang. ||1||

jo jo kathai sunai har keertan taa kee durmat
naas.

sagal manorath paavai naanak pooran hovai
aas. ||2||1||12||

Kaannarra Mehla-5 Ghar-3

In the previous *shabad*, Guru Ji advised us that seeking the company of saints and enshrining Guru’s words (his *Gurbani*) in our mind, we should sing praises of God from the core of our heart. By doing so all our sorrows and sufferings would go away and we would not be consumed by the pain of birth and death again. In this *shabad*, he tells us what we need to do when we are in the company of saints, and what the benefits are of doing that.

He says: “(O’ my friends), in the company of the saints we should talk about divine knowledge. (Because) by contemplating the embodiment of perfect and immaculate light of God, we obtain (true) honor.”(1-pause)

Listing additional blessings of meditating on God in the company of saints, Guru Ji says: “(O’ my friends), by meditating on God in the company of saints, one’s comings and goings and the tiring efforts of the soul come to an end. By being imbued with the love of the all-pervading God, even the worst sinners are sanctified.”(1)

In conclusion, Guru Ji says: “(O’ my friends), whoever sings or listens to God’s praise, (that person’s) evil intellect is destroyed. O’ Nanak, one achieves all one’s objectives and his or her every hope is fulfilled.”(2-1-12)

The message of this *shabad* is that if we want to achieve the objective of our life and end all our future comings and goings, then joining the company of saints we should talk about God and sing His praises.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਸਾਧਸੰਗਤਿ ਨਿਧਿ ਹਰਿ ਕੇ ਨਾਮ ॥

ਸੰਗਿ ਸਹਾਈ ਜੀਅ ਕੈ ਕਾਮ ॥੧॥ ਰਹਾਉ ॥

ਸੰਤ ਰੇਨੁ ਨਿਤਿ ਮਜਨੁ ਕਰੈ ॥

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਹਰੈ ॥੧॥

ਸੰਤ ਜਨਾ ਕੀ ਊਚੀ ਬਾਨੀ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਤਰੇ ਨਾਨਕ ਪ੍ਰਾਨੀ ॥੨॥੨॥੧੩॥

kaanrhaa mehlāa 5.

saaDhsangat̃ niDh har ko naam.

sang sahaa-ee jee-a kai kaam. ||1|| rahaa-o.

sant̃ rayn nit̃ majan karai.

janam janam kay kilbikh harai. ||1||

sant̃ janaa kee oochēe baanee.

simar simar taray naanak paraanee. ||2||2||13||

Kaannarra Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to achieve the objective of our life and end all our future comings and goings, then joining the company of saints we should talk about God and sing His praises. In this *shabad*, he tells us what one obtains and achieves by joining the company of saintly people.

He says: “(O’ my friends), by joining the company of saintly people one obtains the treasure of God’s Name, which always remains in the company of one’s soul (till the end) and is always of service to it.”(1-pause)

Stating what blessings a person obtains who remains in the company of saints, Guru Ji says: “(O’ my friends), one who (devotedly listens to the Guru’s words or *Gurbani*, as if one) bathes daily in the dust of the feet of the saints, gets rid of the sins of many births.”(1)

In conclusion, he says: “(O’ my friends), uplifting (for the soul) is the word of the saintly people, by meditating on it again and again (and living in accordance with it, many human beings have been emancipated.”(2-2-13)

The message of this *shabad* is that if we want to be absolved of the sins of many births and want that we should have a reliable companion on our journey beyond death then we should join the society of saintly people and sing praises of God in their company.)

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਸਾਧੂ ਹਰਿ ਹਰੇ ਗੁਨ ਗਾਇ ॥

ਮਾਨ ਤਨੁ ਧਨੁ ਪ੍ਰਾਨ ਪ੍ਰਭ ਕੇ ਸਿਮਰਤ ਦੁਖ ਜਾਇ ॥੧॥
ਰਹਾਉ ॥

ਈਤ ਊਤ ਕਹਾ ਲੋਭਾਵਹਿ ਏਕ ਸਿਉ ਮਨੁ ਲਾਇ ॥੧॥

kaanrhaa mehlāa 5.

saaDhoo har haray gun gaa-ay.

maan tan Dhan paraan parabhh kay simrat̃
dukh jaa-ay. ||1|| rahaa-o.

eet oot̃ kahaa lobhaaveh ayk si-o man laa-ay.
||1||

ਮਹਾ ਪਵਿਤ੍ਰ ਸੰਤ ਆਸਨੁ ਮਿਲਿ ਸੰਗਿ ਗੋਬਿੰਦੁ ਧਿਆਇ ॥੨॥

mahaa pavitar sant aasan mil sang gobid
Dhi-aa-ay. ||2||

ਸਗਲ ਤਿਆਗਿ ਸਰਨਿ ਆਇਓ ਨਾਨਕ ਲੇਹੁ ਮਿਲਾਇ
॥੩॥੩॥੧੪॥

sagal ti-aag saran aa-i-o naanak layho
milaa-ay. ||3||3||14||

Kaannarra Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to be absolved of the sins of many births and want to have a reliable companion on our journey beyond death, then we should join the society of saintly people and sing praises of God in their company. In this *shabad*, he once again stresses this point and shows us how to forsake all other allurements and surrender ourselves completely to the shelter of God.

He says: “(O’ my friend, by) joining the saint (Guru), one should sing praises of God. By worshipping that God, to whom belongs our mind, body, wealth, and life breaths, all our suffering goes away.”(1-pause)

Guru Ji asks: “(O’ man), why are you lured by this or that thing? Attune your mind to the one (God alone).”(1)

He says: “(O’ man), supremely immaculate is the abode of saint (Guru); meeting him you should meditate on God.”(2)

Guru Ji concludes the *shabad* by showing us how to completely surrender to God and seek His protection. He says: “O’ God, forsaking all other (supports) I have come to Your shelter. Please unite Nanak with You.”(3-3-14)

The message of this *shabad* is that if we want all our pains and suffering to come to an end, then instead of being lured by other things we should attune our mind to God, and joining the company of saints we should sing praises of God in the company of saint (Guru).

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਪੇਖਿ ਪੇਖਿ ਬਿਗਸਾਉ ਸਾਜਨ ਪ੍ਰਭੁ ਆਪਨਾ ਇਕਾਂਤ ॥੧॥
ਰਹਾਉ ॥

ਆਨਦਾ ਸੁਖ ਸਹਜ ਮੂਰਤਿ ਤਿਸੁ ਆਨ ਨਾਹੀ ਭਾਂਤਿ ॥੧॥

ਸਿਮਰਤ ਇਕ ਬਾਰ ਹਰਿ ਹਰਿ ਮਿਟਿ ਕੋਟਿ ਕਸਮਲ ਜਾਂਤਿ
॥੨॥

ਪੰਨਾ ੧੩੦੧

ਗੁਣ ਰਮੰਤ ਦੂਖ ਨਾਸਹਿ ਰਿਦ ਭਇਅੰਤ ਸਾਂਤਿ ॥੩॥

ਅੰਮ੍ਰਿਤਾ ਰਸੁ ਪੀਉ ਰਸਨਾ ਨਾਨਕ ਹਰਿ ਰੰਗਿ ਰਾਤ
॥੪॥੪॥੧੫॥

kaanṛḥaa mehlāa 5.

paykḥ paykḥ bigsaa-o saajan parabḥ aapnaa
ikaaṁt. ||1|| rahaa-o.

aandaa sukḥ sahj mooratḥ tis aan naahee
bḥaaṁt. ||1||

simratḥ ik baar har har mit kot kasmal jaaṁt.
||2||

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guṇ ramantḥ dūkh naaseh rid bḥa-i-antḥ saaṁt.
||3||

amritāa ras pee-o rasnaa naanak har rang
raat. ||4||4||15||

Kaannarra Mehlā-5

In the previous *shabad*, Guru Ji advised us that if we want our pains and suffering to end, then instead of being lured by other things, we should attune our mind to God. Joining the company of saints, we should sing praises of God in the company of saint (Guru). In this *shabad*, he tells us about the joy he feels seeing the wonders of that amazing God.

He says: “I feel delighted, seeing my friend (God) again and again (in so many forms, who even though is pervading everything, is) by Himself.”(1-pause)

Describing His uniqueness, Guru Ji says: “He is the embodiment of bliss, peace, and poise, and there is no one like Him.”(1)

Commenting on the merits of meditating on God, Guru Ji says: “(O’ my friends), by sincerely contemplating that God (just) one time, millions of one’s sins are destroyed.”(2)

Continuing to state the blessings of singing God’s praises, he says: “(O’ my friends), by singing (God’s) praises one’s sorrows vanish, and peace prevails in the heart.”(3)

Therefore Guru Ji concludes the *shabad* by advising himself (and indirectly us): “O’ Nanak, drink the nectar of God (by continuing to utter His Name) with your tongue and remain imbued with God’s love.”(3-4-15)

The message of this *shabad* is that if we want to enjoy a state of true peace, poise and bliss and get rid of all our sins, then we should keep meditating on God’s Name with true love and devotion of our heart.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਸਾਜਨਾ ਸੰਤ ਆਉ ਮੇਰੈ ॥੧॥ ਰਹਾਉ ॥

ਆਨਦਾ ਗੁਨ ਗਾਇ ਮੰਗਲ ਕਸਮਲਾ ਮਿਟਿ ਜਾਹਿ ਪਰੇਰੈ ॥੧॥

ਸੰਤ ਚਰਨ ਧਰਉ ਮਾਥੈ ਚਾਂਦਨਾ ਗ੍ਰਿਹਿ ਹੋਇ ਅਧੋਰੈ ॥੨॥

ਸੰਤ ਪ੍ਰਸਾਦਿ ਕਮਲੁ ਬਿਗਸੈ ਗੋਬਿੰਦ ਭਜਉ ਪੇਖਿ ਨੇਰੈ ॥੩॥

ਪ੍ਰਭ ਕ੍ਰਿਪਾ ਤੇ ਸੰਤ ਪਾਏ ਵਾਰਿ ਵਾਰਿ ਨਾਨਕ ਉਹ ਬੇਰੈ ॥੪॥੫॥੧੬॥

kaanrhaa mehlāa 5.

saajnaa sant aa-o mayrai. ||1|| rahaa-o.

aandaa gun gaa-ay mangal kasmalaa mit jaahi parayrai. ||1||

sant charan Dhaara-o maathai chaa'dnaa garihi ho-ay anDhayrai. ||2||

sant pargaad kamal bigsai gobind bhaja-o paykh nayrai. ||3||

parabh kirpaa tay sant paa-ay vaar vaar naanak uh bayrai. ||4||5||16||

Kaanarra Mehlā-5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy a state of true peace, poise and bliss and get rid of all our sins, then we should meditate on God’s Name with true love and devotion. But he says that singing praises of God in the company of saintly people has its own unique merit. Therefore, in this *shabad* he invites his saintly friends, asks them to sing bliss giving songs in praise of God, and then describes the happiness and joy he feels in their company.

So lovingly inviting his saintly people to his house, Guru Ji says: “O’ my dear saintly friends come (and join me).”(1-pause)

Stating the purpose of his invitation, he says: “(O’ my dear saints), by singing praises of God (in your company) bliss and joys prevail (in my heart), and all my sins are removed.”(1)

Stating what happens in the company of saint (Guru), he says: “(O’ my friends), when I place saint’s feet on my head (and respectfully listen to his sweet words, my ignorant mind gets so illuminated with divine knowledge, as if) the dark house (of my heart) has been enlightened.”(2)

But that is not all; describing what else happens in the company of saints, Guru Ji says: “(O’ my friends), by the grace of saints (my heart feels delighted) like the blossoming of a lotus; seeing God near me I sing His praises.”(3)

In conclusion, Guru Ji says: “(O’ my friends, I) Nanak am a sacrifice to that moment again and again when, by God’s grace, I obtained the company (and the guidance of) the saint (Guru).”(4-5-16)

The message of this *shabad* is that if we want to get rid of all our sins, and enjoy a true state of peace and bliss, then we should invite the saintly people and sing praises of God in their company.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਚਰਨ ਸਰਨ ਗੋਪਾਲ ਤੇਰੀ ॥

ਮੋਹ ਮਾਨ ਧੋਹ ਭਰਮ ਰਾਖਿ ਲੀਜੈ ਕਾਟਿ ਬੇਰੀ ॥੧॥
ਰਹਾਉ ॥

ਬੂਡਤ ਸੰਸਾਰ ਸਾਗਰ ॥

ਉਧਰੇ ਹਰਿ ਸਿਮਰਿ ਰਤਨਾਗਰ ॥੧॥

ਸੀਤਲਾ ਹਰਿ ਨਾਮੁ ਤੇਰਾ ॥

ਪੂਰਨੋ ਠਾਕੁਰ ਪ੍ਰਭੁ ਮੇਰਾ ॥੨॥

ਦੀਨ ਦਰਦ ਨਿਵਾਰਿ ਤਾਰਨ ॥

ਹਰਿ ਕ੍ਰਿਪਾ ਨਿਪਿ ਪਤਿਤ ਉਧਾਰਨ ॥੩॥

ਕੋਟਿ ਜਨਮ ਦੂਖ ਕਰਿ ਪਾਇਓ ॥

ਸੁਖੀ ਨਾਨਕ ਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਓ ॥੪॥੬॥੧੭॥

kaanrhāa mehlāa 5.

charan saran gopaal t̥ayree.

moh maan Dhoh bharam raakh leejai kaat bayree.
||1|| rahaa-o.

boodaṭ sansaar saagar.

uDhray har simar raṭnaagar. ||1||

seeṭlaa har naam ṭayraa.

poorno thaakur parabh mayraa. ||2||

deen daraḍ nivaar ṭaaran.

har kirpaa niDh paṭiṭ uDhaaran. ||3||

kot janam dookh kar paa-i-o.

sukhee naanak gur naam darirh-aa-i-o. ||4||6||17||

Kaanarra Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our sins and enjoy a true state of peace and bliss then we should invite the saintly people and sing praises of God in their company. In this *shabad*, he shows us how to pray to God and what to ask from Him. He also tells us what kinds of blessings we can obtain by meditating on God’s Name.

Guru Ji humbly addresses God and says: “O’ the Sustainer of universe, I have sought the shelter of Your feet (Your Name). Please save me by cutting off the fetters (and liberating me from the bonds of worldly) attachment, ego, deceit, and doubt.”(1-pause)

Expressing his confidence in God, he says: “O’ God, (many who were getting ruined by worldly entanglements, as if) drowning in the worldly ocean, were saved by meditating on God’s (Name, which is like) the mine of jewels.”(1)

Continuing his praise, Guru Ji says: “(O’ God), Your Name is comforting. O’ God, You are my all pervading Master.”(2)

Guru Ji goes on to say: “(O’ my friends), God is (like a) ship to ferry across (the ocean) of pains. He is the treasure of mercy and sanctifier of sinners.”(3)

In conclusion, Guru Ji says: “(O’ my friends), it is after suffering millions of births, that a person obtains (the human body). But O’ Nanak, that person alone obtains peace in whom the Guru has firmly enshrined (God’s) Name.”(4-6-17)

The message of this *shabad* is that we should seek the shelter of the saint (Guru Granth Sahib Ji) and meditate on God’s Name. By doing so all our sins and evil tendencies would be destroyed and we would be saved from drowning in the worldly ocean.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਧਨਿ ਉਹ ਪ੍ਰੀਤਿ ਚਰਨ ਸੰਗਿ ਲਾਗੀ ॥
ਕੋਟਿ ਜਾਪ ਤਾਪ ਸੁਖ ਪਾਏ ਆਇ ਮਿਲੇ ਪੂਰਨ
ਬਡਭਾਗੀ ॥੧॥ ਰਹਾਉ ॥

ਮੋਹਿ ਅਨਾਥੁ ਦਾਸੁ ਜਨੁ ਤੇਰਾ ਅਵਰ ਓਟ ਸਗਲੀ
ਮੋਹਿ ਤਿਆਗੀ ॥
ਭੋਰ ਭਰਮ ਕਾਟੇ ਪ੍ਰਭ ਸਿਮਰਤ ਗਿਆਨ ਅੰਜਨ ਮਿਲਿ
ਸੇਵਤ ਜਾਗੀ ॥੧॥

ਤੂ ਅਥਾਹੁ ਅਤਿ ਬਡੇ ਸੁਆਮੀ ਕ੍ਰਿਪਾ ਸਿੰਧੁ ਪੂਰਨ
ਰਤਨਾਗੀ ॥
ਨਾਨਕੁ ਜਾਚਕੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਾਂਗੈ ਮਸਤਕੁ ਆਨਿ
ਧਰਿਓ ਪ੍ਰਭ ਪਾਗੀ ॥ ੨॥੭॥੧੮॥

kaanṛhāa mehlāa 5.

Dhan uh pareet charan sang laagee.
kot jaap taap sukh paa-ay aa-ay milay pooran
badbhaagee. ||1|| rahaa-o.

mohi anaath daas jan tayraa avar ot saglee mohi
ti-aagee.
bhor bharam kaatay parabh simrat gi-aan anjan mil
sovat jaagee. ||1||

too athaahu at bado su-aamee kirpaa sinDh pooran
ratnaagee.
naanak jaachak har har naam maaⁿgai mastak aan
Dhari-o parabh paagee. ||2||7||18||

Kaanarra Mehla-5

In stanza (1) of the previous *shabad*, Guru Ji said that many who were getting ruined by worldly entanglements, as if drowning in the worldly ocean, were saved by meditating on God’s Name. Therefore he starts this *shabad*, by describing how fortunate are they who are in love with God, and he shows us how to completely surrender to God and express our full faith in Him.

Guru Ji says: “Blessed is that love which is attuned to the feet (the loving memory of God. One who is blessed with such a love) obtains the comforts of millions of worships and penances and by good fortune the perfect (God) comes to meet that person.”(1-pause)

Therefore most humbly and affectionately addressing God, Guru Ji says: “(O’ God), I an orphan am a slave and devotee of Yours, I have abandoned all other support. O’ God, by meditating on Your Name, even my tiniest doubts have been removed and upon obtaining the eye powder of (divine) knowledge, I have awakened from the sleep (of worldly attachments).”(1)

Guru Ji concludes the *shabad* by saying: “O’ God, You are the extremely great and unfathomable Master. You are the ocean of mercy and like a mine full of jewels. The beggar Nanak has put forth his head at Your feet and begs for the charity of Your Name.”(2-7-18)

The message of this *shabad* is that we should attune ourselves to the love of God, and beg Him to bless us with the gift of His Name, which can wash away the sins of millions of births and reunite us with Him.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਕੁਚਿਲ ਕਠੋਰ ਕਪਟ ਕਾਮੀ ॥

ਜਿਉ ਜਾਨਹਿ ਤਿਉ ਤਾਰਿ ਸੁਆਮੀ ॥੧॥ ਰਹਾਉ ॥

ਤੂ ਸਮਰਥੁ ਸਰਨਿ ਜੋਗੁ ਤੂ ਰਾਖਹਿ ਅਪਨੀ ਕਲ ਧਾਰਿ ॥੧॥

ਜਾਪ ਤਾਪ ਨੇਮ ਸੁਚਿ ਸੰਜਮ ਨਾਹੀ ਇਨ ਬਿਧੇ ਛੁਟਕਾਰ ॥

ਗਰਤ ਘੋਰ ਅੰਧ ਤੇ ਕਾਢਹੁ ਪ੍ਰਭ ਨਾਨਕ ਨਦਰਿ ਨਿਹਾਰਿ
॥੨॥੮॥੧੯॥

kaanḡhaa mehlāa 5.

kuchil kathor kapat kaamee.

ji-o jaaneh t̤i-o t̤aar su-aamee. ||1|| rahaa-o.

t̤oo samrath saran jog t̤oo raakhahi apnee kal
Dhaar. ||1||

jaap taap naym such sanjam naahee in biDhay
chhutkaar.

garat̤ ghōr anDh t̤ay kaadhahu parabh naanak
nadar nihaar. ||2||8||19||

Kaanarra Mehlā-5

Most of us are too arrogant, self-conceited, and feel we are the best person on earth. If by chance we happen to do a little bit of God’s ritual worship we feel so proud, as if we hold a franchise on God and He has no choice but to give us the most honorable seat in heaven. But in this *shabad*, Guru Ji shows us how to approach God, frankly confess our misdeeds and sinful habits and without having an iota of pride or claim of any kind, humbly pray to Him for His mercy

He says: “(O’ God), we are immoral, stonehearted, deceitful and lustful (persons). Howsoever You know, save us O’ Master.”(1-pause)

Expressing his complete confidence in God, Guru Ji says: “(O’ God), You are all powerful and capable provider of shelter. (As per Your tradition), by using Your power, You save (those who seek Your shelter).”(1)

In closing, he says: “(O’ God), we cannot be emancipated by doing worships, penances, daily rituals, purifications, austerities, or any such means. (Therefore), O’ God, please cast Your glance of grace and pull Nanak out of the deep blind pit (of worldly evil).”(2-8-19)

The message of this *shabad* is that if we want that in spite of all our sins, hypocrisies, and vices, God may show His mercy on us and save us, then instead of any ritual worships or purifications we should honestly confess our sins before God, humbly seek His shelter, and pray to Him to save us.

ਕਾਨੜਾ ਮਹਲਾ ੫ ਘਰੁ ੪

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨਾਰਾਇਨ ਨਰਪਤਿ ਨਮਸਕਾਰੈ ॥

ਐਸੇ ਗੁਰ ਕਉ ਬਲਿ ਬਲਿ ਜਾਈਐ ਆਪਿ ਮੁਕਤੁ ਮੋਹਿ
ਤਾਰੈ ॥੧॥ ਰਹਾਉ

ਕਵਨ ਕਵਨ ਕਵਨ ਗੁਨ ਕਹੀਐ ਅੰਤੁ ਨਹੀ ਕਛੁ ਪਾਰੈ ॥

ਲਾਖ ਲਾਖ ਲਾਖ ਕਈ ਕੋਰੈ ਕੋ ਹੈ ਐਸੇ ਬੀਚਾਰੈ ॥੧॥

ਪੰਨਾ ੧੩੦੨

ਬਿਸਮ ਬਿਸਮ ਬਿਸਮ ਹੀ ਭਈ ਹੈ ਲਾਲ ਗੁਲਾਲ ਰੰਗਾਰੈ
॥

ਕਹੁ ਨਾਨਕ ਸੰਤਨ ਰਸੁ ਆਈ ਹੈ ਜਿਉ ਚਾਖਿ ਗੁੰਗਾ
ਮੁਸਕਾਰੈ ॥੨॥੧॥੨੦॥

kaanrhaa mehlaa 5 ghar 4

ik-o"kaar satgur parsaad.

naaraa-in narpat namaskaarai.

aisay gur ka-o bal bal jaa-ee-ai aap mukat mohi
taarai. ||1|| rahaa-o.

kavan kavan kavan gun kahee-ai ant nahee kachh
paarai.

laakh laakh laakh ka-ee korai ko hai also
beecharai. ||1||

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bisam bisam bisam hee bha-ee hai laal gulaal
rangaarai.

kaho naanak santan ras aa-ee hai ji-o chaakh
goongaa muskaarai. ||2||1||20||

Kaanarra Mehla-5 Ghar-4

In the previous *shabad* (4-6-17), Guru Ji advised us that we should seek the shelter of the saint (Guru) and meditate on God's Name. By doing so all our sins and evil tendencies would be destroyed and we would be saved from drowning in the worldly ocean. In this *shabad*, he states how much he respects that Guru who emancipates him and how delighted he feels seeing the wonders of God.

Guru Ji says: "(O' my friends), we should salute that primal God, the King of all human beings. We should again and again be a sacrifice to such a Guru who himself is emancipated and can save (many other sinners like) me." (1-pause)

However Guru Ji notes: "(O' my friends, so numerous are the merits of that God, that one wonders) which of His merits we should mention because there is no end or limit to these. However it is only a rare person who thinks like this." (1)

But expressing his own delight upon seeing God, Guru Ji says: "(O' God, seeing You), I have been so amazed and delighted that (my face has become) crimson red (in Your love). Nanak says that just as upon eating a sweet thing a dumb person (can not describe, but only smiles, (similarly upon tasting God's Name), His saints have enjoyed such a relish, (which they cannot describe)." (2-1-20)

The message of this *shabad* is that if we want to enjoy the extremely unbelievable and indescribable relish of divine bliss then we should again and again bow to the feet of that true Guru who himself is emancipated and can also emancipate us.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਨ ਜਾਨੀ ਸੰਤਨ ਪ੍ਰਭ ਬਿਨੁ ਆਨ ॥

ਊਚ ਨੀਚ ਸਭ ਪੇਖਿ ਸਮਾਨੋ ਮੁਖਿ ਬਕਨੋ ਮਨਿ ਮਾਨ ॥੧॥
ਰਹਾਉ ॥

ਘਟਿ ਘਟਿ ਪੂਰਿ ਰਹੇ ਸੁਖ ਸਾਗਰ ਭੈ ਭੰਜਨ ਮੇਰੇ ਪ੍ਰਾਨ ॥

kaanrhaa mehlaa 5.

na jaanee santan parabh bin aan.

ooch neech sabh paykh samaano mukh bakno
man maan. ||1|| rahaa-o.

ghat ghat poor rahay sukh saagar bhai bhanjan
mayray paraan.

ਮਨਹਿ ਪ੍ਰਗਾਸੁ ਭਇਓ ਭ੍ਰਮੁ ਨਾਸਿਓ ਮੰਤ੍ਰੁ ਦੀਓ ਗੁਰ ਕਾਨ ॥੧॥

maneh pargaas bha-i-o bharam naasi-o manṭar
dee-o gur kaan. ||1||

ਕਰਤ ਰਹੇ ਕ੍ਰਤਗੁ ਕਰੁਣਾ ਮੈ ਅੰਤਰਜਾਮੀ ਗ੍ਰਿਹਾਨ ॥

karatṭ rahay kartaga-y karuṇaa mai antarjaamee
gi-yaan.

ਆਠ ਪਹਰ ਨਾਨਕ ਜਸੁ ਗਾਵੈ ਮਾਂਗਨ ਕਉ ਹਰਿ ਦਾਨ ॥੨॥੨॥੨੧॥

aath pahar naanak jas gaavai maaṅgan ka-o har
ḍaan. ||2||2||21||

Kaanarra Mehta-5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy the extremely unbelievable and indescribable relish of divine bliss, then we should again and again bow to the feet of that true Guru who himself is emancipated and can also emancipate us. In this *shabad*, he tells us what is so special about the character and conduct of saintly people for which he loves and respects them so much.

He says: “(O’ my friends), except for God, the saints don’t deem anyone else (residing anywhere. Seeing Him) equally pervading in the high and the low (the rich and the poor), they utter (God’s Name), and contemplate on Him.”(1-pause)

Describing his own belief and present state of mind, Guru Ji says: “(O’ my friends, that God who is dear to me like) my life is the destroyer of fear and ocean of comforts, He is pervading in each and every heart. They in whose ears (God has) enshrined the mantra of the Guru, their mind has been illuminated (with divine knowledge) and all their doubt has vanished.”(1)

In conclusion, Guru Ji says: “(O’ my friends), the grateful saints keep talking about the merciful God, who is the knower of all hearts. Nanak too keeps singing God’s praises at all times, so that he may also beg for the charity of His Name.”(2-2-21)

The message of this *shabad* is that if we want our doubts dispelled and our mind illuminated with divine knowledge, then we should seek and act on the guidance of the Guru (Granth Sahib Ji) and sing God’s praises at all times.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਕਹਨ ਕਹਾਵਨ ਕਉ ਕਈ ਕੇਤੈ ॥

ਐਸੇ ਜਨੁ ਬਿਰਲੇ ਹੈ ਸੇਵਕੁ ਜੋ ਤਤ ਜੋਗ ਕਉ ਬੇਤੈ ॥੧॥
ਰਹਾਉ ॥

kaanṛḥaa mehlāa 5.

kahan kahaavan ka-o ka-ee kayṭai.

aiso jan birlo hai sayvak jo tat jog ka-o bayṭai.
||1|| rahaa-o.

ਦੁਖੁ ਨਾਹੀ ਸਭੁ ਸੁਖੁ ਹੀ ਹੈ ਰੇ ਏਕੈ ਏਕੀ ਨੇਤੈ ॥

ḍukḥ naahee sabḥ sukh hee hai ray aykai aykee
nayṭai.

ਬੁਰਾ ਨਹੀ ਸਭੁ ਭਲਾ ਹੀ ਹੈ ਰੇ ਹਾਰ ਨਹੀ ਸਭ ਜੇਤੈ ॥੧॥

buraa nahee sabḥ bhalaa hee hai ray haar nahee
sabḥ jayṭai. ||1||

ਸੋਗੁ ਨਾਹੀ ਸਦਾ ਹਰਖੀ ਹੈ ਰੇ ਛੋਡਿ ਨਾਹੀ ਕਿਛੁ ਲੇਤੈ ॥

sog naahee sadāa harkḥee hai ray chhod naahee
kichḥ layṭai.

ਕਹੁ ਨਾਨਕ ਜਨੁ ਹਰਿ ਹਰਿ ਹਰਿ ਹੈ ਕਤ ਆਵੈ ਕਤ ਰਮਤੈ ॥੨॥੩॥੨੨॥

kaho naanak jan har har har hai kat aavai kat
ramṭai. ||2||3||22||

Kaanarra Mehla-5

In the opening lines of previous *shabad*, Guru Ji stated that except for God, the saints don't deem anyone else (residing anywhere. Seeing Him) equally pervading in the high and the low (the rich and the poor), they utter (God's Name), and contemplate on Him. In this *shabad*, he lists some more specific traits of the saintly persons and how they look at different situations in life.

He says: "(O' my friends), there are many who call themselves or let themselves be called (great persons united with God). But rare is such a true servant (of God) who truly knows the quintessence of union (with God)." (1-pause)

Commenting on the nature and viewpoint of such a divinely wise person, Guru Ji says: "(In all situations, such a Guru's follower) sees no sorrow; (for that person, there) is happiness in everything, and he or she sees only one (God everywhere and in everybody. To such a person), no one seems bad and everyone seems good; such a person never feels defeated, and every situation is a victory." (1)

In closing, he says: "(O' my friends, for such a person) there is never any sorrow, but always pleasure, and renouncing (divine bliss) he or she never accepts anything else. Nanak says, a devotee is an (embodiment) of God, so he or she doesn't come or go." (2-3-22)

The message of this *shabad* is that if we want to be true devotees of God then we should accept sorrow and pain or defeat and victory with the same attitude.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਹੀਏ ਕੇ ਪ੍ਰੀਤਮੁ ਬਿਸਰਿ ਨ ਜਾਇ ॥

ਤਨ ਮਨ ਗਲਤ ਭਏ ਤਿਹ ਸੰਗੇ ਮੋਹਨੀ ਮੋਹਿ ਰਹੀ ਮੋਰੀ
ਮਾਇ ॥੧॥ ਰਹਾਉ ॥

ਜੈ ਜੈ ਪਹਿ ਕਹਉ ਬ੍ਰਿਥਾ ਹਉ ਅਪੁਨੀ ਤੇਉ ਤੇਉ ਗਰੇ
ਚਹੇ ਅਟਕਾਇ ॥

ਅਨਿਕ ਭਾਂਤਿ ਕੀ ਏਕੈ ਜਾਲੀ ਤਾ ਕੀ ਗੰਠਿ ਨਹੀ
ਫੋਰਾਇ ॥੧॥

ਫਿਰਤ ਫਿਰਤ ਨਾਨਕ ਦਾਸੁ ਆਇਓ ਸੰਤਨ ਹੀ
ਸਰਨਾਇ ॥

ਕਾਟੇ ਅਗਿਆਨ ਭਰਮ ਮੋਹ ਮਾਇਆ ਲੀਓ ਕੰਠਿ
ਲਗਾਇ ॥੨॥੪॥੨੩॥

kaanrhaa mehlāa 5.

hee-ay ko pareetam bisar na jaa-ay.

tan man galat̃ bhā-ay t̃ih sangay mohnee mohi
rahee moree maa-ay. ||1|| rahaa-o.

jai jai peh kaha-o baritha ha-o apunee tay-oo
tay-oo gahay rahay atkaa-ay.

anik bhāa^{n̄}t̃ kee aykai jaalee t̃aa kee ganth̃ nahee
chhoraa-ay. ||1||

firat̃ firat̃ naanak d̃aas aa-i-o santan hee sarnaa-ay.

kaatay agi-aan bharam moh maa-i-aa lee-o kanth̃
lagaa-ay. ||2||4||23||

Kaanarra Mehla-5

In the previous *shabad* (2-2-21), Guru Ji advised that if we want our doubts dispelled and our mind illuminated with divine knowledge, then we should seek and act on the guidance of the Guru and sing God's praises at all times. In this *shabad*, he explains how the Guru's advice gives divine knowledge and liberates us from the bonds of *Maya* (the worldly attachment).

Putting himself in place of an ordinary human being who wants to remain in love with his or her beloved God, but cannot get rid of his or her worldly attachments, Guru Ji says:

“O’ my mother, the enticing (*Maya*) is enticing all. My body and mind have also been engrossed in that (*Maya*). Therefore I am afraid, lest the Beloved of my heart may not get forsaken (from my mind).”(1-pause)

Commenting on the state of the rest of the world, Guru Ji says: “(O’ my mother), to whomsoever I describe this (difficult) situation, (I find that all of them) have been caught (in the web of *Maya* and) stopped (from proceeding further in their spiritual journey. It appears that this *Maya* or worldly attachment is like) the same one net of innumerable kinds whose knot cannot be untied.”(1)

Now disclosing the end result of his search, Guru Ji says: “O’ Nanak, when after wandering around (in many existences one) comes to the shelter of the saint (Guru), then all one’s bonds of ignorance, illusion, and worldly attachment are cut off and (God) embraces (such a person) to His bosom.”(2-4-23)

The message of this *shabad* is that if we want to dispel all our doubts, and get rid of the bonds of worldly attachments, then we should (read, understand, and follow *Gurbani* in *Guru Granth Sahib Ji* and thus) seek the shelter of the saint (Guru).

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਆਨਦ ਰੰਗ ਬਿਨੋਦ ਹਮਾਰੈ ॥

ਨਾਮੋ ਗਾਵਨੁ ਨਾਮੁ ਧਿਆਵਨੁ ਨਾਮੁ ਹਮਾਰੇ ਪ੍ਰਾਨੁ
ਅਧਾਰੈ ॥੧॥ ਰਹਾਉ ॥

ਨਾਮੋ ਗਿਆਨੁ ਨਾਮੁ ਇਸ਼ਨਾਨਾ ਹਰਿ ਨਾਮੁ ਹਮਾਰੇ
ਕਾਰਜ ਸਵਾਰੈ ॥

ਹਰਿ ਨਾਮੋ ਸੋਭਾ ਨਾਮੁ ਬਡਾਈ ਭਉਜਲੁ ਬਿਖਮੁ
ਨਾਮੁ ਹਰਿ ਤਾਰੈ ॥੧॥

ਅਗਮ ਪਦਾਰਥ ਲਾਲ ਅਮੋਲਾ ਭਇਓ ਪਰਾਪਤਿ
ਗੁਰੁ ਚਰਨਾਰੈ ॥

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਭਏ ਕ੍ਰਿਪਾਲਾ ਮਗਨ ਭਏ ਹੀਅਰੈ
ਦਰਸਾਰੈ ॥੨॥੫॥੨੪॥

kaanṛhāa mehlāa 5.

aanaḁ rang binod hamaarai.

naamo gaavan naam Ḑhi-aavan naam hamaaray
paraan aḐhaarai. ||1|| rahaa-o.

naamo gi-aan naam isnaanāa har naam hamaaray
kaaraj savaarai.

har naamo sobḥāa naam badaa-ee ḥha-ojal bikḥam
naam har ṭaarai. ||1||

agam padaarath laal amolāa ḥha-i-o paraapaṭ gur
charnaarai.

kaho naanak parabḥ ḥha-ay kirpaalāa magan ḥha-ay
hee-arai ḁarsaarai. ||2||5||24||

Kaanarra Mehlā-5

In the previous so many *shabads*, Guru Ji told us that if we want to get rid of all our pain and suffering and enjoy a state of divine peace and bliss, then seeking Guru’s guidance we should meditate on God’s Name. In this *shabad*, Guru Ji describes the kind of bliss he is enjoying by meditating on God’s Name and how God’s Name has become a source of divine wisdom and support for his life.

He says: “(O’ my friends, I am experiencing a unique state of) bliss, beauty, and pleasure (in my heart. Because God’s) Name has become the support of my life, my song (of joy), and (the focus of my) meditation.”(1-pause)

Describing how God’s Name has become the be all and end all of his life, he says: “(O’ my friends, God’s Name for me is all the) divine knowledge (I need); His Name is my ablution; it accomplishes all my tasks. (For me), God’s Name is my glory, God’s Name is my honor,

(and I am confident that) God's Name will ferry me across the difficult and dreadful (worldly) ocean.”(1)

Guru Ji concludes the *shabad* by telling us from where and how he obtained such a wonderful thing, and what kind of happiness it brings to a person. He says: “(O’ my friends, it is through the grace) of Guru’s feet that I obtained this unattainable priceless jewel. Nanak says, on whom God becomes gracious, that person experiences (this jewel) in his or her heart and gets absorbed (in its delight).”(2-5-24)

The message of this *shabad* is that following Guru’s advice we should make the Name (the love and enlightenment of God) as our only song, our only occupation, and our only focus of meditation and divine wisdom. By doing so we would obtain a state of peace and bliss, which is priceless, and beyond description.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਸਾਜਨ ਮੀਤ ਸੁਆਮੀ ਨੇਰੇ ॥

ਪੇਖਤ ਸੁਨਤ ਸਭਨ ਕੈ ਸੰਗੇ ਥੋਰੈ ਕਾਜ ਬੁਰੇ ਕਹ ਫੇਰੇ
॥੧॥ ਰਹਾਉ ॥

ਨਾਮ ਬਿਨਾ ਜੇਤੋ ਲਪਟਾਇਓ ਕਛੂ ਨਹੀ ਨਾਹੀ ਕਛੂ ਤੇਰੇ ॥

ਆਗੈ ਦ੍ਰਿਸਟਿ ਆਵਤ ਸਭ ਪਰਗਟ ਈਹਾ ਮੋਹਿਓ ਭਰਮ
ਅੰਧੇਰੇ ॥੧॥

ਅਟਕਿਓ ਸੁਤ ਬਨਿਤਾ ਸੰਗ ਮਾਇਆ ਦੇਵਨਹਾਰੁ ਦਾਤਾਰੁ
ਬਿਸੇਰੇ ॥

ਪੰਨਾ ੧੩੦੩

ਕਹੁ ਨਾਨਕ ਏਕੈ ਭਾਰੋਸਉ ਬੰਧਨ ਕਾਟਨਹਾਰੁ ਗੁਰੁ ਮੇਰੇ
॥੨॥੬॥੨੫॥

kaanrhaa mehlāa 5.

saajan meet̃ su-aamee nayro.

paykhaṭ̃ sunaṭ̃ sabhaṇ kai sangay thorai kaaj
buro kah fayro. ||1|| rahaa-o.

naam binaa jayto laptāa-i-o kachhoo nahee
naahee kachh̃ tayro.

aagai darisat̃ aavaṭ̃ sabh̃ pargat̃ eehaa mohi-o
bharam anDhayro. ||1||

atki-o suṭ̃ baniṭāa sang maa-i-aa dayvanhaar
ḍaataar bisayro.

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kaho naanak aykai bhaarosa-o banDhan
kaatanhaar gur mayro. ||2||6||25||

Kaanarra Mehla-5

In the previous *shabad*, we were told that following Guru’s advice we should make the Name or the love and enlightenment of God as our only song, our only occupation, and our only focus of meditation and divine wisdom. By doing so we would obtain a state of peace and bliss, which is priceless and beyond description. But ignoring all such advice, most of us remain pre-occupied with amassing worldly wealth and power and don’t hesitate to commit many sins for our own gratification or for the sake of our families. In this *shabad*, he cautions us against committing sins for instant gratification and reminds us how God is watching our each and every deed.

Guru Ji says: “(O’ my friends), that Beloved friend and Master (of all) is quite near us. He listens and sees everything because He is always in everybody’s company. So why do you indulge in evil deeds for the sake of petty objectives (of a short-lived life)?” (1-pause)

Warning us about the consequences of our deeds, Guru Ji says: “(O’ my friends), except for God’s Name, with whatever (other thing) you are attached, nothing belongs to you (and none of it would accompany you after death. Here in this world), lured by the illusion of worldly attachment you are wandering in the darkness of doubt. But in the yond, you would see (for sure the result of your deeds).”(1)

Guru Ji concludes the *shabad* by saying: “(O’ my friend), you are stuck (in the attachment) of your son, daughter, wife, and worldly riches. But you have forsaken that Benefactor who gave you (all these relations and wealth). Nanak says, (O’ my friend), have faith only in one (Guru-God). Because my beloved Guru can cut off all the (worldly) bonds.”(2-6-25)

The message of this *shabad* is that God is always near and with us. He is watching each and every deed of ours. Therefore we shouldn’t indulge in any kind of sin or bad deed for fulfilling our own petty desires or for the sake of our families. Instead we should seek the shelter of our Guru (God), who can remove our doubts and free us from all worldly bonds.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਬਿਖੈ ਦਲੁ ਸੰਤਨਿ ਤੁਮ੍ਹਰੈ ਗਾਹਿਓ ॥

ਤੁਮ੍ਹਰੀ ਟੇਕ ਭਰੋਸਾ ਨਾਕੁਰ ਸਰਨਿ ਤੁਮ੍ਹਾਰੀ ਆਹਿਓ ॥੧॥
ਰਹਾਉ ॥

ਜਨਮ ਜਨਮ ਕੇ ਮਹਾ ਪਰਾਛਤ ਦਰਸਨੁ ਭੇਟਿ ਮਿਟਾਹਿਓ ॥

ਭਇਓ ਪੁਗਾਸੁ ਅਨਦ ਉਜੀਆਰਾ ਸਹਜਿ ਸਮਾਧਿ
ਸਮਾਹਿਓ ॥੧॥

ਕਉਨੁ ਕਹੈ ਤੁਮ ਤੇ ਕਛੁ ਨਾਹੀ ਤੁਮ ਸਮਰਥ ਅਥਾਹਿਓ ॥

ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਰੰਗ ਰੂਪ ਰਸ ਨਾਮੁ ਨਾਨਕ ਲੈ ਲਾਹਿਓ
॥੨॥੨॥੨੬॥

kaanrhaa mehlāa 5.

bikhai dāl santan tūm'hrai gaahi-o.

tūmree tayk bharosaa thākūr saran tūm'aaree
aahi-o. ||1|| rahaa-o.

janam janam kay mahaa paraachhat darsan
bhayt mitaa-i-o.

bha-i-o pargaas anad ujee-aaraa sahj samaaDh
samaahi-o. ||1||

ka-un kahai tūm tay kachh naahee tūm samrath
athaahi-o.

kirpaa niDhaan rang roop ras naam naanak lai
laahi-o. ||2||7||26||

Kaanarra Mehlā-5

In the previous *shabad*, Guru Ji advised us that God is always near and with us. He is watching each and every deed of ours. Therefore we shouldn’t indulge in any kind of sin or bad deed for fulfilling our own or our families’ petty desires. Instead we should seek the shelter of our Guru (God) who can remove our doubts and free us from all worldly bonds. In this *shabad*, he expresses his complete confidence in God and describes the powers and merits he has obtained by depending upon the support and the guidance of his Guru.

First addressing God, he says: “(O’ God, with the help) of Your saints I have annihilated the swarm of evil tendencies. O’ (my) Master, I lean only on Your support and I have my faith only in You and it is Your shelter that I seek.”(1-pause)

Stating what kinds of blessing those people obtain who seek God’s shelter, Guru Ji says: “(O’ God, they who seek Your support), seeing You, they erase all their sins committed birth after birth. (Because on seeing You), their mind gets illuminated (with divine wisdom and) bliss, and they imperceptibly remain merged in Your meditation.”(1)

In conclusion, Guru Ji says: “(O’ God), who says that one obtains nothing from You? You are the all powerful Master of unfathomable powers. Nanak says (that whosoever has sought the shelter of the) Treasure of mercy, has obtained the profit of Name (which is the embodiment of) love, beauty, and pleasure.”(2-7-26)

The message of this *shabad* is that under the guidance of saint (Guru Granth Sahib Ji) we should meditate on God's Name and have complete confidence in the support and power of God. By doing so we would conquer all our evil tendencies, wash off sins of myriads of births, and enjoy peace, and all kinds of worldly pleasures.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਬੂਡਤ ਪ੍ਰਾਨੀ ਹਰਿ ਜਪਿ ਧੀਰੈ ॥
ਬਿਨਸੈ ਮੋਹੁ ਭਰਮੁ ਦੁਖੁ ਪੀਰੈ ॥੧॥ ਰਹਾਉ ॥

ਸਿਮਰਉ ਦਿਨੁ ਰੈਨਿ ਗੁਰ ਕੇ ਚਰਨਾ ॥
ਜਤ ਕਤ ਪੇਖਉ ਤੁਮਰੀ ਸਰਨਾ ॥੧॥

ਸੰਤ ਪ੍ਰਸਾਦਿ ਹਰਿ ਕੇ ਗੁਨ ਗਾਇਆ ॥
ਗੁਰ ਭੋਟਤ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ ॥੨॥੮॥੨੭॥

kaanrhaa mehlāa 5.

boodaṭ paraanee har jap Dheerai.
binsai moh bharam dukh peerai. ||1|| rahaa-o.

simra-o din rain gur kay charnaa.
jaṭ kaṭ paykha-o tumree sarnaa. ||1||

sanṭ parsaad har kay gun gaa-i-aa.
gur bhayat naanak sukh paa-i-aa. ||2||8||27||

Kaanarra Mehla-5

In the previous *shabad*, Guru Ji advised us that under the guidance of saint (Guru) we should meditate on God's Name and have complete confidence in the support and power of God. By doing so we would conquer all our evil tendencies, wash away sins of myriads of births and enjoy peace, and all kinds of worldly pleasures. In this *shabad*, he shares with us how he himself meditates on God's Name and what kinds of blessings he has obtained by doing so.

He says: "(O' my friends) by meditating on God's Name, even the one who is drowning (in the worldly ocean) obtains patience (and the resolve to continue his or her effort. By doing so) one's worldly attachment, doubt, pain and sorrow are destroyed."(1-pause)

Therefore addressing God, Guru Ji says: "(O' God), day and night I contemplate on the feet (the immaculate words) of the Guru. Wherever I look, I see only Your refuge."(1)

In conclusion, Guru Ji says: "(O' my friends), by saint (Guru's) grace I sing praises of God, by meeting (and following the advice of) the Guru, Nanak has obtained peace."(2-8, 2-27)

The message of this *shabad* is that if we are so overwhelmed as if we are drowning in sins and miseries of worldly problems then we should seek the shelter of the Guru and under his guidance meditate on God's Name day and night. By doing so we would obtain patience and courage to carry on our fight, and would ultimately overcome all these problems and enjoy eternal peace.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਸਿਮਰਤ ਨਾਮੁ ਮਨਹਿ ਸੁਖੁ ਪਾਈਐ ॥
ਸਾਧ ਜਨਾ ਮਿਲਿ ਹਰਿ ਜਸੁ ਗਾਈਐ ॥੧॥ ਰਹਾਉ ॥

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਰਿਦੈ ਬਸੇਰੇ ॥
ਚਰਨ ਸੰਤਨ ਕੈ ਮਾਥਾ ਮੇਰੇ ॥੧॥

ਪਾਰਬ੍ਰਹਮ ਕਉ ਸਿਮਰਹੁ ਮਨਾ ॥

kaanrhaa mehlāa 5.

simraṭ naam maneh sukh paa-ee-ai.
saaDh janaa mil har jas gaa-ee-ai. ||1|| rahaa-o.

kar kirpaa parabh ridai basayro.
charan sanṭan kai maathaa mayro. ||1||

paarbarahm ka-o simrahu manaa^N.

ਗੁਰਮੁਖਿ ਨਾਨਕ ਹਰਿ ਜਸੁ ਸੁਨਾਂ ॥੨॥੯॥੨੮॥

gurmukh naanak har jas sunaaⁿ. ||2||9||28||

Kaanarra Mehlā-5

In the previous *shabad*, Guru Ji advised us that if we are so overwhelmed as if we are drowning in sins and miseries of worldly problems, then we should seek the shelter of the Guru and under his guidance meditate on God's Name day and night. By doing so, we would obtain patience and courage to carry on our fight and ultimately overcome all these problems and enjoy eternal peace. In this *shabad*, Guru Ji shows us how to pray to God for the company of saints and the opportunity to sing His praises.

He says: “(O’ my friends), meeting saintly people we should sing praises of God, because by meditating on God’s Name we obtain peace of mind.”(1-pause)

Next praying even for himself, Guru Ji says: “O’ God, please show mercy and make Your abode in my heart. (Also please bless me that I may remain in the humble service of saint Guru, as if) my forehead is always on the feet of saints.”(1)

He concludes the *shabad* by saying to himself (and indirectly to us): “O’ my mind, meditate on the all-pervading God, and O’ Nanak, listen to God’s praise through the Guru.”(2-9-28)

The message of this *shabad* is that if we want to enjoy true peace, then we should pray to God to bless us with the company of saintly people and joining them, we should sing praises of God and meditate on Him in our minds.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਮੇਰੇ ਮਨ ਪ੍ਰੀਤਿ ਚਰਨ ਪ੍ਰਭ ਪਰਸਨ ॥

ਰਸਨਾ ਹਰਿ ਹਰਿ ਭੋਜਨਿ ਤ੍ਰਿਪਤਾਨੀ ਅਖੀਅਨ ਕਉ
ਸੰਤੋਖੁ ਪ੍ਰਭ ਦਰਸਨ ॥੧॥ ਰਹਾਉ ॥

ਕਰਨਨਿ ਪੂਰਿ ਰਹਿਓ ਜਸੁ ਪ੍ਰੀਤਮ ਕਲਮਲ ਦੋਖ ਸਗਲ
ਮਲ ਹਰਸਨ ॥

ਪਾਵਨ ਧਾਵਨ ਸੁਆਮੀ ਸੁਖ ਪੰਥਾ ਅੰਗ ਸੰਗ ਕਾਇਆ
ਸੰਤ ਸਰਸਨ ॥੧॥

ਸਰਨਿ ਗਹੀ ਪੂਰਨ ਅਬਿਨਾਸੀ ਆਨ ਉਪਾਵ ਥਕਿਤ
ਨਹੀ ਕਰਸਨ ॥

ਕਰੁ ਗਹਿ ਲੀਏ ਨਾਨਕ ਜਨ ਅਪਨੇ ਅੰਧ ਘੋਰ ਸਾਗਰ
ਨਹੀ ਮਰਸਨ ॥ ੨॥੧੦॥੨੯॥

kaanṛhāa mehlāa 5.

mayray man pareet charan parabḥ parsan.

rasnaa har har bhojan tariptaanee akhee-an ka-o
santokḥ parabḥ darsan. ||1|| rahaa-o.

karnan poor rahi-o jas pareetam kalmal dokḥ sagal
mal harsan.

paavan Dhaavan su-aamee sukḥ panthaa ang
sang kaa-i-aa sant sarsan. ||1||

saran gahee pooran abhinaasee aan upaav thakit
naheekarsan.

kar geh lee-ay naanak jan apnay anDh ghor saagar
nahee marsan. ||2||10||29||

Kaanarra Mehlā-5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy true peace, then we should pray to God to bless us with the company of saintly people, and joining them we should sing praises of God and meditate on Him in our mind. In this *shabad*, he describes how his entire body and mind are imbued with the love and devotion for God.

Guru Ji says: “(O’ my friends), in my mind is the love and craving for touching the feet of God. My tongue is fully satiated with the food of God’s (Name) and my eyes have been soothed by the sight of God.”(1-pause)

Continuing to describe how every part of his body is filled with God’s love and what kinds of blessings he is enjoying because of this love, he says: “(O’ my friends), my ears are filled with God’s praise, which destroys the filth of all sins. My feet now walk on the sacred path of my Master and my body is filled with the delight of the company of saints.”(1)

In conclusion, Guru Ji says: “(O’ my mind), they who have grasped the shelter of the imperishable perfect God, (forsaking that shelter) they don’t exhaust themselves in making efforts for any other support. Because O’ Nanak, the devotees whom God has made His own won’t die in the pitch dark ocean (of worldly evils).”(2-10-29)

The message of this *shabad* is that if we have faith in the Guru’s words and his own experience, then we shouldn’t do any ritualistic deeds or worships. All we need to do is to seek the company of the saint (Guru Granth Sahib Ji) and under his guidance meditate on God’s Name and sing His praises with true love and devotion.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਕੁਹਕਾਟ ਕਪਟ ਖਪਟ ਖਲ ਗਰਜਤ ਮਰਜਤ ਮੀਚੁ
ਅਨਿਕ ਬਰੀਆ ॥੧॥ ਰਹਾਉ ॥

ਅਹੰ ਮਤ ਅਨ ਰਤ ਕੁਮਿਤ ਹਿਤ ਪ੍ਰੀਤਮ ਪੇਖਤ ਭ੍ਰਮਤ
ਲਾਖ ਗਰੀਆ ॥੧॥

ਅਨਿਤ ਬਿਉਹਾਰ ਅਚਾਰ ਬਿਧਿ ਹੀਨਤ ਮਮ ਮਦ ਮਾਤ
ਕੋਪ ਜਰੀਆ ॥

ਕਰੁਣ ਕ੍ਰਿਪਾਲ ਗੋਪਾਲ ਦੀਨ ਬੰਧੁ ਨਾਨਕ ਉਧਰੁ ਸਰਨਿ
ਪਰੀਆ ॥ ੨॥੧੧॥੩੦॥

kaanṛhāa mehlāa 5.

kuhkaṭ kapaṭ kḥapaṭ kḥal garjaṭ marjaṭ meech anik
baree-aa. ||1|| rahaa-o.

ahaⁿ maṭ an raṭ kumiṭ hiṭ pareeṭam paykḥaṭ
bharmat laakh garee-aa. ||1||

aniṭ bi-uhaar achaar biḌḥ heenaṭ mam maḍ maat
kop jaree-aa.

karun kirpaal gopaal deen banḌḥ naanak uḌhar
saran paree-aa. ||2||11||30||

Kaanarra Mehlā-5

In the second stanza of the previous *shabad*, Guru Ji said that his ears are filled with God’s praise, which destroys the filth of all sins and evils. In this *shabad*, he describes the state and fate of the self-conceited persons who are involved in such evils and sinful habits.

He says: “(O’ my friends), within whom rage the hypocritical and destructive demonic tendencies, they suffer humiliating death many times.”(1-pause)

Commenting on the conduct of such people, he says: “Intoxicated with self-conceit, (forsaking God, such people) remain imbued with other relishes. They make friends with false and evil minded people, and wander in millions of streets (filled with lust and sin).”(1)

However, in his compassion, even to such sinful people Guru Ji shows the way to save them selves. He says: “(Such people) remain engaged in dealing with short lived immoral (pleasures and things), and being intoxicated with worldly attachment they keep burning in the fire of anger. (However) O’ Nanak, they could find peace and save themselves, (if they

sincerely and humbly prayed to God, and say to Him), O' compassionate and merciful God, the well-wisher of the meek, we have sought Your shelter. Please save us.”(2-11-30)

The message of this *shabad* is that if intoxicated with ego we commit sins, then we would suffer humiliating death myriads of times. To save ourselves we should seek the shelter of God and humbly pray to Him to forgive our sins and save us.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਜੀਅ ਪ੍ਰਾਨ ਮਾਨ ਦਾਤਾ ॥

ਹਰਿ ਬਿਸਰਤੇ ਹੀ ਹਾਨਿ ॥੧॥ ਰਹਾਉ ॥

ਗੋਬਿੰਦ ਤਿਆਗਿ ਆਨ ਲਾਗਹਿ ਅੰਮ੍ਰਿਤੋ ਡਾਰਿ ਭੂਮਿ
ਪਾਗਹਿ ॥

ਬਿਖੈ ਰਸ ਸਿਉ ਆਸਕਤ ਮੂੜੇ ਕਾਹੇ ਸੁਖ ਮਾਨਿ ॥੧॥

ਪੰਨਾ ੧੩੦੮

ਕਾਮਿ ਕ੍ਰੋਧਿ ਲੋਭਿ ਬਿਆਪਿਓ ਜਨਮ ਹੀ ਕੀ ਖਾਨਿ ॥

ਪਤਿਤ ਪਾਵਨ ਸਰਨਿ ਆਇਓ ਉਧਰੁ ਨਾਨਕ ਜਾਨਿ
॥੨॥੧੨॥੩੧॥

kaanrhaa mehlā 5.

jee-a paraan maan daataa.

har bisratay hee haan. ||1|| rahaa-o.

gobind ti-aag aan laageh amritō daar bhoom
paageh.

bikhai ras si-o aaskat moorhay kaahay sukh
maan. ||1||

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kaam kroDh lobh bi-aapi-o janam hee kee khaan.

patit paavan saran aa-i-o uDhar naanak jaan.
||2||12||31||

Kaanarra Mehlā-5

In the previous *shabad*, Guru Ji advised us that if intoxicated with ego we keep committing all kinds of sins then we would suffer humiliating death myriads of times. To save ourselves from such terrible punishment we should seek the shelter of God and humbly pray to Him to forgive our sins and save us. In this *shabad*, he once again warns us against getting entangled in false worldly attachments and pleasures and shows us the way to get out of this mess.

Telling us about the consequences of forgetting God, Guru Ji says: “(O’ my friends), as soon as we forsake (that God) who is the giver of our soul, life breaths and mind, we suffer a loss.”(1-pause)

Therefore addressing any such person who forsakes God and gets hooked with false worldly pleasures, Guru Ji says: “O’ fool, forsaking God, you remain attached to other (worldly things). In this way you are wasting your precious life, as if you are spilling the nectar on the earth. O’ fool, you are madly in love with vicious relishes, so how could you enjoy (spiritual) bliss?”(1)

In his compassion Guru Ji tells such sinners how to seek God’s mercy and save themselves. He says: “(O’ my friend, you are) afflicted by the malady of lust, anger, and greed, which is like falling in the mine of (repeated) births (and deaths, but Nanak says that you can still save yourself, if you humbly pray to God and say), O’ the sanctifier of sinners, I have come to Your shelter, please save me deeming (me as your) own.”(2-12-31)

The message of this *shabad* is that if forsaking God we remain involved in false worldly pleasures and remain afflicted with vices like lust, anger, and greed, then we are ensuring for ourselves nothing but the continuous pain of births and deaths. We can save ourselves from such punishment if we humbly seek God’s shelter and pray to Him to deem us as His own and save us.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਅਵਿਲੋਕਉ ਰਾਮ ਕੋ ਮੁਖਾਰਬਿੰਦ ॥

ਖੋਜਤ ਖੋਜਤ ਰਤਨੁ ਪਾਇਓ ਬਿਸਰੀ ਸਭ ਚਿੰਦ ॥੧॥
ਰਹਾਉ ॥

ਚਰਨ ਕਮਲ ਰਿਦੈ ਧਾਰਿ ॥

ਉਤਰਿਆ ਦੁਖੁ ਮੰਦ ॥੧॥

ਰਾਜ ਧਨੁ ਪਰਵਾਰੁ ਮੈਰੈ ਸਰਬਸੋ ਗੋਬਿੰਦ ॥

ਸਾਧਸੰਗਿ ਲਾਭੁ ਪਾਇਓ ਨਾਨਕ ਫਿਰਿ ਨ ਮਰੰਦ
॥੨॥੧੩॥੩੨॥

kaanrhaa mehlāa 5.

aviloka-o raam ko mukhaarbind.

kхоjаt kхоjаt rаtаn paa-i-o bisree sabh chind. ||1||
rahaa-o.

charan kamal rigai Dhaar.

utri-aa dukh mand. ||1||

raaj Dhan parvaar mayrai sarbaso gobind.

saaDhsangam laabh paa-i-o naanak fir na marand.
||2||13||32||

Kaanarra Mehlā-5

In the previous *shabad*, Guru Ji told us that if forsaking God we remain involved in false worldly pleasures and remain afflicted with vices like lust, anger, and greed then we are ensuring for ourselves nothing but the continuous pain of births and deaths. However we can save ourselves from such punishment if we humbly seek God's shelter and pray to Him to deem us as His own and save us. In this *shabad*, he describes the peace and bliss he has obtained by joining the company of saints and searching for God in their company.

He says: "(O' my friends), by searching (in the company of saints) I have obtained (the priceless) jewel (of God's Name, and as a result) all my worry has gone. Now my eyes keep seeing the lotus like (beautiful) face of (my beloved) God."(1-pause)

Describing what other blessings he has obtained, Guru Ji says: "(O' my friends), by enshrining (God's) lotus feet (His immaculate Name) in my heart all my torturing pain has been dispelled."(1)

In conclusion, Guru Ji says: "(O' my friends, now) for me God is my kingdom, wealth, family, and everything. Nanak says in the company of saints, (the person) who has obtained the profit (of God's Name), doesn't (take birth or) die again."(2-13-32)

The message of this *shabad* is that if we want to get rid of all our worries and don't want to suffer the pains of births and deaths again then we should seek the company of saint (Guru) and meditate on God's Name in his company.

ਕਾਨੜਾ ਮਹਲਾ ੫ ਘਰੁ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪ੍ਰਭ ਪੂਜਹੋ ਨਾਮੁ ਅਰਾਧਿ ॥

ਗੁਰ ਸਤਿਗੁਰ ਚਰਨੀ ਲਾਗਿ ॥

ਹਰਿ ਪਾਵਹੁ ਮਨੁ ਅਗਾਧਿ ॥

ਜਗੁ ਜੀਤੇ ਹੋ ਹੋ ਗੁਰ ਕਿਰਪਾਧਿ ॥੧॥ ਰਹਾਉ ॥

kaanrhaa mehlāa 5 ghar 5

ik-o"kaar satgur parsaad.

parabh poojho naam araaDh.

gur satgur charnee laag.

har paavhu man agaaDh.

jag jeeto ho ho gur kirpaaDh. ||1|| rahaa-o.

ਅਨਿਕ ਪੂਜਾ ਮੈ ਬਹੁ ਬਿਧਿ ਖੋਜੀ ਸਾ ਪੂਜਾ ਜਿ ਹਰਿ
ਭਾਵਾਸਿਮਾਟੀ ਕੀ ਇਹ ਪੁਤਰੀ ਜੋਰੀ ਕਿਆ ਏਹ ਕਰਮ ਕਮਾਸਿ
॥anik poojaa mai baho biDh kхоjee saa poojaa je
har bhaavaas.maattee kee ih putree joree ki-aa ayh karam
kamaas.

ਪ੍ਰਭ ਬਾਹ ਪਕਾਰਿ ਜਿਸੁ ਮਾਰਗਿ ਪਾਵਹੁ ਸੇ ਤੁਧੁ ਜੰਤ
ਮਿਲਾਸਿ ॥੧॥

parabh baah pakar jis maarag paavhu so tuDh jant
milaas. ||1||

ਅਵਰ ਓਟ ਮੈ ਕੋਇ ਨ ਸੂਝੈ ਇਕ ਹਰਿ ਕੀ ਓਟ ਮੈ
ਆਸ ॥

avar ot mai ko-ay na soojhai ik har kee ot mai aas.

ਕਿਆ ਦੀਨੁ ਕਰੇ ਅਰਦਾਸਿ ॥

ki-aa deen karay ardaas.

ਜਉ ਸਭ ਘਟਿ ਪ੍ਰਭੁ ਨਿਵਾਸਿ ॥

ja-o sabh ghat parabhoo nivaas.

ਪ੍ਰਭ ਚਰਨਨ ਕੀ ਮਨਿ ਪਿਆਸਿ ॥

parabh charnan kee man pi-aas.

ਜਨ ਨਾਨਕ ਦਾਸੁ ਕਹੀਅਤੁ ਹੈ ਤੁਮ੍ਹਰਾ ਹਉ ਬਲਿ ਬਲਿ
ਸਦ ਬਲਿ ਜਾਸਿ ॥ ੨॥੧॥੩੩॥

jan naanak daas kahee-at hai tumh'raa ha-o bal bal
sad bal jaas. ||2||1||33||

Kaanarra Mehlā-5 Ghar-5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our worries and not suffer the pains of births and deaths again, then we should seek the company of saint (Guru) and meditate on God's Name in his company. In this *shabad*, he repeats that advice, but cautions us against going on an ego trip, because God's worship can only be performed when He Himself becomes gracious on us. Guru Ji asks us to always remain humble and beg for God's grace.

He says: "(O' my friends), worship God by seeking the shelter of Guru's feet and meditating on His Name. (Then) you would enshrine the unfathomable God in your mind and through Guru's grace you would (feel as if you have) conquered the world."(1-pause)

However cautioning us against entering into the wrong type of God's worship or feeling conceited about it, Guru Ji says: "(O' my friends), I have investigated different kinds of worships (such as worshipping of statues, ablutions at holy places, and observance of fasts), but that alone is true worship, which is pleasing to God. (He has)

assembled (the human being like) a puppet of clay. (So on its own) what deeds can it perform? O' God, grasping whose hand You Yourself put on the right path, that creature is united with You (Therefore it is very foolish for anyone to feel proud of one's worship or any virtuous deed)."(1)

In closing, Guru Ji says: "(O' my friends), I cannot think of any other support; I only hope in the support of God. When in all hearts God resides, what prayer can a poor person make (without God's inspiration? I say), O' God in my mind is the thirst of Your feet. (I) devotee Nanak am called Your servant, (please quench this thirst), I would be a sacrifice to You again and again."(2-1-33)

The message of this *shabad* is that we should never feel proud or arrogant about our worship of God or any other virtuous deeds. It is only by His grace that we get the inspiration and the ability to meditate on His Name or follow the right path in life. As advised by our Guru (Granth Sahib Ji) we should humbly pray to God to bless us with His sight and grace.

ਕਾਨੜਾ ਮਹਲਾ ੫ ਘਰੁ ੬

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਗਤ ਉਧਾਰਨ ਨਾਮ ਪ੍ਰਿਅ ਤੇਰੈ ॥

kaanrhaa mehlāa 5 ghar 6

ik-oṁkaar satgur pargaad.

jagat uDhaaran naam pari-a tayrai.

ਨਵ ਨਿਧਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹਰਿ ਕੇਰੈ ॥
 ਹਰਿ ਰੰਗ ਰੰਗ ਰੰਗ ਅਨੂਪੈਰੈ ॥
 ਕਾਹੇ ਰੇ ਮਨ ਮੋਹਿ ਮਗਨੈਰੈ ॥
 ਨੈਨਹੁ ਦੇਖੁ ਸਾਧ ਦਰਸੈਰੈ ॥
 ਸੋ ਪਾਵੈ ਜਿਸੁ ਲਿਖਤੁ ਲਿਲੇਰੈ ॥੧॥ ਰਹਾਉ ॥

ਸੇਵਉ ਸਾਧ ਸੰਤ ਚਰਨੈਰੈ ॥
 ਬਾਂਛਉ ਧੂਰਿ ਪਵਿਤ੍ਰ ਕਰੇਰੈ ॥
 ਅਠਸਠਿ ਮਜਨੁ ਮੈਲੁ ਕਟੇਰੈ ॥
 ਸਾਸਿ ਸਾਸਿ ਧਿਆਵਹੁ ਮੁਖੁ ਨਹੀ ਮੋਰੈ ॥
 ਕਿਛੁ ਸੰਗਿ ਨ ਚਾਲੈ ਲਾਖ ਕਰੇਰੈ ॥
 ਪ੍ਰਭ ਜੀ ਕੋ ਨਾਮੁ ਅੰਤਿ ਪੁਕਰੇਰੈ ॥੧॥

ਮਨਸਾ ਮਾਨਿ ਏਕ ਨਿਰੰਕੋਰੈ ॥
 ਸਗਲ ਤਿਆਗਹੁ ਭਾਉ ਦੂਜੇਰੈ ॥
 ਕਵਨ ਕਹਾਂ ਹਉ ਗੁਨ ਪ੍ਰਿਅ ਤੇਰੈ ॥
 ਬਰਨਿ ਨ ਸਾਕਉ ਏਕ ਟੁਲੇਰੈ ॥
 ਦਰਸਨ ਪਿਆਸ ਬਹੁਤੁ ਮਨਿ ਮੇਰੈ ॥
 ਮਿਲੁ ਨਾਨਕ ਦੇਵ ਜਗਤ ਗੁਰ ਕੇਰੈ ॥੨॥੧॥੩੪॥

nav niDh naam niDhaan har kayrai.
 har rang rang rang anoopayrai.
 kaahay ray man mohi magnayrai.
 nainhu daykh saaDh darsayrai.
 so paavai jis likhat lilyrai. ||1|| rahaa-o.

sayva-o saaDh sant charnayrai.
 baaⁿchha-o Dhoor pavitar karayrai.
 athsath majan mail katayrai.
 saas saas Dhi-aavahu mukh nahee morai.
 kichh sang na chaalai laakh karorai.
 parabh jee ko naam ant pakrorai. ||1||

mansaa maan ayk nirankayrai.
 sagal ti-aagahu bhaa-o doojayrai.
 kavan kahaaⁿ ha-o gun pari-a tayrai.
 baran na saaka-o ayk lutayrai.
 darsan pi-aas bahu^t man mayrai.
 mil naanak dayv jagat gur kayrai. ||2||1||34||

Kaanarra Mehla-5 Ghar-6

In the previous *shabad*, Guru Ji advised us that we should never feel proud or arrogant about our worship of God or any other virtuous deeds. It is only by His grace that we get the inspiration and the ability to meditate on His Name or follow the right path in life. As advised by our Guru we should humbly pray to God to bless us with His grace. In this *shabad*, he again stresses this point, and describes how he advises his mind to forsake all other worldly desires, and prays to God for blessing him with His Name.

Addressing God, and his own mind Guru Ji says: “O’ my beloved (God), Your Name is the emancipator of the world. (O’ my friends), God’s Name is (precious like) all the nine treasure of wealth. O’ my mind, myriad are the colorful wonders of God, why are you getting absorbed in the attachment of these worldly (plays or things)? Instead see the sight of the saint (Guru with these eyes and listen to his advice). But only that person obtains (the sight and guidance of the Guru) in whose destiny it is so written (by God).”(1-pause)

Now describing what he does and what the benefits of doing that are, Guru Ji says: “(O’ my friends, I always try to) serve at the feet of the saints and devotees. I seek the dust of their feet (their humble service), which sanctifies (man’s life conduct. It has the merit of) ablutions at all the sixty eight holy places (which are believed to) wash away the filth (of sins. O’ my friends), meditate on God’s Name with every breath and don’t turn your face away (from God. After one’s death), none of the thousands or millions accumulated by a person go along with him or her. It is God’s Name alone which comes to one’s aid in the end.”(1)

Finally addressing God, and us Guru Ji says: “(O’ my friends), have only the craving for the formless (God) in your mind. Forsake the love of all other things. O’ my beloved (God), which of Your merits may I narrate? I cannot describe even one of Your gifts. In my mind

is an extreme thirst for Your sight. O' Guru of the world, please come and meet Nanak Dev.”(2-1-34)

The message of this *shabad* is that if we want to remove the dirt of millions of births and enjoy the blissful sight of God, then we should humbly seek Guru's guidance and pray to God to bless us with His Name and never let us forget Him.

ਪੰਨਾ ੧੩੦੫

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਐਸੀ ਕਉਨ ਬਿਧੇ ਦਰਸਨ ਪਰਸਨਾ ॥੧॥ ਰਹਾਉ ॥

ਆਸ ਪਿਆਸ ਸਫਲ ਮੂਰਤਿ ਉਮਗਿ ਹੀਉ ਤਰਸਨਾ ॥੧॥

ਦੀਨ ਲੀਨ ਪਿਆਸ ਮੀਨ ਸੰਤਨਾ ਹਰਿ ਸੰਤਨਾ ॥

ਹਰਿ ਸੰਤਨਾ ਕੀ ਰੇਨ ॥

ਹੀਉ ਅਰਪਿ ਦੇਨ ॥

ਪੁਭ ਭਏ ਹੈ ਕਿਰਪੇਨ ॥

ਮਾਨੁ ਮੋਹੁ ਤਿਆਗਿ ਛੋਡਿਓ ਤਉ ਨਾਨਕ ਹਰਿ ਜੀਉ ਭੋਟਨਾ
॥੨॥੨॥੩੫॥

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kaanrhaa mehlāa 5.

aisee ka-un biDhay darsan parsanaa. ||1||
rahaa-o.

aas pi-aas safal moorat̃ umag hee-o t̃arsanaa.
||1||

d̃een leen pi-aas meen sant̃naa har sant̃naa.

har sant̃naa kee rayn.

hee-o arap d̃ayn.

parabh̃ bh̃a-ay hai kirpayn.

maan moh̃ t̃i-aag chh̃odi-o t̃a-o naanak har jee-o
bh̃aytnaa. ||2||2||35||

Kaanarra Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to remove the dirt of millions of our births and enjoy the immaculate sight of God, then we should humbly seek Guru's guidance and pray to God to bless us with His Name and never let us forget Him. In this *shabad*, Guru Ji shows us how can we meet and see the blissful sight of our beloved God.

Addressing the saint (Guru), he says: “(O’ Guru Ji, please tell me), what is that way to behold the sight (of Beloved God)?”(1-pause)

Stating the reason behind his enquiry, he says: “(O’ my Guru), in my mind is the thirst and hope for seeing the fruitful sight (of my Beloved). My heart is looking forward to and craving for (that wonderful moment, when my beloved God would be in front of me).”(1)

His Guru replies: “(O’ my friend, if) becoming humble we fall at the feet of the saint (Guru), thirst (for the sight of God like) a fish, and offer our heart for the dust of the feet of saints, then God becomes gracious (and blesses us with His sight. In short), O’ Nanak when one has abandoned all one’s (worldly) pride and attachment, then one is able to see God.”(2-2-35)

The message of this *shabad* is that if we want to see the sight of our beloved God then following Guru's advice we should shed our ego and worldly attachment and crave for God like a fish. Only then would God show mercy and bless us.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਰੰਗਾ ਰੰਗ ਰੰਗਨ ਕੇ ਰੰਗਾ ॥

ਕੀਟ ਹਸਤ ਪੂਰਨ ਸਭ ਸੰਗਾ ॥੧॥ ਰਹਾਉ ॥

kaanrhaa mehlāa 5.

rangaa rang rangān kay rangaa.

keet hasat̃ pooran sabh̃ sangaa. ||1|| rahaa-o.

ਬਰਤ ਨੇਮ ਤੀਰਥ ਸਹਿਤ ਗੰਗਾ ॥
ਜਲੁ ਹੇਵਤ ਭੂਖ ਅਰੁ ਨੰਗਾ ॥
ਪੂਜਾਚਾਰ ਕਰਤ ਮੇਲੰਗਾ ॥
ਚਕ੍ਰ ਕਰਮ ਤਿਲਕ ਖਾਟੰਗਾ ॥
ਦਰਸਨੁ ਭੇਟੇ ਬਿਨੁ ਸਤਸੰਗਾ ॥੧॥

barat̃ naim tīrath sahīṭ gangaa.
jal hayvat̃ bhōokh ar nangaa.
poojaachaar karat̃ maylangaa.
chakar karam tilak khaatangaa.
darsan bhaytay bin satsangaa. ||1||

ਹਠਿ ਨਿਗ੍ਰਹਿ ਅਤਿ ਰਹਤ ਬਿਟੰਗਾ ॥
ਹਉ ਰੋਗੁ ਬਿਆਪੈ ਚੁਕੈ ਨ ਭੰਗਾ ॥
ਕਾਮ ਕ੍ਰੋਧ ਅਤਿ ਤ੍ਰਿਸਨ ਜਰੰਗਾ ॥
ਸੋ ਮੁਕਤੁ ਨਾਨਕ ਜਿਸੁ ਸਤਿਗੁਰੁ ਚੰਗਾ ॥੨॥੩॥੩੬॥

hath nigrahi at̃ rahat̃ bitangaa.
ha-o rog bi-aapai chukai na bhangaa.
kaam kroDh at̃ tarisan jarangaa.
so mukat̃ naanak jis satgur changa. ||2||3||36||

Kaanarra Mehlā-5

In the previous *shabad*, Guru Ji advised that if we want to see God, then following Guru's advice, we should shed our ego and attachment and crave for God like a fish. Only then would God become merciful and bless us with His sight. However, we come across some people who practice many ritualistic deeds and austerities such as visiting holy places, observing fasts, doing penances sitting on ice, or standing in cold water in the hope of seeing the sight of God. Seeing them, questions may arise in our minds about the usefulness of such practices and methods. In this *shabad*, Guru Ji beautifully answers all such questions.

First praising the wonderful God, Guru Ji says: "(O' my friends), very colorful and wonderful are the ways of that amazing God. From the (tiny) ant to the (huge) elephant, He is fully pervading with all (His creatures)." (1-pause)

Commenting on the usefulness of ritualistic worships, Guru Ji says: "(O' my friends, in order to see God, some are) regularly observing fasts or visiting holy places including Ganges. Some are standing in ice-cold water and remain hungry or naked. Some are doing ritual worships, joining together their limbs; some are making chakras and putting marks on six parts of their bodies (the two legs, two arms, the chest, and the forehead). But without seeing (and following the advice of) the congregation of saints (all these efforts are futile)." (1)

In conclusion, Guru Ji says: "(O' my friends, even if) by the force of his will one controls all one's sense faculties and walks without feet (to any holy place, still instead of seeing God one is) afflicted with the malady of ego, doubt of one's mind is not destroyed, and one keeps burning in lust, anger, and the (fire of worldly) desire. O' Nanak, that person alone is emancipated (from all such evil impulses who is blessed with the guidance of a) true Guru." (2-3-36)

The message of this *shabad* is that no matter what other kinds of rituals, austerities, worships or penances we may do, none of these would lead us to God. Instead, these things would afflict us with more ego, anger, greed, and worldly desires. The one and only way to see God is to join the congregation of saints and sing God's praises in their company.

ਕਾਨੜਾ ਮਹਲਾ ੫ ਅਬੁ ੭
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

kaanrhaa mehlāa 5 ghar 7
ik-oṁkaar satgur parsaad̃.

ਤਿਖ ਬੂਝਿ ਗਈ ਗਈ ਮਿਲਿ ਸਾਧ ਜਨਾ ॥
ਪੰਚ ਭਾਗੇ ਚੋਰ ਸਹਜੇ ਸੁਖੈਨੋ ਹਰੇ ਗੁਨ ਗਾਵਤੀ
ਗਾਵਤੀ ਗਾਵਤੀ ਦਰਸ ਪਿਆਰਿ ॥੧॥ ਰਹਾਉ ॥

tikh boojh ga-ee ga-ee mil saaDh janaa.
panch bhaagay chor sehjay sukhaino haray gun
gaavtee gaavtee gaavtee daras pi-aar. ||1||
rahaa-o.

ਜੈਸੀ ਕਰੀ ਪ੍ਰਭ ਮੇ ਸਿਉ ਮੇ ਸਿਉ ਐਸੀ ਹਉ ਕੈਸੇ
ਕਰਉ ॥
ਹੀਉ ਤੁਮਾਰੇ ਬਲਿ ਬਲੇ ਬਲਿ ਬਲੇ ਗਈ ॥੧॥

jaissee karee parabh mo si-o mo si-o aisee ha-o
kaisay kara-o.
hee-o tum"aaray bal balay bal balay bal ga-ee. ||1||

ਪਹਿਲੇ ਪੈ ਸੰਤ ਪਾਇ ਧਿਆਇ ਧਿਆਇ ਪ੍ਰੀਤਿ
ਲਾਇ ॥
ਪ੍ਰਭ ਬਾਨੁ ਤੇਰੇ ਕੇਹਰੇ ਜਿਤੁ ਜੰਤਨ ਕਰਿ ਬੀਚਾਰੁ ॥
ਅਨਿਕ ਦਾਸ ਕੀਰਤਿ ਕਰਹਿ ਤੁਹਾਰੀ ॥
ਸੋਈ ਮਿਲਿਓ ਜੋ ਭਾਵਤੋ ਜਨ ਨਾਨਕ ਠਾਕੁਰ ਰਹਿਓ
ਸਮਾਇ ॥
ਏਕ ਤੂਹੀ ਤੂਹੀ ਤੂਹੀ ॥੨॥੧॥੩੭॥

pahilay pai sant paa-ay Dhi-aa-ay Dhi-aa-ay pareet
laa-ay.
parabh thaana tayro kayhro jit jantan kar beechaar.
anik daas keerat karahi tuhaaree.
so-ee mili-o jo bhaavto jan naanak thaakur rahi-o
samaa-ay.
ayk toohee toohee toohee. ||2||1||37||

Kaanarra Mehla-5 Ghar-7

In many previous *shabads*, Guru Ji advised us to join the company of saints and meditate on God's Name in their company. In this *shabad*, Guru Ji shares with us his personal experience and tells us what kinds of blessings he has obtained by doing that.

He says: "Upon meeting the saints, my thirst (for worldly riches) is quenched. While singing songs in praise of God with love and longing for (God), the five thieves of (lust, anger, greed, attachment, and ego) have easily and imperceptibly vanished." (1-pause)

Expressing his gratitude to God, Guru Ji says: "O' God, I don't know how I can return the favor You have done for me. I can only sacrifice my heart for You." (1)

Now Guru Ji describes the stages through which he passed in this process of meeting God. As if still talking to God, he says: "(O' God), first I fell to the feet of the saints, then I meditated on You with great love. O' God, (now I wonder), what is that abode of Yours sitting where You think about (the welfare) of Your creatures? Innumerable are Your devotees who sing Your praise. But only that person meets You who is pleasing to You. Slave Nanak (says), O' Master, You are pervading everywhere, and everywhere, it is You alone." (2-1-37)

The message of this *shabad* is that when we fall at the feet of saints and humbly pray to them to lead us to God, they make us meditate on God's Name with love and devotion. Our desire for worldly things and our evil impulses for lust, anger, and greed are dispelled, and we are imbued with love and devotion for God. Then God shows His mercy and merges us in Him.

ਕਾਨੜਾ ਮਹਲਾ ੫ ਘਰੁ ੮
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਤਿਆਗੀਐ ਗੁਮਾਨੁ ਮਾਨੁ ਪੇਖਤਾ ਦਇਆਲ ਲਾਲ ਹਾਂ
ਹਾਂ ਮਨ ਚਰਨ ਰੇਨ ॥ ੧॥ ਰਹਾਉ ॥

kaanrhaa mehlaa 5 ghar 8
ik-o"kaar satgur parsaad.

ti-aagee-ai gumaan maan paykh-taa da-i-aal laal
haa" haa" man charan rayn. ||1|| rahaa-o.

ਹਰਿ ਸੰਤ ਮੰਤ ਗੁਪਾਲ ਗਿਆਨ ਧਿਆਨ ॥੧॥

har sant mant gupaal gi-aan Dhi-aan. ||1||

ਹਿਰਦੈ ਗੋਬਿੰਦ ਗਾਇ ਚਰਨ ਕਮਲ ਪ੍ਰੀਤਿ ਲਾਇ ਦੀਨ
ਦਇਆਲ ਮੋਹਨਾ ॥

hirdai gobind gaa-ay charan kamal pareet laa-ay
deen da-i-aal mohnaa.

ਕ੍ਰਿਪਾਲ ਦਇਆ ਮਇਆ ਧਾਰਿ ॥

kirpaal da-i-aa ma-i-aa Dhaar.

ਨਾਨਕੁ ਮਾਗੈ ਨਾਮੁ ਦਾਨੁ ॥

naanak maagai naam daan.

ਤਜਿ ਮੋਹੁ ਭਰਮੁ ਸਗਲ ਅਭਿਮਾਨੁ ॥੨॥੧॥੩੮॥

taj moh bharam sagal abhimaan. ||2||1||38||

Kaanarra Mehla-5 Ghar-8

In the previous *shabad*, Guru Ji described how falling at the feet of the saints and meditating on God's Name with love and devotion blesses us with the sight of God. In this *shabad*, he tells us many other beautiful things, which we need to keep in mind and adopt in our daily life, so that we may remain in good standing with God, our Master.

He says: "(O' my friends), we should shed the pride or ego (of anything), because our merciful beloved (God) is watching our (every deed). Yes, O' my mind, (remain humble, as if you are) the dust of the feet (of all)."(1-pause)

Next suggesting what we should do, Guru Ji says: "(O' my friends, keep) the mantra (the instruction) of the saint (Guru in your mind), and meditate on God (in your heart)."(1)

Guru Ji further advises: "(O' my friend), imbuing yourself with the love of the lotus feet (the immaculate Name) of the merciful Master of the meek, keep singing praises of the heart-captivating God."

Guru Ji concludes the *shabad*, by showing us how to pray to God. He says: "O' kind Master, show Your mercy. Shedding all his (worldly) attachment, doubt, and ego Nanak begs for the charity of (Your) Name, (please bless him with this gift)."(2-1-38)

The message of this *shabad* is that following the instruction of the saint (Guru) we should shed all our ego, worldly attachment, and doubts, and become so humble as if we are the dust of the feet of all. Then we should meditate on God with true love and devotion and beg Him for the charity of His Name.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਕਹਨ ਮਲਨ ਦਹਨ ਲਹਨ ਗੁਰ ਮਿਲੇ ਆਨ ਨਹੀ
ਉਪਾਉ ॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੧੩੦੬

ਤਟਨ ਖਟਨ ਜਟਨ ਹੋਮਨ ਨਾਹੀ ਡੰਡਧਾਰ ਸੁਆਉ ॥੧॥

kaanrhaa mehlāa 5.

parabh kahan malan dahan lahan gur milay aan
nahee upaa-o. ||1|| rahaa-o.

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tatan khatan jatan homan naahee dandDhaar
su-aa-o. ||1||

ਜਤਨ ਭਾਂਤਨ ਤਪਨ ਭ੍ਰਮਨ ਅਨਿਕ ਕਥਨ ਕਥਤੇ ਨਹੀ
ਬਾਹ ਪਾਈ ਨਾਉ ॥

ਸੋਧਿ ਸਗਰ ਸੋਧਨਾ ਸੁਖੁ ਨਾਨਕਾ ਭਜੁ ਨਾਉ ॥੨॥੨॥੩੯॥

jatan bhaaⁿtan tapan bharman anik kathan
kath^tay nahee thaah paa-ee thaa-o.

soDh sagar soDhnaa sukh naankaa bhaj naa-o.
||2||2||39||

Kaanarra Mehla-5

In the previous *shabad*, Guru Ji advised us that following the instruction of the saint (Guru), we should shed all our ego, worldly attachment, and doubts, and become so humble as if we are the dust of the feet of all, and meditate on God with true love and devotion. In this *shabad*, he tells us what that thing is which burns away all our sins and how it can be obtained.

Right at the outset, he says: “(O’ man), God’s praise, which burns away the dirt of sins is only obtained by meeting (and listening to the advice of) the Guru. There is no other way to obtain it.”(1-pause)

As for other ritualistic ways, such as wandering around the holy sea shores, doing six kinds of deeds prescribed for Brahmins (which include giving and receiving alms, learning and teaching, and performing or sponsoring fire ceremonies), Guru Ji says: “(O’ my friends, such practices as) roaming around holy sea shores, performing six kinds of holy deeds, keeping matted hair, doing *Hoam yaggs* (fire worships), or becoming staff wielding yogis serve no purpose.”(1)

Explaining why he doesn’t believe in any such things and giving his conclusion, Guru Ji says: “(O’ my friends), by many such efforts as doing penances in front of fires, going around holy places, or delivering innumerable sermons, the depth (of God’s merits) cannot be reached. After reflecting on all (methods, I have concluded and say): “O’ Nanak, for (true) peace, meditate on God’s Name.”(2-2-39)

The message of this *shabad* is that any kinds of rituals such as doing pilgrimages, roaming around like yogis, or performing ritualistic worships are useless. If we want to burn the dirt of our sins and obtain true peace, then we should meet the true Guru, (listen, understand, and act in accordance with *Gurbani*), and meditate on God’s Name.

ਕਾਨੜਾ ਮਹਲਾ ੫ ਘਰੁ ੯
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪਤਿਤ ਪਾਵਨੁ ਭਗਤਿ ਬਛਲੁ ਭੈ ਹਰਨ ਤਾਰਨ ਤਰਨ
॥੧॥ ਰਹਾਉ ॥

ਨੈਨ ਤਿਪਤੇ ਦਰਸੁ ਪੇਖਿ ਜਸੁ ਤੋਖਿ ਸੁਨਤ ਕਰਨ ॥੧॥

ਪ੍ਰਾਨ ਨਾਥ ਅਨਾਥ ਦਾਤੇ ਦੀਨ ਗੋਬਿੰਦ ਸਰਨ ॥
ਅਸ ਪੂਰਨ ਦੁਖ ਬਿਨਾਸਨ ਗਗੀ ਓਟ ਨਾਨਕ ਹਰਿ
ਚਰਨ ॥੨॥੧॥੪੦॥

kaanrhaa mehlaa 5 ghar 9
ik-o᳚kaar satgur parsaad.

patit paavan bhagat bachhal bhai haran taaran
taran. ||1|| rahaa-o.

nain tip᳚tay daras pay᳚kh jas tok᳚h sunat karan. ||1||

paraan naath anaath daatay deen gobind saran.
aas pooran duk᳚h binaasan gahee ot naanak har
charan. ||2||1||40||

Kaanarra Mehla-5 Ghar-9

In the previous *shabad*, Guru Ji told us that any rituals such as doing pilgrimages, roaming around like yogis, or performing ritualistic worships are useless. If we want to burn the dirt of our sins and obtain true peace, then we should meet the true Guru (listen, understand, and act in accordance with *Gurbani*), and meditate on God’s Name. In this *shabad*, he shows us how to seek the shelter of God and pray to Him to bless us with His eternal union.

Most humbly and affectionately approaching God, Guru Ji says: “O’ God, You are the purifier of sinners, the lover of devotees, the dispeller of fears and like a ship, which ferries (the mortals across the dreadful worldly ocean).”(1-pause)

Describing the satisfaction he gets by seeing God and listening to His praise, Guru Ji says: “(O’ God), my eyes feel satiated upon seeing You, and my ears feel contented by listening to Your praise.”(1)

Continuing his prayer, Guru Ji says: “O’ the Sustainer of our life breaths, supporter of the supportless, and benefactor of all, O’ the Master of the universe, I the humble one have sought Your support. O’ the Fulfiller of hopes and destroyer of pains, (I) Nanak have sought the support of Your feet, (please bless me with Your Name).”(2-1-40)

The message of this *shabad* is that God can destroy all our sins, dispel our pain and suffering, and can ferry us across the dreadful worldly ocean. Therefore we should always seek His shelter and beg for the charity of His Name.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਚਰਨ ਸਰਨ ਦਇਆਲ ਠਾਕੁਰ ਆਨ ਨਾਹੀ ਜਾਇ ॥
ਪਤਿਤ ਪਾਵਨ ਬਿਰਦੁ ਸੁਆਮੀ ਉਧਰਤੇ ਹਰਿ ਧਿਆਇ ॥੧॥ ਰਹਾਉ ॥

ਸੈਸਾਰ ਗਾਰ ਬਿਕਾਰ ਸਾਗਰ ਪਤਿਤ ਮੋਹ ਮਾਨ ਅੰਧ ॥
ਬਿਕਲ ਮਾਇਆ ਸੰਗਿ ਧੰਧ ॥
ਕਰੁ ਗਹੇ ਪ੍ਰਭ ਆਪਿ ਕਾਵਰੁ ਰਾਖਿ ਲੇਹੁ ਗੋਬਿੰਦ ਰਾਇ ॥੧॥

ਅਨਾਥ ਨਾਥ ਸਨਾਥ ਸੰਤਨ ਕੋਟਿ ਪਾਪ ਬਿਨਾਸ ॥
ਮਨਿ ਦਰਸਨੈ ਕੀ ਪਿਆਸ ॥
ਪ੍ਰਭ ਪੂਰਨ ਗੁਨਤਾਸ ॥
ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਗੁਪਾਲ ਨਾਨਕ ਹਰਿ ਰਸਨਾ ਗੁਨ
ਗਾਇ ॥੨॥੨॥੪੧॥

kaanṛhāa mehlāa 5.

charan saran ḡa-i-aal ṭhaakur aan naahee jaa-ay.
patit paavan birad su-aamee uDhratay har
Dhi-aa-ay. ||1|| rahaa-o.

saisaar gaar bikaar saagar patit moh maan anDh.
bikal maa-i-aa sang DhanDh.
kar gahay parabḥ aap kaadhahu raakh layho
gobind raa-ay. ||1||

anaath naath sanaath santan kot paap binaas.
man ḡarsanai kee pi-aas.
parabḥ pooran gunṭaas.
kirpaal ḡa-i-aal gupaal naanak har rasnaa gun
gaa-ay. ||2||2||41||

Kaanarra Mehlā-5

Guru Ji concluded the previous *shabad*, saying: “O’ the Fulfiller of hopes and destroyer of pain, I Nanak have sought the support of Your feet, (please bless me with Your Name). In this *shabad*, continuing his prayer he shows us how to pray to God for all humanity.

Guru Ji says: “O’ merciful Master, I have sought the shelter of Your feet. (I know that to save oneself from the worldly evils), there is no place (other than Yours). O’ Master, to purify the sinners is Your tradition; they who meditate on God are emancipated.”(1-pause)

Now in his compassion, Guru Ji prays for the entire suffering world and says: “(O’ God), this world is (like) a quagmire of evils and sins. The blind foolish mortals remain caught up in (worldly) attachment and ego. They keep puzzled in worldly struggles. O’, Master of the universe, extending Your hand, please pull them out (of this quagmire) Yourself and save them.”(1)

Guru Ji concludes his prayer by saying: “O’ the Support of the supportless, anchor of the saints and destroyer of millions of sins, in my mind is the thirst for You. O’ the perfect Master, the treasure of virtues, kind and merciful God, (bless) Nanak that his tongue may keep singing God’s praises.”(2-2-41)

The message of this *shabad* is that the world is like a quagmire of sins, evils, worldly attachment and ego. If we want to be saved, then we should humbly pray to God to show His mercy and extending His hand, pull us out of this quagmire.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਵਾਰਿ ਵਾਰਉ ਅਨਿਕ ਡਾਰਉ ॥

ਸੁਖੁ ਪ੍ਰਿਅ ਸੁਹਾਗ ਪਲਕ ਰਾਤ ॥੧॥ ਰਹਾਉ ॥

kaanrhaa mehlāa 5.

vaar vaara-o anik daara-o.

sukh pari-a suhaag palak raat. ||1|| rahaa-o.

ਕਨਿਕ ਮੰਦਰ ਪਾਟ ਸੇਜ ਸਖੀ ਮੋਹਿ ਨਾਹਿ ਇਨ ਜਿਉ
ਤਾਤ ॥੧॥

kanik mandar paat sayj sakhee mohi naahi in
si-o taat. ||1||

ਮੁਕਤ ਲਾਲ ਅਨਿਕ ਭੋਗ ਬਿਨੁ ਨਾਮ ਨਾਨਕ ਰਾਤ ॥

ਰੁਖੋ ਭੋਜਨੁ ਭੂਮਿ ਸੈਨ ਸਖੀ ਪ੍ਰਿਅ ਸੰਗਿ ਸੁਖਿ ਬਿਹਾਤ
॥੨॥੩॥੪੨॥

mukat laal anik bhog bin naam naanak haat.

rookho bhojan bhoom sain sakhee pari-a sang
sookh bihaat. ||2||3||42||

Kaanarra Mehla-5

In the previous *shabad*, Guru Ji advised us that the world is like a quagmire of sins, evils, worldly attachment and ego. If we want to be saved, we should humbly pray to God to show His mercy and extending His hand, pull us out of this quagmire. In this *shabad*, Guru Ji illustrates how God’s union is more valuable and peace giving than any kind of worldly wealth or pleasure.

Putting himself in place of a young and faithful bride who is telling her friend how much she loves and values the company of her beloved spouse, Guru Ji says: “(O’ my friend), I would sacrifice again and again and cast away innumerable (comforts of life) for the sake of spending just one moment of the night of union with my beloved (God).”(1-pause)

As for the worldly riches, he says: “O’ my dear friend, I don’t have any craving for (such things as) golden palaces or silken beds.”(1)

Giving the reasons why God’s Name is so important to him and why he prefers to live in the company of God even if he has to live a life of utmost poverty, Guru Ji says: “(O’ my friend, I) Nanak say that without God’s Name all such things as pearls, rubies, and other innumerable enjoyments lead to death (moral and spiritual decline. On the other hand even if one has to survive on) dry bread and sleep on bare floor, one’s life passes in (perfect) peace in the company of one’s beloved (God).”(2-3-42)

The message of this *shabad* is that we should be so much in love with God that for us all the worldly riches and pleasures should mean nothing as compared to the pleasure of God’s grace and His union, which can only be obtained by meditating on His Name.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਅਹੰ ਤੋਰੇ ਮੁਖੁ ਜੋਰੇ ॥

kaanrhaa mehlāa 5.

ahaⁿ toro mukh joro.

ਗੁਰੁ ਗੁਰੁ ਕਰਤੁ ਮਨੁ ਲੋਰੋ ॥
ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਪਿਆਰੋ ਸੋਰੋ ॥੧॥ ਰਹਾਉ ॥

gur gur karat man loro.
pari-a pareet pi-aaro moro. ||1|| rahaa-o.

ਗ੍ਰਿਹਿ ਸੋਜ ਸੁਹਾਵੀ ਆਗਨਿ ਚੈਨਾ ਤੋਰੇ ਰੀ ਤੋਰੇ ਪੰਚ
ਦੂਤਨ ਸਿਉ ਸੰਗੁ ਤੋਰੇ ॥ ੧॥

garihi soy suhaavee aagan chainaa toro ree toro
panch dootān si-o sang toro. ||1||

ਆਇ ਨ ਜਾਇ ਬਸੇ ਨਿਜ ਆਸਨਿ ਊਂਧ ਕਮਲ
ਬਿਗਸੋਰੇ ॥
ਛੁਟਕੀ ਹਉਮੈ ਸੋਰੇ ॥
ਗਾਇਓ ਰੀ ਗਾਇਓ ਪ੍ਰਭ ਨਾਨਕ ਗੁਨੀ ਗਹੋਰੇ
॥੨॥੪॥੪੩॥

aa-ay na jaa-ay basay nij aasan ooⁿDh kamal
bigsoro.
chhutkee ha-umai soro.
gaa-i-o ree gaa-i-o parab^h naanak gunee gahayro.
||2||4||43||

Kaanarra Mehlā-5

In the previous *shabad*, Guru Ji advised us is that we should be so much in love with God that for us all the worldly riches and pleasures should mean nothing as compared to the pleasure of God's grace and His union which can only be obtained by meditating on His Name. In this *shabad*, he tells us how to imbue ourselves with God's love and enjoy the bliss of His union.

Calling us as his young female friends, Guru Ji says: "(O' my friends), snap your bonds of ego, and sit together with saintly persons. Utter Guru's Name again and again and search (for God) in your mind, with (true) love, which is very dear to my beloved (God)." (1-pause)

Just as an ordinary young bride will like to enjoy the company of her groom on a soft and beautiful bed, Guru Ji suggests: "(O' my friends), snap your bonds with the five demons (of lust, anger, greed, attachment, and ego. By doing so, in the house of your (heart) itself, would form a comforting soft bed (for enjoying the company of your beloved God)." (1)

Describing the blessings enjoyed by such a united bride (soul), Guru Ji says: "(O' my friend, in this way the soul bride) who has sung the praises of God, from within her ends the noise (and disturbance of) ego and the inverted lotus of her heart blossoms and turns up (towards God). Now her mind doesn't come or go anywhere and keeps (steadily) residing in its own place." (2-4-43)

The message of this *shabad* is that we should renounce our lust, anger, and greed etc., and repeat God's Name with true love and devotion. So that God may come to reside in our own heart and we may enjoy the bliss of His eternal union.

ਕਾਨੜਾ ਮਃ ੫ ਘਰੁ ੯ ॥

ਤਾਂ ਤੇ ਜਾਪਿ ਮਨਾ ਹਰਿ ਜਾਪਿ ॥
ਜੋ ਸੰਤ ਬੇਦ ਕਹਤ ਪੰਥੁ ਗਾਖਰੇ ਮੋਹ ਮਗਨ ਅਹੰ ਤਾਪ
॥ ਰਹਾਉ ॥

kaan^{rh}aa mehlāa 5 ghar 9.

taaⁿ tay jaap manaa har jaap.
jo sant bayd khat panth gaakhro moh magan
ahaⁿ taap. rahaa-o.

ਜੋ ਰਾਤੇ ਮਾਤੇ ਸੰਗਿ ਬਪੁਰੀ ਮਾਇਆ ਮੋਹ ਸੰਤਾਪ ॥੧॥

jo raatay maatay sang bapuree maa-i-aa moh
santaap. ||1||

ਨਾਮੁ ਜਪਤ ਸੋਊ ਜਨੁ ਉਧਰੈ ਜਿਸਹਿ ਉਧਾਰਹੁ ਆਪ ॥

naam japat so-oo jan uDhrai jisahi uDhaarahu aap.

ਬਿਨਸਿ ਜਾਇ ਮੋਹ ਭੈ ਭਰਮਾ ਨਾਨਕ ਸੰਤ ਪ੍ਰਤਾਪ
॥੨॥੫॥੪੪॥

binas jaa-ay moh bhai bharmaa naanak sant
partaap. ||2||5||44||

Kaanarra Mehla-5 Ghar 9

In the previous *shabad*, Guru Ji advised us that we should renounce our lust, anger, and greed, and repeat God's Name with true love and devotion so that God may come to reside in our own heart and we may enjoy the bliss of His eternal union. In this *shabad*, he again emphasizes seeking the guidance of the saint (Guru) and meditating on God's Name.

Addressing his own mind and indirectly all of us, Guru Ji says: "O' my mind, both the saints and (holy books like) *Vedas*, say that the way to meet God is very difficult, because (ordinarily a human being remains) involved in (worldly) attachment and afflicted with the ailment of ego. Therefore O' my mind, meditate on God's Name." (1-pause)

Now cautioning us against remaining intoxicated with worldly wealth, he says: "(O' my mind), they who remain involved and imbued with the love of the wretched *Maya* (the worldly riches and power), suffer from the troubles of (worldly) attachment." (1)

Guru Ji concludes the *shabad* by telling us who those fortunate ones are who are saved by meditating on God's Name. Addressing God, he says: "(O' God), only (that person) whom You Yourself emancipate gets emancipated by meditating on Your

Name. (I) Nanak say that by the grace of saint (Guru, one's worldly) attachment, fear, and doubt are destroyed." (2-5-44)

The message of this *shabad* is that on our own we remain attached with the malady of ego, attachment and anger. If we want to be saved and ferried across the worldly ocean, then we have to pray to God to bless us with the company of the saints, so that in their company our fear, doubt and worldly attachment are destroyed, and we may meditate on God's Name.

ਪੰਨਾ ੧੩੦੭

ਕਾਨੜਾ ਮਹਲਾ ੫ ਘਰੁ ੧੦

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਐਸੇ ਦਾਨੁ ਦੇਹੁ ਜੀ ਸੰਤਹੁ ਜਾਤ ਜੀਉ ਬਲਿਹਾਰਿ ॥

ਮਾਨ ਮੋਹੀ ਪੰਚ ਦੇਹੀ ਉਰਝਿ ਨਿਕਟਿ ਬਸਿਓ ਤਾਕੀ

ਸਰਨਿ ਸਾਧੂਆ ਦੂਤ ਸੰਗੁ ਨਿਵਾਰਿ ॥੧॥ ਰਹਾਉ ॥

ਕੋਟਿ ਜਨਮ ਜੋਨਿ ਭ੍ਰਮਿਓ ਹਾਰਿ ਪਰਿਓ ਦੁਆਰਿ ॥੧॥

ਕਿਰਪਾ ਗੋਬਿੰਦ ਭਈ ਮਿਲਿਓ ਨਾਮੁ ਅਧਾਰੁ ॥

ਦੁਲਭ ਜਨਮੁ ਸਫਲੁ ਨਾਨਕ ਭਵ ਉਤਾਰਿ ਪਾਰਿ

॥੨॥੧॥੪੫॥

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kaanrhaa mehlāa 5 ghar 10

ik-o"kaar satgur parsaad.

also daan dayh jee santahu jaat jee-o balihaar.

maan mohee panch dohee urajh nikat basi-o

taakee saran saaDhoo-aa doot sang nivaar. ||1||
rahaa-o.

kot janam jon bharmi-o haar pari-o du-aar. ||1||

kirpaa gobind bha-ee mili-o naam aDhaar.

dulabh janam safal naanak bhav utaar paar.
||2||1||45||

Kaanarra Mehla-5 Ghar-10

In the previous *shabad*, Guru Ji told us that on our own we remain attached with the malady of ego, attachment, and anger. If we want to be saved and ferried across the worldly ocean, then we have to pray to God to bless us with the company of the saints, so that in their company, our fear, doubt, and worldly attachment may be destroyed and we may meditate on God's Name in our mind. In this *shabad*, he shows us how we should pray to the saint Guru and what we should ask from him.

As if describing his personal conversation with his Guru, he says: “O’ respected saint (Guru), please bless me with such a gift, that I may feel like sacrificing my life for you. (My life) is enticed by ego and has been deceived by the (evils of lust, anger, and greed). It is so entangled with (these evils, as if it remains) residing near (these demons). O’ saint (Guru), I have sought your shelter. Please liberate me from the company of these demons.”(1-pause)

Continuing his prayer on our behalf, he says: “(O’ saint Guru, because of these evil impulses), I have been wandering around in millions of existences. Now, totally exhausted, I have fallen at your door. (Please save me).”(1)

Describing the result of his prayer, Guru Ji says: “I have been blessed with the mercy of God, and have obtained the support of His Name. O’ Nanak, this very difficult to obtain (human) birth has become fruitful, and I have been ferried across the dreadful (worldly) ocean.”(2-1-45)

The message of this *shabad* is that if we want our human birth to be fruitful, then we should pray to the Guru to so bless us that we may get rid of our worldly attachment and impulses of lust and anger, and meditate on God's Name.

ਕਾਨੜਾ ਮਹਲਾ ੫ ਘਰੁ ੧੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਹਜ ਸੁਭਾਏ ਆਪਨ ਆਏ ॥

ਕਛੂ ਨ ਜਾਨੈ ਕਛੂ ਦਿਖਾਏ ॥

ਪ੍ਰਭੁ ਮਿਲਿਓ ਸੁਖ ਬਾਲੇ ਭੋਲੇ ॥੧॥ ਰਹਾਉ ॥

ਸੰਜੋਗਿ ਮਿਲਾਏ ਸਾਧ ਸੰਗਾਏ ॥

ਕਤਹੂ ਨ ਜਾਏ ਘਰਹਿ ਬਸਾਏ ॥

ਗੁਨ ਨਿਧਾਨੁ ਪ੍ਰਗਟਿਓ ਇਹ ਚੋਲੈ ॥੧॥

ਚਰਨ ਲੁਭਾਏ ਆਨ ਤਜਾਏ ॥

ਥਾਨ ਥਾਨਾਏ ਸਰਬ ਸਮਾਏ ॥

ਰਸਕਿ ਰਸਕਿ ਨਾਨਕੁ ਗੁਨ ਬੋਲੈ ॥੨॥੧॥੪੬॥

kaanrhaa mehlaa 5 ghar 11

ik-oṁkaar satgur parsaad.

sahj subhaa-ay aapan aa-ay.

kachhoo na jaanou kachhoo dikhaa-ay.

parabh mili-o sukh baalay bholay. ||1|| rahaa-o.

sanjog milaa-ay saaDh sangaa-ay.

kathoo na jaa-ay ghareh basaa-ay.

gun niDhaan pargati-o ih cholai. ||1||

charan lubhaa-ay aan tajaay-ay.

thaan thanaa-ay sarab samaa-ay.

rasak rasak naanak gun bolai. ||2||1||46||

Kaanarra Mehla-5 Ghar-11

In the previous *shabad*, Guru Ji advised us that if we want that our human birth to be fruitful, then we should pray to the Guru to so bless us that we may get rid of our worldly attachment and the impulses of lust and anger, and meditate on God's Name. In this *shabad*, he shows us that even when we have been blessed with God's union, we should

never be proud of our merits or our efforts. Instead we should always be humble and thankful to God and our Guru for bestowing so many honors on us.

As if narrating the story of his union with God, Guru Ji says: “(O’ my friends), I don’t know anything. I had nothing to show for my efforts, but imperceptibly on His own, God the Giver of peace came and met an innocent child like me.”(1-pause)

Describing his present state, he says: “(Some) pre-ordained destiny has united me with the company of saint (Guru, and now my mind) doesn’t wander anywhere. It remains stable in its own home, and (God) the treasure of merits has become manifest in this body.”(1)

In closing, Guru Ji says: “Now my mind is lured by the feet (the loving memory of God). It has abandoned the love for all other (things. Now I can see that God) is pervading in all places and everybody, and with great relish Nanak is uttering His praises.”(2-1-46)

The message of this *shabad* is that when, without feeling arrogant about our merits or efforts, we sing praises of God and meditate on His Name, God shows His mercy on us and on His own He imperceptibly reveals Himself to us in everything.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਗੋਬਿੰਦ ਠਾਕੁਰ ਮਿਲਨ ਦੁਰਾਈ ॥

ਪਰਮਿਤਿ ਰੂਪੁ ਅਗੰਮ ਅਗੋਚਰ ਰਹਿਓ ਸਰਬ ਸਮਾਈ ॥੧॥
ਰਹਾਉ ॥

ਕਹਨਿ ਭਵਨਿ ਨਾਹੀ ਪਾਇਓ ਪਾਇਓ ਅਨਿਕ ਉਕਤਿ
ਚਤੁਰਾਈ ॥੧॥

ਜਤਨ ਜਤਨ ਅਨਿਕ ਉਪਾਵ ਰੇ ਤਉ ਮਿਲਿਓ ਜਉ ਕਿਰਪਾਈ
॥

ਪ੍ਰਭੂ ਦਇਆਰ ਕ੍ਰਿਪਾਰ ਕ੍ਰਿਪਾ ਨਿਧਿ ਜਨ ਨਾਨਕ ਸੰਤ ਰੇਨਾਈ
॥ ੨॥੨॥੪੭॥

kaanṛḥaa mehlāa 5.

gobind ṭhākur milan dūraa-eeṃ.

parmit̃ roop agamm agochar rahi-o sarab
samaa-ee. ||1|| rahaa-o.

kahan bhavan naahee paa-i-o paa-i-o anik
ukat̃ chaṭurāa-ee. ||1||

jaṭan jaṭan anik upaav ray ṭa-o mili-o ja-o
kirpaa-ee.

parabhoo ḍa-i-aar kirpaar kirpaa niḌh̃ jan
naanak sant̃ raynaa-ee. ||2||2||47||

Kaanarra Mehlā-5

In the opening lines of the previous *shabad*, Guru Ji stated that he didn’t know anything and had nothing to show for his efforts. Still imperceptibly on His own, God came and met an innocent child like him. In this *shabad*, he again stresses the point that union with God is not obtained by any cleverness or ritual practices. He comes to meet a person only when He becomes merciful on him or her.

Guru Ji says: “(O’ my friends), it is extremely difficult to meet God, the Master of the universe. Even though He is pervading everywhere, His form is beyond limits and is beyond the grasp of our sense faculties.”(1-pause)

Stating categorically that He cannot be obtained through our cleverness or efforts, Guru Ji says: “(O’ my friends, no one has ever met Him) through any utterances, roaming around (holy places), or has obtained Him by any tricks or cleverness.”(1)

In conclusion, Guru Ji says: “(O’ my friends, God) doesn’t meet through innumerable efforts. He meets only when He becomes kind (on anyone). O’ Nanak, the kind and

merciful God (meets only when one performs the most humble service of the Guru and so devotedly acts on his advice as if one has) become the dust of the feet of the saint (Guru).”(2-2-47)

The message of this *shabad* is that we cannot meet God by our cleverness or ritual practices. It is only when we most humbly follow the advice of our saint (Guru Granth Sahib Ji) that God shows His mercy and blesses us with His sight.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਮਾਈ ਸਿਮਰਤ ਰਾਮ ਰਾਮ ਰਾਮ ॥

ਪ੍ਰਭ ਬਿਨਾ ਨਾਹੀ ਹੋਰੁ ॥

ਚਿਤਵਉ ਚਰਨਾਰਬਿੰਦ ਸਾਸਨ ਨਿਸਿ ਭੋਰ ॥੧॥ ਰਹਾਉ ॥

ਲਾਇ ਪ੍ਰੀਤਿ ਕੀਨ ਆਪਨ ਤੂਟਤ ਨਹੀ ਜੋਰੁ ॥

ਪ੍ਰਾਨ ਮਨੁ ਧਨੁ ਸਰਬਸੋ ਹਰਿ ਗੁਨ ਨਿਧੇ ਸੁਖ ਮੋਰ ॥੧॥

ਈਤ ਉਤ ਰਾਮ ਪੂਰਨੁ ਨਿਰਖਤ ਰਿਦ ਖੋਰਿ ॥

ਸੰਤ ਸਰਨ ਤਰਨ ਨਾਨਕ ਬਿਨਸਿਓ ਦੁਖੁ ਘੋਰ ॥੨॥੩॥੪੮॥

kaanṛḥaa mehlāa 5.

maa-ee simraṭ raam raam raam.

paraḥḥ binaa naahee hor.

chitva-o charnaarbind saasan nis ḥhor. ||1||
rahaa-o.

laa-ay pareet keen aapan tooṭat nahee jor.

paraan man Ḑhan sarbaso har gun niḐhay
sukḥ mor. ||1||

eet oot raam pooran nirḥat rid ḥhor.

sant saran taran naanak binsi-o dukḥ ḡhor.
||2||3||48||

Kaanarra Mehla-5

In the previous *shabad*, Guru Ji told us that we couldn't meet God by our cleverness or ritual practices. It is only when we most humbly follow the advice of our saint (Guru) that God shows His mercy and blesses us with His sight. In this *shabad*, he describes how he is following Guru's advice and what kinds of blessings he is enjoying by doing that.

As if talking to his mother, he says: "O' my mother, I continue meditating on God. (Because I have realized that) except for God, there is no other. Therefore day and night with every breath I cherish (His Name, which is like) His immaculate feet."(1-pause)

Describing the depth of his love for God, he says: "Imbuing myself with His love I have made Him so much my own, that my union with Him doesn't break. (He) is my breath, my mind, and my wealth. That God, the treasure of virtues, is the peace of my life."(1)

Guru Ji concludes this *shabad* by telling us how he is able to see God in his heart. He says: "(O' my mother), that God is pervading everywhere. I am able to see Him in the cave of my heart. By seeking the shelter of saint (Guru), Nanak has obtained (that God, who is like) a ship (to ferry the mortals across the worldly) ocean and my severe pain (of birth and death) has been destroyed."(2-3-48)

The message of this *shabad* is that we should seek the company of the saint (Guru) and meditate on God's Name with such love and devotion that for us God should be our life, our wealth, our health, and everything. Then God would become manifest to us everywhere including the core of our heart. In this way in the company of saint (Guru) all our miseries and pains would be dispelled and we would be ferried across this worldly ocean.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਜਨ ਕੋ ਪ੍ਰਭੁ ਸੰਗੇ ਅਸਨੇਹੁ ॥
ਸਾਜਨੋ ਤੂ ਮੀਤੁ ਮੇਰਾ ਗ੍ਰਿਹਿ ਤੇਰੈ ਸਭੁ ਕੇਹੁ ॥੧॥ ਰਹਾਉ ॥

ਮਾਨੁ ਮਾਂਗਉ ਤਾਨੁ ਮਾਂਗਉ ਧਨੁ ਲਖਮੀ ਸੁਤ ਦੇਹੁ ॥੧॥

ਮੁਕਤਿ ਜੁਗਤਿ ਭੁਗਤਿ ਪੂਰਨ ਪਰਮਾਨੰਦ ਪਰਮ ਨਿਧਾਨ ॥

ਪੰਨਾ ੧੩੦੮

ਭੈ ਭਾਇ ਭਗਤਿ ਨਿਹਾਲ ਨਾਨਕ ਸਦਾ ਸਦਾ ਕੁਰਬਾਨ
॥੨॥੪॥੪੯॥

kaanrhaa mehlāa 5.

jan ko parabh sangay asnayhu.
saajno too meet mayraa garihi tayrai sabh
kayhu. ||1|| rahaa-o.

maan maaⁿga-o taan maaⁿga-o Dhan lakhmee
sut dayh. ||1||

mukat jugat bhugat pooran parmaanand param
niDhaan.

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bhai bhaa-ay bhagat nihaal naanak sadaa sadaa
kurbaan. ||2||4||49||

Kaanarra Mehla-5

In the previous *shabad*, Guru Ji advised us that we should seek the company of the saint (Guru) and meditate on God's Name with such love and devotion that for us God should be our life, our wealth, our health, and everything. Then God would become manifest to us everywhere including the core of our heart. In this *shabad*, he shows us how, after we develop such a love for God that He is every thing for us, we can go to Him and affectionately ask for any thing that we need or desire.

Leading us in that kind of true affection filled prayer, Guru Ji says: "(O' God), Your servant is imbued with loving fondness for You. O' my Beloved, You are my friend, every thing is available in Your house."(1-pause)

Approaching God, like a dear child, Guru Ji says: "(Father), I beg for honor, and power, and ask You to bless me with wealth, wife, and son."(1)

Guru Ji concludes the *shabad* by expressing his full confidence in God's power and benevolence. He says: "(O' God), You are the Giver of salvation, way of life, and fulfiller of life's needs. You are the supreme treasure of perfect peace and bliss. You fully gratify those who worship You with love and fear, therefore Nanak is always a sacrifice to You."(2-4-49)

The message of this *shabad* is that if we worship God with childlike love and fear, then we can ask anything of Him.

ਕਾਨੜਾ ਮਹਲਾ ੫ ॥

ਕਰਤ ਕਰਤ ਚਰਚ ਚਰਚ ਚਰਚਰੀ ॥
ਜੋਗ ਧਿਆਨ ਭੋਖ ਗਿਆਨ ਫਿਰਤ ਫਿਰਤ ਧਰਤ
ਧਰਤ ਧਰਚਰੀ ॥੧॥ ਰਹਾਉ ॥

ਅਹੰ ਅਹੰ ਅਹੈ ਅਵਰ ਮੂੜ ਮੂੜ ਮੂੜ ਬਵਰਈ ॥
ਜਤਿ ਜਾਤ ਜਾਤ ਜਾਤ ਸਦਾ ਸਦਾ ਸਦਾ ਸਦਾ ਕਾਲ
ਹਈ ॥੧॥

ਮਾਨੁ ਮਾਨੁ ਮਾਨੁ ਤਿਆਗਿ ਮਿਰਤੁ ਮਿਰਤੁ ਨਿਕਟਿ
ਨਿਕਟਿ ਸਦਾ ਹਈ ॥

kaanrhaa mehlāa 5.

karat karat charach charach charcharee.
jog Dhi-aan bhaykh gi-aan firat firat Dharat Dharat
Dharcharee. ||1|| rahaa-o.

ahaⁿ ahaⁿ ahai avar moorh moorh moorh bavra-ee.
jat jaat jaat jaat sadaa sadaa sadaa sadaa kaal
ha-ee. ||1||

maan maan maan tji-aag mirat mirat nikat nikat
sadaa ha-ee.

ਹਰਿ ਹਰੇ ਹਰੇ ਭਾਜੁ ਕਹਤੁ ਨਾਨਕੁ ਸੁਨਹੁ ਰੇ ਮੂੜੁ
ਬਿਨੁ ਭਜਨੁ ਭਜਨੁ ਭਜਨੁ ਅਹਿਲਾ ਜਨਮੁ ਗਈ
॥੨॥੫॥੫੦॥੧੨॥੬੨॥

har haray haray bhaaj kahaṭ naanak sunhu ray
moorh bin bhajan bhajan bhajan ahilaa janam
ga-ee. ||2||5||50||12||62||

Kaanarra Mehlā-5

In the previous so many *shabads*, Guru Ji has advised us that the only way to fulfill the purpose of life, and obtain salvation from the unending pains of births and deaths, is to seek the guidance of the saint (Guru) and meditate on God's Name with true love and devotion. But he notes that in spite of all such advice from him, other devotees, and holy books, people keep roaming around in various holy garbs and talking about their particular ways of ritual worships and the ways to obtain salvation. In this *shabad*, he once again strongly advises us, not to waste any time in all such practices and meditate on God's Name because death may overtake us any time.

First commenting on all those preachers and yogis who wander around to different places lecturing others, Guru Ji says: "There are many yogis, meditators and wearers of holy garbs professing to be men of divine knowledge who keep roaming around different places on earth and keep entering into useless discussions and discourses." (1-pause)

Revealing the truth about all such people, Guru Ji says: "(O' my friends), all such people are filled with (false) ego, conceit, and vanity. They are all foolish crazy and mad. (They don't realize) that wherever they go, death is hovering over their heads." (1)

Therefore Guru Ji admonishes such people, and advising all of us says: "(O' people, I tell you again and again), renounce your ego, and remember that death is very near you. Therefore, meditate on God's Name again and again. Nanak says, listen O' fools, meditate on God's Name again and again, because without meditation, this invaluable (human) birth is wasted." (2-5-50-12-62)

The message of this *shabad* is that we should remember that at any time, death might overtake us. So instead of wasting our time in useless rituals, holy garbs, discussions, or going after the false yogis, and preachers, we should simply meditate on God's Name again and again so that our invaluable human birth may not be wasted.

ਕਾਨੜਾ ਅਸਟਪਈਆ ਮਹਲਾ ੪ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਪਿ ਮਨ ਰਾਮ ਨਾਮੁ ਸੁਖੁ ਪਾਵੈਗੋ ॥

ਜਿਉ ਜਿਉ ਜਪੈ ਤਿਵੈ ਸੁਖੁ ਪਾਵੈ ਸਤਿਗੁਰੁ ਸੇਵਿ
ਸਮਾਵੈਗੋ ॥੧॥ ਰਹਾਉ ॥

ਭਗਤ ਜਨਾਂ ਕੀ ਖਿਨੁ ਖਿਨੁ ਲੋਚਾ ਨਾਮੁ ਜਪਤ ਸੁਖੁ
ਪਾਵੈਗੋ ॥

ਅਨ ਰਸ ਸਾਦ ਗਏ ਸਭ ਨੀਕਰਿ ਬਿਨੁ ਨਾਵੈ ਕਿਛੁ
ਨ ਸੁਖਾਵੈਗੋ ॥੧॥

ਗੁਰਮਤਿ ਹਰਿ ਹਰਿ ਮੀਠਾ ਲਾਗਾ ਗੁਰੁ ਮੀਠੇ ਬਚਨ
ਕਢਾਵੈਗੋ ॥

kaanrhaa asatpagee-aa mehlāa 4 ghar 1

ik-oⁿkaar satgur parsaad.

jap man raam naam sukh paavaigo.

ji-o ji-o japai tivai sukh paavai satgur sayv
samaavaigo. ||1|| rahaa-o.

bhagat janaaⁿ kee khin khin lochaa naam japaṭ sukh
paavaigo.

an ras saad ga-ay sabh neekar bin naavai kichh na
sukhaavaigo. ||1||

gurmat har har meethaa laagaa gur meethay bachan
kadhaavaigo.

ਸਤਿਗੁਰ ਬਾਣੀ ਪੁਰਖੁ ਪੁਰਖੋਤਮ ਬਾਣੀ ਸਿਉ ਚਿਤੁ
ਲਾਵੈਗੋ ॥੨॥

satgur banee purakh purkhotam banee si-o chit
laavaigo. ||2||

ਗੁਰਬਾਣੀ ਸੁਨਤ ਮੇਰਾ ਮਨੁ ਦ੍ਰਵਿਆ ਮਨੁ ਭੀਨਾ ਨਿਜ
ਘਰਿ ਆਵੈਗੋ ॥

gurbaanee sunat mayraa man darvi-aa man bheenaa
nij ghar aavaigo.

ਤਹ ਅਨਹਤ ਧੁਨੀ ਬਾਜਹਿ ਨਿਤ ਬਾਜੇ ਨੀਝਰ ਧਾਰ
ਚੁਆਵੈਗੋ ॥੩॥

tah anhat Dhunee baajeh nit baajay neejhar Dhaar
chu-aavaigo. ||3||

ਰਾਮ ਨਾਮੁ ਇਕੁ ਤਿਲ ਤਿਲ ਗਾਵੈ ਮਨੁ ਗੁਰਮਤਿ
ਨਾਮਿ ਸਮਾਵੈਗੋ ॥

raam naam ik til til gaavai man gurmat naam
samaavaigo.

ਨਾਮੁ ਸੁਣੈ ਨਾਮੇ ਮਨਿ ਭਾਵੈ ਨਾਮੇ ਹੀ ਤ੍ਰਿਪਤਾਵੈਗੋ
॥੪॥

naam sunai naamo man bhaavai naamay hee
triptaavaigo. ||4||

ਕਨਿਕ ਕਨਿਕ ਪਹਿਰੇ ਬਹੁ ਕੰਗਨਾ ਕਾਪਰੁ ਭਾਂਤਿ
ਬਨਾਵੈਗੋ ॥

kanik kanik pahiray baho kangnaa kaapar bhaa
banaavaigo.

ਨਾਮ ਬਿਨਾ ਸਭਿ ਫੀਕ ਫਿਕਾਨੇ ਜਨਮਿ ਮਰੈ ਫਿਰਿ
ਆਵੈਗੋ ॥੫॥

naam binaa sabh feek fikaanay janam marai fir
aavaigo. ||5||

ਮਾਇਆ ਪਟਲ ਪਟਲ ਹੈ ਭਾਰੀ ਘਰੁ ਘੂਮਨਿ ਘੇਰਿ
ਘੁਲਾਵੈਗੋ ॥

maa-i-aa patal patal hai bhaaree ghar ghooman
ghayr ghulaavaigo.

ਪਾਪ ਬਿਕਾਰ ਮਨੁਰ ਸਭਿ ਭਾਰੇ ਬਿਖੁ ਦੁਤਰੁ ਤਰਿਓ
ਨ ਜਾਵੈਗੋ ॥੬॥

paap bikaar manoor sabh bhaaray bikh dutar tari-o
na jaavaigo. ||6||

ਭਉ ਬੈਰਾਗੁ ਭਇਆ ਹੈ ਬੋਹਿਥੁ ਗੁਰੁ ਖੇਵਟੁ ਸਬਦਿ
ਤਰਾਵੈਗੋ ॥

bha-o bairaag bha-i-aa hai bohith gur khayvat sabad
turaavaigo.

ਰਾਮ ਨਾਮੁ ਹਰਿ ਭੇਟੀਐ ਹਰਿ ਰਾਮੈ ਨਾਮਿ ਸਮਾਵੈਗੋ
॥੭॥

raam naam har bhaytee-ai har raamai naam
samaavaigo. ||7||

ਅਗਿਆਨਿ ਲਾਇ ਸਵਾਲਿਆ ਗੁਰ ਗਿਆਨੈ ਲਾਇ
ਜਗਾਵੈਗੋ ॥

agi-aan laa-ay savaali-aa gur gi-aanai laa-ay
jagaavaigo.

ਨਾਨਕ ਭਾਣੈ ਆਪਣੈ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈਗੋ
॥੮॥੧॥

naanak bhaanai aapnai Ji-o bhaavai tivai chalaavaigo.
||8||1||

Kaanarra

Ashtpadia Mehla-4 Ghar-1

With this *shabad*, Guru Ji begins a new section of this chapter in which each *shabad* (hymn) is composed of about eight stanzas, and that is why it is named *Ashtpadia*. In this *Ashtpadi*, using a very beautiful poetic style, Guru Ji tells us the essence of divine wisdom and leads us through all the stages of love, respect for God, and absorption in God's Name. He also cautions us about the allurements of *Maya* or the worldly riches and how these things become like an unbearable load on us and interfere with our spiritual efforts.

Addressing his own mind and indirectly us, Guru Ji says: "O' my mind, meditate on God's Name, by doing so you would obtain peace. The more one worships God, the more one obtains peace, and by following the true Guru, merges (in God's Name)." (1-pause)

Now describing the desires and conduct of true devotees of God, he says: "(O' my mind), the true devotees (of God) long to contemplate on (God's) Name. (They know that) by meditating on (God's) Name, they would obtain peace. Therefore, from within them, (the

cravings for) all other tastes vanish and except for (God's) Name, nothing else seems pleasing to them.”(1)

Next describing the blessings obtained by a person to whom God's Name seems sweet, Guru Ji says: “(O' my friends), through Guru's advice to whom God's Name seems sweet, the Guru makes that person utter sweet words. The word of the true Guru comes from the supreme Being. Therefore one who attunes oneself to the (Guru's) word, (gets attuned to God) the sublime Being.”(2)

Sharing his own experience in this regard, Guru Ji says: “By listening to the Guru's word, my heart has softened, and being drenched (with divine love), it has come to its own house (its true divine state of peace). In that state it keeps playing the continuous melody of nonstop (celestial music, and the mind remains in such a state of bliss, as if) a steady stream of spring is flowing through it.”(3)

Describing the divine state, which the mind of a true devotee continues enjoying, Guru Ji says: “(O' my friends, a God's true devotee), sings God's Name at every instant, and through Guru's advice that person's mind merges in God's Name. A devotee listens only to the Name, to his or her mind only God's Name seems pleasing, and is satiated by Name alone.”(4)

Now Guru Ji tells us what happens to those who, instead of meditating on God's Name remain absorbed in enjoying worldly pleasures, such as wearing costly clothes and ornaments, He says: “(O' my friend), one may wear many bracelets of gold, or may dress in many kinds of costly clothes, (but) without (meditating on God's) Name, all these things are of insipid tastes, (and such a person) remains involved in the rounds of birth and death and coming and going (in and out of this world).”(5)

Commenting further on the consequences of remaining involved in the affairs of worldly riches and power, Guru Ji says: “(O' my friend), the veil of *Maya* (involvement in worldly affairs) is like being covered with a very heavy curtain, which makes a person caught in a whirlpool, and all the sins and evil deeds committed by the person (for the sake of worldly wealth) become like a heavy load of rusted iron (on one's head), because of which such a person cannot swim across the poisonous worldly ocean.”(6)

In his compassion Guru Ji tells how a person can swim across this dreadful worldly ocean. He says: “(O' my friends), God's fear and detachment from the world are like a boat, and the Guru is like the boatman, who ferries a person across with the raft of the word (the God's Name). By meditating on God's Name we meet Him, and through His Name we merge in Him.”(7)

In closing, Guru Ji says: “(O' my friends, in His will God has made the human being) asleep in ignorance, and He Himself awakens a person by blessing him or her with (divine) knowledge through the Guru. O' Nanak, in His will He runs the world as He wishes.”(8-1)

The message of this *Ashtpadi* is that we cannot obtain true pleasure by amassing gold or silver or adorning costly clothes. Instead we keep drowning in the whirlpool of worldly riches and power. We can only be saved if God shows mercy on us, and following Guru's advice we meditate on His Name.

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਜਪਿ ਮਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਤਰਾਵੈਗੋ ॥
ਜੇ ਜੇ ਜਪੈ ਸੋਈ ਗਤਿ ਪਾਵੈ ਜਿਉ ਧੂ ਪ੍ਰਹਿਲਾਦੁ ਸਮਾਵੈਗੋ ॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੧੩੦੯

ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਰਿ ਹਰਿ ਜੀਉ ਕਰਿ ਕਿਰਪਾ ਨਾਮਿ
ਲਗਾਵੈਗੋ ॥

ਕਰਿ ਕਿਰਪਾ ਸਤਿਗੁਰੂ ਮਿਲਾਵਹੁ ਮਿਲਿ ਸਤਿਗੁਰ ਨਾਮੁ
ਧਿਆਵੈਗੋ ॥੧॥

ਜਨਮ ਜਨਮ ਕੀ ਹਉਮੈ ਮਲੁ ਲਾਗੀ ਮਿਲਿ ਸੰਗਤਿ ਮਲੁ
ਲਹਿ ਜਾਵੈਗੋ ॥

ਜਿਉ ਲੋਹਾ ਤਰਿਓ ਸੰਗਿ ਕਾਸਟ ਲਗਿ ਸਬਦਿ ਗੁਰੂ ਹਰਿ
ਪਾਵੈਗੋ ॥੨॥

ਸੰਗਤਿ ਸੰਤ ਮਿਲਹੁ ਸਤਸੰਗਤਿ ਮਿਲਿ ਸੰਗਤਿ ਹਰਿ ਰਸੁ
ਆਵੈਗੋ ॥

ਬਿਨੁ ਸੰਗਤਿ ਕਰਮ ਕਰੈ ਅਭਿਮਾਨੀ ਕਵਿ ਪਾਣੀ ਚੀਕਤੁ
ਪਾਵੈਗੋ ॥੩॥

ਭਗਤ ਜਨਾ ਕੇ ਹਰਿ ਰਖਵਾਰੇ ਜਨ ਹਰਿ ਰਸੁ ਮੀਨ
ਲਗਾਵੈਗੋ ॥

ਖਿਨੁ ਖਿਨੁ ਨਾਮੁ ਦੇਇ ਵਡਿਆਈ ਸਤਿਗੁਰ ਉਪਦੇਸਿ
ਸਮਾਵੈਗੋ ॥੪॥

ਭਗਤ ਜਨਾ ਕਉ ਸਦਾ ਨਿਵਿ ਰਗੀਐ ਜਨ ਨਿਵਹਿ ਤਾ
ਫਲ ਗੁਨ ਪਾਵੈਗੋ ॥

ਜੇ ਨਿੰਦਾ ਦੁਸਟ ਕਰਹਿ ਭਗਤਾ ਕੀ ਹਰਨਾਖਸ ਜਿਉ ਪਚਿ
ਜਾਵੈਗੋ ॥੫॥

ਬ੍ਰਹਮ ਕਮਲ ਪੁਤ੍ਰ ਮੀਨ ਬਿਆਸਾ ਤਪੁ ਤਾਪਨ ਪੂਜ
ਕਰਾਵੈਗੋ ॥

ਜੇ ਜੇ ਭਗਤੁ ਹੋਇ ਸੇ ਪੂਜਹੁ ਭਰਮਨ ਭਰਮੁ ਚੁਕਾਵੈਗੋ ॥੬॥

ਜਾਤ ਨਜਾਤਿ ਦੇਖਿ ਮਤ ਭਰਮਹੁ ਸੁਕ ਜਨਕ ਪਗੀਂ ਲਗਿ
ਧਿਆਵੈਗੋ ॥

ਜੂਠਨ ਜੂਠਿ ਪਈ ਸਿਰ ਉਪਰਿ ਖਿਨੁ ਮਨੁਆ ਤਿਲੁ ਨ
ਭੁਲਾਵੈਗੋ ॥੭॥

ਜਨਕ ਜਨਕ ਬੈਠੇ ਸਿੰਘਾਸਨਿ ਨਉ ਮੁਨੀ ਧੂਰਿ ਲੈ
ਲਾਵੈਗੋ ॥

ਨਾਨਕ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਰਿ ਠਾਕੁਰ ਮੈ ਦਾਸਨਿ ਦਾਸ
ਕਰਾਵੈਗੋ ॥੮॥੨॥

kaanrhaa mehlā 4.

jap man har har naam taraavaigo
jo jo japai so-ee gat paavai ji-o Dharoo par-hilaad
samaavaigo. ||1|| rahaa-o.

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kirpaa kirpaa kirpaa kar har jee-o kar kirpaa
naam lagaavaigo.

kar kirpaa satguroo milaavhu mil satgur naam
Dhi-aavaigo. ||1||

janam janam kee ha-umai mal laagee mil sangat
mal leh jaavaigo.

ji-o lohāa tari-o sang kaasat lag sabaḍ guroo har
paavaigo. ||2||

sangat sant milhu satsangat mil sangat har ras
aavaigo.

bin sangat karam karai abhimaanee kadḥ paanee
cheekarḥ paavaigo. ||3||

bhagat janaa kay har rakḥvaaray jan har ras
meeth lagaavaigo.

khin khin naam day-ay vadi-aa-ee satgur updays
samaavaigo. ||4||

bhagat janaa ka-o sadāa niv rahee-ai jan niveh
ṭaa fal gun paavaigo.

jo nindaa dusat karahi bhagtaa kee harnaakhas
ji-o pach jaavaigo. ||5||

barahm kamal put meen bi-aasaa tap taapan
pooj karaavaigo.

jo jo bhagat ho-ay so poojahu bharman bharam
chukaavaigo. ||6||

jaat najaat daykh mat bharmahu suk janak
pageeⁿ lag Dhi-aavaigo.

joothan jooth pa-ee sir oopar khin manoo-aa til
na dulaavaigo. ||7||

janak janak baithay singhaasan na-o mune
Dhoor lai laavaigo.

naanak kirpaa kirpaa kar thaakur mai daasan
daas karaavaigo. ||8||2||

Kaanarra Mehlā-4

In the previous *Ashtpadi*, Guru Ji told us that we couldn't obtain true pleasure by amassing gold or silver or adorning costly clothes. Instead we keep drowning in the whirlpool of

worldly riches and power. We can only be saved, if God shows mercy on us, and following Guru's advice, we meditate on His Name. In this *Ashtpadi*, he quotes many legendary examples to make his point.

First he refers to the famous devotees *Dhru* and *Prahlad*, both of whom were very young children when their own fathers mistreated them. One of them even tried to kill his son. But God saved both because of their sincere devotion and firm faith in Him. He says: "O' my mind, meditate on God's Name, which would ferry you across (the worldly ocean). Whosoever meditates (on God's Name) obtains salvation just as the devotees *Dhru* and *Prahlad* merged in God (by meditating on Him)." (1-pause)

However since it is only when God Himself yokes a person to meditation on His Name, and unites him or her with the true Guru that person meditates on His Name, Guru Ji prays: "O' respected God, please show Your mercy and yoke me to the meditation of Your Name. Showing Your mercy unite me with the true Guru so that meeting the true Guru I may meditate on Your Name." (1)

Next explaining the benefit of the company of saintly persons and necessity of Guru's guidance, he says: "(O' my friends), our soul has been polluted with the filth (of sins) of ego of myriad of births; by joining the (saintly) congregation, this filth is removed. Just as iron swims across in the company of wood, (similarly) by attuning (one's mind to *Gurbani*) the word of the Guru one attains God." (2)

Therefore Guru Ji advises: "(O' my friends), join the company of the true saints, because in the company of saints you would obtain the relish of God's Name. But the self-conceited person who does his or her own (ritualistic) deeds without the benefit of the holy congregation, (pollutes himself or herself with ego, as if) taking out (clean) water he or she is putting mud (in his or her vessel)." (3)

Describing, how God protects His devotees and blesses them with special favors, Guru Ji says: "(O' my friends), God is the savior of His devotees, that is why the relish of His Name seems so sweet to them. One who (so acts on the instruction of) the true Guru as if one has merged in it, God, blesses (such a person) with the glory (of His Name) at each and every moment." (4)

Now Guru Ji tells us about the benefits of respecting the devotees of God and the consequences of slandering or trying to harm them in any way. In this regard he refers to the story when God destroyed king *Harnaakash* who tried to kill his own son *Prahlad* for meditating on God's Name. He says: "(O' my friends), we should always (respectfully) bow to the devotees (of God); they who respect the devotees obtain the fruit of their divine merits. But the villains who slander the devotees are consumed like *Harnaakash*." (5)

Next Guru Ji explains how irrespective of caste or the history of their births God's devotees are respected and worshipped by the world. He cites the examples of god *Brahma* who is believed to have emerged out of a lotus and sage *Beaas* who was conceived by a fish. He says: "(O' my friends), *Brahma* the son of a lotus and *Beaas* the son of a fish were worshipped (by the world because) of their penance. Therefore whosoever, is the devotee (of God), worship him with respect. By doing so, you would remove your greatest doubt." (6)

Guru Ji advises us to remain humble even if we belong to a high caste or a prestigious family. He cites the legend of *Sukdev* who, in spite of being a *Brahmin*, not only bowed before the lower caste king *Janak* but also didn't mind at all when the food leftovers were thrown at him. He says: "(O' my friends), don't be misled by any doubts even if you belong to the highest caste. (See how) bowing at the feet of *Janak*, *Sukdev* meditated on God and didn't let his mind waver, even when food leftovers were thrown over his head."(7)

Guru Ji concludes the *shabad* by describing how humble the wise king *Janak* was, and how he respected God's devotees. He says: "(O' my friends), even the divinely wisest king *Janak*, while sitting on the throne, applied the dust of the feet of nine sages (because of their meditation. Therefore), Nanak (prays and says), "O' God, show mercy on (me) and make me a servant of Your servants."(8-2)

The message of this *shabad* is that without worrying about our caste or status we should join the company of God's devotees and meditate on His Name with true love and devotion. So that God may show mercy on us and bless us with His union.

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਮਨੁ ਗੁਰਮਤਿ ਰਸਿ ਗੁਨ ਗਾਵੈਗੋ ॥
ਜਿਹਵਾ ਏਕ ਹੋਇ ਲਖ ਕੋਟੀ ਲਖ ਕੋਟੀ ਕੋਟਿ ਧਿਆਵੈਗੋ
॥੧॥ ਰਹਾਉ ॥

ਸਹਸ ਫਨੀ ਜਪਿਓ ਸੇਖਨਾਗੈ ਹਰਿ ਜਪਤਿਆ ਅੰਤੁ ਨ
ਪਾਵੈਗੋ ॥
ਤੂ ਅਥਾਹੁ ਅਤਿ ਅਗਮੁ ਅਗਮੁ ਹੈ ਮਤਿ ਗੁਰਮਤਿ ਮਨੁ
ਠਹਰਾਵੈਗੋ ॥੧॥

ਜਿਨ ਤੂ ਜਪਿਓ ਤੇਈ ਜਨ ਨੀਕੇ ਹਰਿ ਜਪਤਿਅਹੁ ਕਉ
ਸੁਖੁ ਪਾਵੈਗੋ ॥
ਬਿਦਰ ਦਾਸੀ ਸੁਤੁ ਛੋਕ ਛੋਹਰਾ ਕ੍ਰਿਸਨੁ ਅੰਕਿ ਗਲਿ ਲਾਵੈਗੋ
॥੨॥

ਜਲ ਤੇ ਓਪਤਿ ਭਈ ਹੈ ਕਾਸਟ ਕਾਸਟ ਅੰਗਿ ਤਰਾਵੈਗੋ ॥
ਰਾਮ ਜਨਾ ਹਰਿ ਆਪਿ ਸਵਾਰੇ ਅਪਨਾ ਬਿਰਦੁ ਰਖਾਵੈਗੋ
॥੩॥

ਹਮ ਪਾਥਰ ਲੋਹ ਲੋਹ ਬਡ ਪਾਥਰ ਗੁਰ ਸੰਗਤਿ ਨਾਵ
ਤਰਾਵੈਗੋ ॥
ਜਿਉ ਸਤਸੰਗਤਿ ਤਰਿਓ ਜੁਲਾਹੇ ਸੰਤ ਜਨਾ ਮਨਿ ਭਾਵੈਗੋ
॥੪॥

ਖਰੇ ਖਰੋਏ ਬੈਠਤ ਊਠਤ ਮਾਰਗਿ ਪੰਥਿ ਧਿਆਵੈਗੋ ॥
ਸਤਿਗੁਰ ਬਚਨ ਬਚਨ ਹੈ ਸਤਿਗੁਰ ਪਾਧਰੁ ਮੁਕਤਿ ਜਨਾਵੈਗੋ
॥੫॥

ਸਾਸਨਿ ਸਾਸਿ ਸਾਸਿ ਬਲੁ ਪਾਈ ਹੈ ਨਿਹਸਾਸਨਿ ਨਾਮੁ
ਧਿਆਵੈਗੋ ॥

kaanrhaa mehlāa 4.

man gurmatṛ ras gun gaavaigo.
jihvaa ayk ho-ay lakhṛ kotee lakhṛ kotee kot
Dhi-aavaigo. ||1|| rahaa-o.

sahas fanee japi-o saykṛnaagai har japti-aa ant
na paavaigo.
too athaahu at agam agam hai matṛ gurmatṛ man
thehraavaigo. ||1||

jin too japi-o tay-ee jan neekay har japti-ahu
ka-o sukṛ paavaigo.
bidar daasee sutṛ chṛhok chṛhohraa krisan ank gal
laavaigo. ||2||

jal tay opatṛ bṛha-ee hai kaasat kaasat ang
ṛaraavaigo.
raam janaa har aap savaaray apnaa biradṛ
rakṛhaavaigo. ||3||

ham paathar loh loh bad paathar gur sangatṛ
naav ṛaraavaigo.
ji-o satsangatṛ ṛari-o julaaho santṛ janaa man
bṛhaavaigo. ||4||

kṛharay kṛharo-ay baithatṛ oothatṛ maarag panth
Dhi-aavaigo.
satgur bachan bachan hai satgur paaDhar mukatṛ
janaavaigo. ||5||

saasan saas saas bal paa-ee hai nihsaasan naam
Dhi-aavaigo.

ਗੁਰ ਪਰਸਾਦੀ ਹਉਮੈ ਬੂਝੈ ਤੋ ਗੁਰਮਤਿ ਨਾਮਿ ਸਮਾਵੈਗੋ
॥੬॥

ਪੰਨਾ ੧੩੧੦

ਸਤਿਗੁਰੁ ਦਾਤਾ ਜੀਅ ਜੀਅਨ ਕੋ ਭਾਗਹੀਨ ਨਹੀ ਭਾਵੈਗੋ ॥

ਫਿਰਿ ਏਹ ਵੇਲਾ ਹਾਥਿ ਨ ਆਵੈ ਪਰਤਾਪੈ ਪਛੁਤਾਵੈਗੋ ॥੭॥

ਜੇ ਕੋ ਭਲਾ ਲੋੜੈ ਭਲ ਅਪਨਾ ਗੁਰ ਆਗੈ ਢਹਿ ਢਹਿ
ਪਾਵੈਗੋ ॥

ਨਾਨਕ ਦਇਆ ਦਇਆ ਕਰਿ ਨਾਕੁਰ ਮੈ ਸਤਿਗੁਰ ਭਸਮ
ਲਗਾਵੈਗੋ ॥ ੮॥੩॥

gur parsaadee ha-umai boojhai tou gurmat
naam samaavaigo. ||6||

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satgur daataa jee-a jee-an ko bhaagheen nahee
bhaavaigo.

fir ayh vaylaa haath na aavai partaapai
pachhutaavaigo. ||7||

jay ko bhalaa lorhai bhal apnaa gur aagai dheh
dheh paavaigo.

naanak da-i-aa da-i-aa kar thaakur mai satgur
bhasam lagaavaigo. ||8||3||

Kaanarra Mehla-4

In the previous *Ashtpadi*, Guru Ji advised us that without bothering about our caste or status we should join the company of God's devotees and meditate on His Name with true love and devotion. Then God may show mercy on us and bless us with His union. In this *Ashtpadi*, he explains how the company and guidance of saint (Guru) imbues us with the love of God and His Name.

First talking about the miracle of repeating God's Name as per instruction of the Guru, he says: "(O' my friends), following Guru's instruction, one whose mind starts singing God's praises with relish, (that one is imbued with so much divine love that his or her) one tongue turns into millions of tongues and these millions (of tongues) repeat God's Name millions of times."(1-pause)

However Guru Ji cautions us that God is so limitless that even by uttering His praises millions of times, we cannot find the limit of His virtues. He cites the example of a legendary cobra called *Shesh Naag* who is so named because it is believed to have one thousand tongues and with each tongue it keeps uttering different names of God based on His qualities. He says: "(O' my friends), even *Shesh Naag* who has one thousand tongues meditated on God's Name but by worshipping God it couldn't find His limit. (O' God), You are like a fathomless (ocean) and beyond the reach of senses, through Guru's instruction one's mind becomes steady."(1)

Now Guru Ji cites the example of *Bidar*, who was the son of a poor maidservant, but because of his true devotion, god *Krishna* preferred to stay at his poor house instead of the palace of king *Daryodhan*. So addressing God, Guru Ji says: "(O' God), they who have meditated on You are the sublime ones. By meditating on God they have obtained peace. (For example look at the case of) *Bidar* who was the untouchable son of a maidservant. (Because of his loving devotion, god) *Krishna* hugged him to his bosom."(2)

Giving another example to illustrate how God loves His devotees, Guru Ji says: "(O' my friends), wood is born out of water, which ferries it across keeping it on its top. (Similarly) God Himself embellishes His devotees and keeps His tradition (of saving them)."(3)

Guru Ji now cites the example of devotee Kabir, a low caste weaver whom God saved by blessing him with the guidance of the saint Guru. He says: "(O' brothers, because of our sins) we are like heavy stones and iron pieces (but if we pray to God, He can) ferry us

across (the worldly ocean) by making us ride the boat of Guru's company. (God) is very pleasing to the minds of saintly people. Therefore just as in the company of saints the weaver (*Kabir*) was ferried across, (we would also be saved in their company)."(4)

Next describing the conduct of true devotees of God and how the Guru's instruction helps them obtain salvation, Guru Ji says: "(O' my friends), whether sitting, standing or walking on the road, (a God's devotee) keeps meditating on God. (O' my friends, *Gurbani*), the word of the Guru is the Guru itself and this (*Gurbani*) tells us the way to salvation."(5)

Commenting further on the conduct of a true devotee and the blessings one obtains by following Guru's instruction, he says: "(O' my friends, a true devotee of God, not only) meditates on God's Name with every breath, but with every breath obtains (spiritual) power (of God's Name, so that even when) not breathing, such a person keeps meditating on God's Name. (In this way), when through Guru's grace one's ego is stilled, then following Guru's instruction one merges in (God's) Name itself."(6)

However regarding the state and fate of those who don't care for the Guru, he says: "(O' my friends), the true Guru is the giver of life to all beings. But to the unfortunate ones he doesn't seem pleasing. (Therefore, they don't care to listen to his advice and meditate on God's Name). They don't get this opportunity again and then they regret it and wail very badly."(7)

Guru Ji concludes the *shabad*, by saying: "(O' my friends), if anyone wants one's welfare, one should fall before the Guru again and again (and most humbly seek his guidance). O' Nanak (one should pray to God) again and again, and ask Him to anoint him or her with the dust of the feet (the most humble service of) the true Guru."(8-3)

The message of this *shabad* is that we should most humbly serve the true Guru (by listening and acting on *Gurbani* as enunciated in Guru Granth Sahib Ji). Following that advice, we should meditate on God's Name with such love and relish as if not one tongue but millions of tongues are singing His praise. Then irrespective of our caste, race, or station in life, God would show mercy on us and embrace us to His bosom.

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਮਨੁ ਹਰਿ ਰੰਗਿ ਰਾਤਾ ਗਾਵੈਗੇ ॥

ਭੈ ਭੈ ਤ੍ਰਾਸ ਭਏ ਹੈ ਨਿਰਮਲ ਗੁਰਮਤਿ ਲਾਗਿ ਲਗਾਵੈਗੇ
॥੧॥ ਰਹਾਉ ॥

ਹਰਿ ਰੰਗਿ ਰਾਤਾ ਸਦ ਬੈਰਾਗੀ ਹਰਿ ਨਿਕਟਿ ਤਿਨਾ
ਘਰਿ ਆਵੈਗੇ ॥

ਤਿਨ ਕੀ ਪੰਕ ਮਿਲੈ ਤਾਂ ਜੀਵਾ ਕਰਿ ਕਿਰਪਾ ਆਪਿ
ਦਿਵਾਵੈਗੇ ॥੧॥

ਦੁਬਿਧਾ ਲੋਭਿ ਲਗੇ ਹੈ ਪ੍ਰਾਣੀ ਮਨਿ ਕੋਰੈ ਰੰਗੁ ਨ ਆਵੈਗੇ
॥

ਫਿਰਿ ਉਲਟਿਓ ਜਨਮੁ ਹੋਵੈ ਗੁਰ ਬਚਨੀ ਗੁਰੁ ਪੁਰਖੁ
ਮਿਲੈ ਰੰਗੁ ਲਾਵੈਗੇ ॥੨॥

ਇੰਦ੍ਰੀ ਦਸੇ ਦਸੇ ਫੁਨਿ ਧਾਵਤ ਤ੍ਰੈ ਗੁਣੀਆ ਖਿਨੁ ਨ
ਟਿਕਾਵੈਗੇ ॥

kaanṛḥaa mehlāa 4.

man har rang raatāa gaavaigo.

bḥai bḥai taraas bḥa-ay hai nirmal gurmatḥ laag
lagaavaigo. ||1|| rahaa-o.

har rang raatāa sadḥ bairagee har nikatḥ tinaa ghar
aavaigo.

tin kee pank milaiḥ taaⁿ jeevaa kar kirpaa aap
divaavaigo. ||1||

dubiDḥaa lobḥ lagay hai paraanee man korai rang
na aavaigo.

fir ulti-o janam hovai gur bachnee gur purakhḥ milai
rang laavaigo. ||2||

indreeḥ dasayḥ dasayḥ funḥ Dḥaavaḥ taraiḥ gunee-aa
khin na tikaavaigo.

ਸਤਿਗੁਰ ਪਰਚੈ ਵਸਗਤਿ ਆਵੈ ਮੋਖ ਮੁਕਤਿ ਸੇ ਪਾਵੈਗੋ
॥੩॥

satgur parchai vasgat̃ aavai mokh mukat̃ so
paavaigo. ||3||

ਓਅੰਕਾਰਿ ਏਕੋ ਰਵਿ ਰਹਿਆ ਸਭੁ ਏਕਸ ਮਾਹਿ
ਸਮਾਵੈਗੋ ॥

o-ankaar ayko rav rahi-aa sabh aykas maahi
samaavaigo.

ਏਕੋ ਰੂਪੁ ਏਕੋ ਬਹੁ ਰੰਗੀ ਸਭੁ ਏਕਤੁ ਬਚਨਿ ਚਲਾਵੈਗੋ
॥੪॥

ayko roop ayko baho rangee sabh aykat̃ bachan
chalaavaigo. ||4||

ਗੁਰਮੁਖਿ ਏਕੋ ਏਕੁ ਪਛਾਤਾ ਗੁਰਮੁਖਿ ਹੋਇ ਲਖਾਵੈਗੋ ॥

gurmukh ayko ayk pachhaataa gurmukh ho-ay
lakhaavaigo.

ਗੁਰਮੁਖਿ ਜਾਇ ਮਿਲੈ ਨਿਜ ਮਹਲੀ ਅਨਹਦ ਸਬਦੁ
ਬਜਾਵੈਗੋ ॥੫॥

gurmukh jaa-ay milai nij mahlee anhad sabad̃
bajaavaigo. ||5||

ਜੀਅ ਜੰਤੁ ਸਭ ਸਿਸਟਿ ਉਪਾਈ ਗੁਰਮੁਖਿ ਸੋਭਾ ਪਾਵੈਗੋ
॥

jee-a jant̃ sabh sisat upaa-ee gurmukh sobhaa
paavaigo.

ਬਿਨੁ ਗੁਰ ਭੋਟੇ ਕੋ ਮਹਲੁ ਨ ਪਾਵੈ ਆਇ ਜਾਇ ਦੁਖੁ
ਪਾਵੈਗੋ ॥੬॥

bin gur bhaytay ko mahal na paavai aa-ay jaa-ay
dukh paavaigo. ||6||

ਅਨੇਕ ਜਨਮ ਵਿਛੁੜੇ ਮੇਰੇ ਪ੍ਰੀਤਮ ਕਰਿ ਕਿਰਪਾ ਗੁਰੂ
ਮਿਲਾਵੈਗੋ ॥

anayk janam vichhurchay mayray pareetam kar
kirpaa guroo milaavaigo.

ਸਤਿਗੁਰ ਮਿਲਤ ਮਹਾ ਸੁਖੁ ਪਾਇਆ ਮਤਿ ਮਲੀਨ
ਬਿਗਸਾਵੈਗੋ ॥੭॥

satgur milat̃ mahaa sukh paa-i-aa mat̃ maleen
bigsaavaigo. ||7||

ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰਤੁ ਜਗਜੀਵਨੁ ਮੈ ਸਰਧਾ ਨਾਮਿ
ਲਗਾਵੈਗੋ ॥

har har kirpaa karahu jagjeevan mai sarDhaa
naam lagaavaigo.

ਨਾਨਕ ਗੁਰੂ ਗੁਰੂ ਹੈ ਸਤਿਗੁਰੂ ਮੈ ਸਤਿਗੁਰੂ ਸਰਨਿ
ਮਿਲਾਵੈਗੋ ॥੮॥੪॥

naanak guroo guroo hai satgur mai satgur saran
milaavaigo. ||8||4||

Kaanarra Mehta-4

In the previous *Ashtpadi*, Guru Ji advised us that we should most humbly serve the true Guru (by listening to and acting on *Gurbani* included in Guru Granth Sahib Ji). Following that advice, we should meditate on God's Name with such love and relish as if it is not one tongue but millions of tongues are singing His praise. Then irrespective of our caste, race, or station in life, God would show mercy on us and embrace us to His bosom. In this *Ashtpadi*, he gives beautiful examples to explain how Guru's advice helps us imbue ourselves with God's love, and when imbued with that love we sing God's praises how our mind forsakes all its worldly allurements and is attuned to God residing in our body and everywhere else.

First he uses the metaphor of the old custom of processing a new cloth by boiling in salt water or baking soda before dyeing it in any color. Because without processing the new cloth in this manner it wouldn't get properly dyed. Using this example, Guru Ji says: "(O' my friends), the one who processes one's mind as per the instruction of the Guru, his or her fears are removed, (his/her) immaculate mind is imbued with God's love and he or she keeps singing God's praises at all times."(1-pause)

Describing what kinds of merits such a person imbued with divine love obtains and how much he respects such holy persons, Guru Ji says: "(O' my friends), the person who is imbued with the love of God remains detached (from the worldly allurements). God

becomes so near to such people that He comes and resides in their hearts. If I obtain the dust of the feet (the humble service) of such people, I feel rejuvenated. (But I know that) showing His mercy God Himself helps one to obtain this (blessing).”(1)

Explaining why ordinarily human beings do not get imbued with God’s love and how Guru’s instruction helps them in this regard, Guru Ji says: “(O’ my friends), ordinarily human beings are attached to duality and greed. Their minds are like the unprocessed cloth, which does not get dyed with the color (and imbued with love of God). However by listening to the words of the Guru, they whose mind has turned back (from worldly attachment), upon meeting the person of the Guru, it is imbued with the color (of love) of God.”(2)

Elaborating on the way in which, by believing in (*Gurbani*) the Guru’s word, one’s mind comes under control, Guru Ji says: “(O’ my friends, ordinarily), all one’s ten sense organs (such as eyes and ears) keep roaming in (all the) ten directions and swayed by the three impulses (for virtue, vice, or power), one’s mind doesn’t remain steady even for a moment. But when one is convinced by what the Guru says then it comes under control and obtains emancipation (from worldly attachments) and salvation (from birth and death).”(3)

Now stating one fundamental truth about God and this world, Guru Ji says: “(O, my friends), it is the one supreme Creator, who is pervading everywhere and ultimately the entire world would merge in that one (God). Even though He has only one form, while expanding He manifests Himself in many forms and runs the entire (world) as per His one (universal) law.”(4)

Next describing the attitude of a Guru’s follower and blessings obtained by him, Guru Ji says: “(O’ my friends), the Guru’s follower recognizes the one and the only God and becoming Guru’s follower one understands this. The Guru’s follower meets God in His mansion and then (so enjoys the celestial bliss, as if he or she is) playing the music of continuous divine melody.”(5)

Stressing further the importance of the guidance of the Guru, he says: “(O’ my friends, even though) all the creatures and beings have been created (by one God, only those) who follow Guru’s advice obtain glory (in this and the next world). Without seeing (and following the Guru) no one attains (God’s) mansion, and one keeps suffering through the pain of coming and going.”(6)

Therefore acknowledging the absolute necessity of Guru’s guidance, Guru Ji himself prays to God and says: “O’ my beloved Master, we have been separated from You for so many births. Showing Your mercy please unite us with the Guru. Because upon meeting the true Guru (and following his advice), one obtains supreme bliss and one’s soiled mind blossoms forth (in joy).”(7)

In conclusion, Guru Ji says: “O’ God, the life of the universe, show mercy and attune me to the loving devotion of Your Name. O’ God, Nanak is the true Guru and Guru of all gurus, please unite me with the shelter of the true Guru.”(8-4)

The message of this *shabad* is that if we want to be saved and emancipated from the pain of perpetual comings and goings, then we should pray to God to bless us with the company of the Guru who may teach us how to control our mind, attune it to the

loving devotion of God's Name and help us to ultimately attain to the mansion of our beloved God.

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਮਨ ਗੁਰਮਤਿ ਚਾਲ ਚਲਾਵੈਗੋ ॥

ਜਿਉ ਮੈਗਲੁ ਮਸਤੁ ਦੀਜੈ ਤਲਿ ਕੁੰਡੇ ਗੁਰ ਅੰਕਸੁ ਸਬਦੁ
ਦਿਤਾਵੈਗੋ ॥੧॥ ਰਹਾਉ ॥

ਚਲਤੋ ਚਲੈ ਚਲੈ ਦਹ ਦਹ ਦਿਸਿ ਗੁਰੁ ਰਾਖੈ ਹਰਿ ਲਿਵ
ਲਾਵੈਗੋ ॥

ਸਤਿਗੁਰੁ ਸਬਦੁ ਦੇਇ ਰਿਦ ਅੰਤਰਿ ਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ
ਚੁਆਵੈਗੋ ॥੧॥

ਬਿਸੀਅਰ ਬਿਸੂ ਭਰੇ ਹੈ ਪੂਰਨ ਗੁਰੁ ਗਰੁਤ ਸਬਦੁ ਮੁਖਿ
ਪਾਵੈਗੋ ॥

ਮਾਇਆ ਭੁਇਅੰਗ ਤਿਸੁ ਨੇਤਿ ਨ ਆਵੈ ਬਿਖੁ ਝਾਰਿ ਝਾਰਿ
ਲਿਵ ਲਾਵੈਗੋ ॥ ੨॥

ਸੁਆਨੁ ਲੋਭੁ ਨਗਰ ਮਹਿ ਸਬਲਾ ਗੁਰੁ ਖਿਨ ਮਹਿ ਮਾਰਿ
ਕਵਾਵੈਗੋ ॥

ਸਤੁ ਸੰਤੋਖੁ ਧਰਮੁ ਆਨਿ ਰਾਖੇ ਹਰਿ ਨਗਰੀ ਹਰਿ ਗੁਨ
ਗਾਵੈਗੋ ॥੩॥

ਪੰਨਾ ੧੩੧੧

ਪੰਕਜ ਮੋਹ ਨਿਘਰਤੁ ਹੈ ਪ੍ਰਾਨੀ ਗੁਰੁ ਨਿਘਰਤ ਕਾਢਿ
ਕਵਾਵੈਗੋ ॥

ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ ਸਰਨਿ ਜਨ ਆਏ ਗੁਰੁ ਹਾਥੀ ਦੇ ਨਿਕਲਾਵੈਗੋ
॥੪॥

ਸੁਪਨੰਤਰੁ ਸੰਸਾਰੁ ਸਭੁ ਬਾਜੀ ਸਭੁ ਬਾਜੀ ਖੇਲੁ ਖਿਲਾਵੈਗੋ ॥

ਲਾਹਾ ਨਾਮੁ ਗੁਰਮਤਿ ਲੈ ਚਾਲਹੁ ਹਰਿ ਦਰਗਹ ਪੈਧਾ ਜਾਵੈਗੋ
॥੫॥

ਹਉਮੈ ਕਰੈ ਕਰਾਵੈ ਹਉਮੈ ਪਾਪ ਕੋਇਲੇ ਆਨਿ ਜਮਾਵੈਗੋ ॥

ਆਇਆ ਕਾਲੁ ਦੁਖਦਾਈ ਹੋਏ ਜੋ ਬੀਜੇ ਸੋ ਖਵਲਾਵੈਗੋ
॥੬॥

ਸੰਤਹੁ ਰਾਮ ਨਾਮੁ ਧਨੁ ਸੰਚਹੁ ਲੈ ਖਰਚੁ ਚਲੇ ਪਤਿ ਪਾਵੈਗੋ ॥

ਖਾਇ ਖਰਚਿ ਦੇਵਹਿ ਬਹੁਤੇਰਾ ਹਰਿ ਦੇਦੇ ਤੋਟਿ ਨ ਆਵੈਗੋ
॥੭॥

ਰਾਮ ਨਾਮੁ ਧਨੁ ਹੈ ਰਿਦ ਅੰਤਰਿ ਧਨੁ ਗੁਰੁ ਸਰਣਾਈ ਪਾਵੈਗੋ
॥

ਨਾਨਕ ਦਇਆ ਦਇਆ ਕਰਿ ਦੀਨੀ ਦੁਖੁ ਦਾਲਦੁ ਭੰਜਿ
ਸਮਾਵੈਗੋ ॥੮॥੫॥

kaanrhaa mehlaa 4.

man gurmat̃ chaal chalaavaigo.

jī-o maigal masat̃ deejai t̃al kunday gur ankas
sabad̃ darit̃h-aavaigo. ||1|| rahaa-o.

chalt̃ou chalai chalai d̃ah d̃ah d̃is gur raakh̃hai har
liv laavaigo.

sat̃gur sabad̃ d̃ay-ay rid̃ ant̃ar muk̃h amrit̃ naam
chu-aavaigo. ||1||

bisee-ar bisoo b̃haray hai pooran gur garur̃h
sabad̃ muk̃h paavaigo.

maa-i-aa b̃hu-i-ang t̃is nayr̃h na aavai bikh̃ j̃haar
j̃haar liv laavaigo. ||2||

su-aan lob̃h nagar meh sablaa gur k̃hin meh
maar kad̃haavaigo.

sat̃ sant̃ok̃h D̃haram aan raakh̃hay har nagree har
gun gaavaigo. ||3||

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pankaj moh nighrat̃ hai paraanee gur nighrat̃
kaadh̃ kad̃haavaigo.

t̃araahi t̃araahi saran jan aa-ay gur haathee d̃ay
niklaavaigo. ||4||

supnant̃ar sansaar sab̃h baajee sab̃h baajee
k̃hayl k̃hilaavaigo.

laahaa naam gurmat̃ lai chaalahu har d̃argeh
paiD̃haa jaavaigo. ||5||

ha-umai karai karaavai ha-umai paap ko-ilay aan
jamaavaigo.

aa-i-aa kaal duk̃h-d̃aa-ee ho-ay jo beejay so
k̃halaavaigo. ||6||

sant̃ahu raam naam D̃han sanchahu lai k̃harach
chalay pat̃ paavaigo.

k̃haa-ay k̃harach d̃ayveh bahuṭayraa har d̃ayd̃ay
t̃ot na aavaigo. ||7||

raam naam D̃han hai rid̃ ant̃ar D̃han gur
sarṇaa-ee paavaigo.

naanak d̃a-i-aa d̃a-i-aa kar d̃eenee duk̃h d̃aalaḍ
b̃hanj samaavaigo. ||8||5||

Kaannarra Mehla-4

In the previous *shabad*, Guru Ji told us how Guru's instruction helps a person to detach the mind from the worldly allurements and get imbued with the love of God's Name. In this *shabad*, he cites some additional examples to illustrate how Guru's instruction helps a person to purge the mind of evil tendencies. He also tells how, by seeking the Guru's shelter we obtain the wealth of God's Name, which brings us peace in this world and honor in God's court.

First addressing his own mind, Guru Ji says: "O' (my) mind, the Guru's instruction makes you conduct yourself (in the right way of life). Just as we discipline a wild elephant by keeping it under (the tip of) a goad, similarly when the Guru enshrines his word in us it acts like a controlling device (for our mind)."(1-pause)

Explaining further how the Guru helps us control our mind, Guru Ji says: "(O' my friends, ordinarily) man's mercurial mind roams in all the ten directions. When the Guru stabilizes it at one place he imbues it with God's love. Yes, the true Guru enshrines his (immaculate) word in one's heart and (one starts uttering God's Name with such love and devotion, as if the Guru has) trickled the nectar like Name in one's mouth."(1)

Now Guru Ji refers to the old Indian practice when people used to believe that the only cure for snakebite is the recitation of a verse called *Garurr* mantra. He says: "(O' my friends, there are many) snakes which are completely filled with poison. (Just as the person bitten by such poisonous snakes is cured when someone recites to him or her the *Garurr* mantra, similarly when) the Guru puts his (immaculate) word in one's mouth the snake like *Maya* doesn't come near that person, and dispelling the poison (of ego from one's mind, the Guru's word) attunes it to God."(2)

But ego is not the only problem in human mind. It is also afflicted with other evil impulses such as lust and greed. Now referring particularly to greed which Guru Ji compares to a dog, he says: "(O' my friends), in the township (of human body, lives) a ferocious dog called Greed. But the Guru gets it beaten and driven out in an instant. (In place of greed, he fills man's mind) with truth, contentment, and righteousness. (Then) in this city of God man sings God's praises."(3)

Next referring to man's impulse for worldly attachment, which Guru Ji compares to a quagmire, he says: "(O' my friends, ordinarily) a human being keeps sinking in the quagmire of worldly attachments (and involvements), but the Guru pulls the person out from sinking (in such marshes). They who come to (the Guru's) shelter) crying "save us, save us"; by extending his hand the Guru pulls them out (of the quagmires of worldly problems)."(4)

Now Guru Ji tells us about the real nature of this world and the best way to make use of our stay in it. He says: "(O' my friends, just as we see a play) in a dream, (similarly) this entire world is like a play, and God is making us participate in this play (of the worldly drama. I suggest that) following Guru's instruction, you amass and depart from here with the profit of God's Name. (By doing so) you would go to God's court wearing the robe of honor."(5)

However, warning those who keep indulging in ego because of their wealth, power, or position, Guru Ji says: "(O' my friends), one who does deeds intoxicated with ego, or makes others satisfy his or her ego, that one's conduct is like sowing coals like sins (in the

farm of one's mind). When death comes near (one has to bear the consequences of one's misdeeds done to others). Such a person suffers in pain and has to eat what he or she has sown.”(6)

Therefore once again advising us to meditate on God's Name, Guru Ji says: “O' my dear saints, earn and amass the wealth of God's Name, because when you depart with (this wealth) as the fare on your journey (after death), you would obtain honor in God's court. (They who meditate on God's Name themselves, inspire others to do the same, as if) after consuming and spending it themselves, they give it to others, while giving, they never come across any shortage.”(7)

In conclusion, Guru Ji says: “(O' my friends), the wealth of God's Name is present in the heart (of every human being). But this wealth is only obtained through Guru's shelter. Nanak (says), showing His mercy whom (God) has given (this wealth), destroying all his or her pain and poverty, that person merges (into God Himself).”(8-5)

The message of this *shabad* is that if we want to get rid of our evil impulses, avoid the pains and sufferings caused by worldly allurements, and go to God's court with honor, then we should bend our mind according to the instruction of *Gurbani* as enunciated in *Guru Granth Sahib Ji* and amass the wealth of God's Name.

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

ਮਨੁ ਸਤਿਗੁਰ ਸਰਨਿ ਧਿਆਵੈਗੋ ॥

ਲੋਹਾ ਹਿਰਨੁ ਹੋਵੈ ਸੰਗਿ ਪਾਰਸ ਗੁਨੁ ਪਾਰਸ ਕੇ ਹੋਇ
ਆਵੈਗੋ ॥੧॥ ਰਹਾਉ ॥

ਸਤਿਗੁਰੁ ਮਹਾ ਪੁਰਖੁ ਹੈ ਪਾਰਸੁ ਜੇ ਲਾਗੈ ਸੋ ਫਲੁ ਪਾਵੈਗੋ ॥

ਜਿਉ ਗੁਰ ਉਪਦੇਸਿ ਤਰੇ ਪ੍ਰਹਿਲਾਦਾ ਗੁਰੁ ਸੇਵਕ ਪੈਸ
ਰਖਾਵੈਗੋ ॥੧॥

ਸਤਿਗੁਰ ਬਚਨੁ ਬਚਨੁ ਹੈ ਨੀਕੋ ਗੁਰ ਬਚਨੀ ਅੰਮ੍ਰਿਤੁ ਪਾਵੈਗੋ
॥

ਜਿਉ ਅੰਬਰੀਕੀ ਅਮਰਾ ਪਦ ਪਾਏ ਸਤਿਗੁਰ ਮੁਖ ਬਚਨ
ਧਿਆਵੈਗੋ ॥੨॥

ਸਤਿਗੁਰ ਸਰਨਿ ਸਰਨਿ ਮਨਿ ਭਾਈ ਸੁਧਾ ਸੁਧਾ ਕਰਿ
ਧਿਆਵੈਗੋ ॥

ਦਇਆਲ ਦੀਨ ਭਏ ਹੈ ਸਤਿਗੁਰ ਹਰਿ ਮਾਰਗੁ ਪੰਥੁ
ਦਿਖਾਵੈਗੋ ॥੩॥

ਸਤਿਗੁਰ ਸਰਨਿ ਪਏ ਸੇ ਥਾਪੇ ਤਿਨ ਰਾਖਨ ਕਉ ਪ੍ਰਭੁ
ਆਵੈਗੋ ॥

ਜੇ ਕੋ ਸਰੁ ਸੰਧੈ ਜਨ ਊਪਰਿ ਫਿਰਿ ਉਲਟੇ ਤਿਸੈ ਲਗਾਵੈਗੋ
॥੪॥

ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਸਰੁ ਸੇਵਹਿ ਤਿਨ ਦਰਗਹ
ਮਾਨੁ ਦਿਵਾਵੈਗੋ ॥

ਗੁਰਮਤਿ ਗੁਰਮਤਿ ਗੁਰਮਤਿ ਧਿਆਵਹਿ ਹਰਿ ਗਲਿ ਮਿਲਿ
ਮੇਲਿ ਮਿਲਾਵੈਗੋ ॥ ੫॥

kaanrhāa mehlāa 4.

man satgur saran Dhi-aavaigo.

lohaa hiran hovai sang paaras gun paaras ko
ho-ay aavaigo. ||1|| rahaa-o.

satgur mahaa purakh hai paaras jo laagai so fal
paavaigo.

ji-o gur updays taray par-hilaadaa gur sayvak
pajj rakhhaavaigo. ||1||

satgur bachan bachan hai neeko gur bachnee
amrit paavaigo.

ji-o ambreek amraa pad paa-ay satgur mukh
bachan Dhi-aavaigo. ||2||

satgur saran saran man bhaa-ee suDhaa suDhaa
kar Dhi-aavaigo.

da-i-aal deen bha-ay hai satgur har maarag
panth dikhaaavaigo. ||3||

satgur saran pa-ay say thaapay tin raakhn ka-o
parabh aavaigo.

jay ko sar sanDhai jan oopar fir ulto tisai
lagaavaigo. ||4||

har har har har har sar sayveh tin dargeh maan
divaavaigo.

gurmat gurmat gurmat Dhi-aavahi har gal mil
mayl milaavaigo. ||5||

ਗੁਰਮੁਖਿ ਨਾਦੁ ਬੇਦੁ ਹੈ ਗੁਰਮੁਖਿ ਗੁਰ ਪਰਚੈ ਨਾਮੁ
ਧਿਆਵੈਗੋ ॥

ਹਰਿ ਹਰਿ ਰੂਪੁ ਹਰਿ ਰੂਪੇ ਹੋਵੈ ਹਰਿ ਜਨ ਕਉ ਪੂਜ ਕਰਾਵੈਗੋ
॥੬॥

ਸਾਕਤ ਨਰ ਸਤਿਗੁਰੁ ਨਹੀ ਕੀਆ ਤੇ ਬੇਮੁਖ ਹਰਿ
ਭਰਮਾਵੈਗੋ ॥

ਲੋਭ ਲਹਰਿ ਸੁਆਨ ਕੀ ਸੰਗਤਿ ਬਿਖੁ ਮਾਇਆ ਕਰੰਗਿ
ਲਗਾਵੈਗੋ ॥੭॥

ਰਾਮ ਨਾਮੁ ਸਭ ਜਗ ਕਾ ਤਾਰਕੁ ਲਗਿ ਸੰਗਤਿ ਨਾਮੁ
ਧਿਆਵੈਗੋ ॥

ਨਾਨਕ ਰਾਖੁ ਰਾਖੁ ਪ੍ਰਭ ਮੇਰੇ ਸਤਸੰਗਤਿ ਰਾਖਿ ਸਮਾਵੈਗੋ
॥੮॥੬॥ ਛਕਾ ੧ ॥

gurmukh naad bayd hai gurmukh gur parchai
naam Dhi-aavaigo.

har har roop har roopo hovai har jan ka-o pooj
karaavaigo. ||6||

saakat nar satgur nahee kee-aa tay baymukh har
bharmaavaigo.

lobh lahar su-aan kee sangat bikh maa-i-aa karang
lagaavaigo. ||7||

raam naam sabh jag kaa taarak lag sangat naam
Dhi-aavaigo.

naanak raakh raakh parabh mayray satsangat
raakh samaavaigo. ||8||6|| chhakaa 1.

Kaannarra Mehla-4

In the previous *shabad*, Guru Ji advised us that if we want to get rid of our evil impulses, avoid the pains and sufferings caused by worldly allurements, and go to God's court with honor, then we should bend our mind according to the instruction of the Guru and amass the wealth of God's Name. In this *shabad*, he cites many beautiful examples to explain how in the shelter of the Guru and in the company of saintly people one gets rid of all one's evil impulses, becomes immaculate like them, and obtains divine bliss by meditating on God's Name.

First citing the example of iron, which is believed to become gold upon getting in touch with a philosopher's stone, he says: "(O' my friends), just as upon coming in touch with the philosopher's stone a piece of iron acquires the merits of that stone (of turning other pieces of iron into gold, similarly) under the shelter of the true Guru, (whose) mind meditates on God's (Name, that person acquires the merits of the Guru of motivating others to meditate on God also)." (1-pause)

Illustrating the qualities of the true Guru and referring to the story of devotee *Prehlaad*, he says: "(O' my friends), the sublime being true Guru is like a philosopher's stone: whosoever comes in contact with him obtains the fruit (of God's Name). Just as by following Guru's advice (many devotees like) *Prehlaad* have been saved, similarly the Guru would save the honor of his servants (who follow his advice)." (1)

Next citing the example of another sage *Ambreek*, Guru Ji tells the importance of the true Guru's word, and says: "(O' my friends), the word of the true Guru is most sublime, it is through the Guru's word that you obtain the nectar (of God's Name). Just as devotee *Ambreek* obtained immortal status by meditating on God, (similarly believing) in the truth of the words uttered by the Guru's tongue (one who meditates on God, obtains immortal status)." (2)

Describing the conduct of those devotees to whom Guru's shelter seems pleasing, and blessings the Guru bestows on them, he says: "(O' my friends), to whose mind the shelter of the Guru seems pleasing, deeming (God's Name) as immortalizing nectar, that person meditates on it. The merciful true Guru becomes gracious on such a person and he shows the devotee the way to (meet) God." (3)

Stating, what kinds of blessings God bestows on such devotees who come to the shelter of the true Guru, he says: “(O’ my friends), they who seek the shelter of the true Guru, are anointed (with glory, because) God (Himself) comes to save them. (So much so, that one who tries to harm them is destroyed, as if the one) who aims an arrow towards the devotees, that arrow turns around to injure that (shooter).”(4)

Describing, what other honors those devotees enjoy who as per Guru’s advice join the saintly congregation and sing God’s praises, Guru Ji says: “(O’ my friends, they who keep singing God’s praises in the company of saintly persons, as if) they keep bathing in the sacred tank of holy congregation, (God) gets them honored in His court. Yes, following Guru’s instruction they who meditate on Him, embracing them to His bosom, God unites them with Him.”(5)

Commenting on the high regard a Guru’s follower has for the Guru and the sublime spiritual status he or she achieves, Guru Ji says: “(O’ my friends), for a Guru’s follower the Guru is the *Naad* (or primal word), and Guru is his or her *Veda* (or holy book), to please the Guru, such a person meditates on God’s Name. Seeing the form of God (everywhere, such a person) becomes the form of God, (and God) gets His devotee honored (very much).”(6)

Now Guru Ji tells us about the state and fate of those who do not follow Guru’s advice and instead run after *Maya* or worldly riches and power. He says: “(O’ my friends), the worshippers of power who haven’t sought the shelter of the true Guru, God makes them wander around (in existences). The wave of greed (in one’s mind is like the) company of a dog. (Just as a dog keeps) licking the skeletons of dead animals (similarly a greedy) person keeps licking the poison (of worldly riches).”(7)

In conclusion, Guru Ji says: “(O’ my friends), God’s Name is like a ship to ferry across the entire world. Therefore joining the congregation of saintly persons you should meditate on (God’s) Name. Nanak prays, O’ God, save me, save me and merge me in You by keeping me in the congregation of saintly persons.”(8-6-the Sختهplet-1)

The message of this *shabad* is that if we want to become pure like gold and become one with God, then we should come in touch with the philosopher’s stone like Guru, and following his true instruction, we should join the company of saintly persons and meditate on God’s Name.

ਪੰਨਾ ੧੩੧੨

ਕਾਨੜਾ ਛੰਤ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੇ ਉਧਰੇ ਜਿਨ ਰਾਮ ਧਿਆਏ ॥

ਜਤਨ ਮਾਇਆ ਕੇ ਕਾਮਿ ਨ ਆਏ ॥

ਰਾਮ ਧਿਆਏ ਸਭਿ ਫਲ ਪਾਏ ਧਨਿ ਧੰਨਿ ਤੇ ਬਡਭਾਗੀਆ ॥

ਸਤਸੰਗਿ ਜਾਗੇ ਨਾਮਿ ਲਾਗੇ ਏਕ ਸਿਉ ਲਿਵ ਲਾਗੀਆ ॥

ਤਜਿ ਮਾਨ ਮੋਹ ਬਿਕਾਰ ਸਾਧੂ ਲਗਿ ਤਰਉ ਤਿਨ ਕੈ ਪਾਏ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ ਸੁਆਮੀ ਬਡਭਾਗਿ ਦਰਸਨੁ ਪਾਏ ॥੧॥

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kaanrhaa chhant mehlaa 5

ik-oⁿkaar satgur p^{ar}saad^h.

say uDhray jin raam Dhi-aa-ay.

jaṭan maa-i-aa kay kaam na aa-ay.

raam Dhi-aa-ay sabh fal paa-ay Dhan Dhan tay badbhaagee-aa.

satsang jaagay naam laagay ayk si-o liv laagee-aa.

taj maan moh bikaar saaDhoo lag tara-o tin kai paa-ay.

binvant^h naanak saraⁿ su-aamee badbhaag darsan paa-ay. ||1||

ਮਿਲਿ ਸਾਧੂ ਨਿਤ ਭਜਹ ਨਾਰਾਇਣ ॥
 ਰਸਕਿ ਰਸਕਿ ਸੁਆਮੀ ਗੁਣ ਗਾਇਣ ॥
 ਗੁਣ ਗਾਇ ਜੀਵਹ ਹਰਿ ਅਮਿਉ ਪੀਵਹ ਜਨਮ ਮਰਣਾ
 ਭਾਗਏ ॥
 ਸਤਸੰਗਿ ਪਾਈਐ ਹਰਿ ਧਿਆਈਐ ਬਹੁਤਿ ਦੂਖ ਨ ਲਾਗਏ
 ॥
 ਕਰਿ ਦਇਆ ਦਾਤੇ ਪੁਰਖ ਬਿਧਾਤੇ ਸੰਤ ਸੇਵ ਕਮਾਇਣ ॥
 ਬਿਨਵੰਤਿ ਨਾਨਕ ਜਨ ਪੂਰਿ ਬਾਂਛਹਿ ਹਰਿ ਦਰਸਿ ਸਹਜਿ
 ਸਮਾਇਣ ॥੨॥

ਸਗਲੇ ਜੰਤ ਭਜਹੁ ਗੋਪਾਲੈ ॥
 ਜਪ ਤਪ ਸੰਜਮ ਪੂਰਨ ਘਾਲੈ ॥
 ਨਿਤ ਭਜਹੁ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਸਫਲ ਜਨਮੁ ਸਬਾਇਆ
 ॥
 ਗੋਬਿੰਦੁ ਗਾਈਐ ਨਿਤ ਧਿਆਈਐ ਪਰਵਾਣੁ ਸੋਈ
 ਆਇਆ ॥
 ਜਪ ਤਪ ਸੰਜਮ ਹਰਿ ਹਰਿ ਨਿਰੰਜਨ ਗੋਬਿੰਦ ਧਨੁ ਸੰਗਿ
 ਚਾਲੈ ॥
 ਬਿਨਵੰਤਿ ਨਾਨਕ ਕਰਿ ਦਇਆ ਦੀਜੈ ਹਰਿ ਰਤਨੁ ਬਾਧਉ
 ਪਾਲੈ ॥੩॥
 ਮੰਗਲਚਾਰ ਚੋਜ ਆਨੰਦਾ ॥
 ਕਰਿ ਕਿਰਪਾ ਮਿਲੇ ਪਰਮਾਨੰਦਾ ॥
 ਪ੍ਰਭ ਮਿਲੇ ਸੁਆਮੀ ਸੁਖਗਾਮੀ ਇਛ ਮਨ ਕੀ ਪੁੰਨੀਆ ॥
 ਬਜੀ ਬਧਾਈ ਸਹਜੇ ਸਮਾਈ ਬਹੁਤਿ ਦੂਖਿ ਨ ਰੁੰਨੀਆ ॥
 ਲੋ ਕੰਠਿ ਲਾਏ ਸੁਖ ਦਿਖਾਏ ਬਿਕਾਰ ਬਿਨਸੇ ਮੰਦਾ ॥
 ਬਿਨਵੰਤਿ ਨਾਨਕ ਮਿਲੇ ਸੁਆਮੀ ਪੁਰਖ ਪਰਮਾਨੰਦਾ
 ॥੪॥੧॥

mil saaDhoo nit bhajah naaraa-in.
 rasak rasak su-aamee gun gaa-in.
 gun gaa-ay jeevah har ami-o peevah janam
 marṇaa bhaag-ay.
 satsang paa-ee-ai har Dhi-aa-ee-ai bahurh
 dookh na laag-ay.
 kar da-i-aa daatay purakh biDhaatay sant sayv
 kamaa-in.
 binvant naanak jan Dhoor baa^uchheh har daras
 sahj samaa-in. ||2||

saglay jant bhajahu gopaalai.
 jap tap sanjam pooran ghaalai.
 nit bhajahu su-aamee antarjaamee safal janam
 sabaa-i-aa.
 gobind gaa-ee-ai nit Dhi-aa-ee-ai parvaan so-ee
 aa-i-aa.
 jap taap sanjam har har niranjan gobind Dhan
 sang chaalai.
 binvant naanak kar da-i-aa deejai har ratan
 baaDha-o paalai. ||3||
 mangalchaar choj aanandaa.
 kar kirpaa milay parmaanandaa.
 parabh milay su-aamee sukhhagaamee ichh man
 kee punnee-aa.
 bajee baDhaa-ee sehjay samaa-ee bahurh dookh
 na runnee-aa.
 lay kanth laa-ay sukh dikhaa-ay bikaar binsay
 mandaa.
 binvant naanak milay su-aamee purakh
 parmaanandaa. ||4||1||

Kaannaarra Chhant Mehla-5

In this *shabad*, Guru Ji gives us the gist of the above six *Ashtpadis*. He tells us what blessings those people have obtained who in the company of saints, have meditated on God's Name and what kinds of consequences they suffered who have remained involved in amassing worldly wealth and power, so that we may do the right thing.

He says: "(O' my friends), they who have meditated on God have been saved. But the efforts made (by people) to amass *Maya* (the worldly riches and power) didn't serve (any) purpose (in the end). They who have meditated on God have obtained all the fruits (they desired. Therefore), blessed are those fortunate ones. They who in the company of the saints have awakened (to the false worldly allurements) and have yoked themselves to God's Name, their minds are attuned to the one (God. I wish that), shedding my ego, worldly attachment, and evil tendencies, I may also be emancipated by seeking the shelter of the saint (Guru). Nanak prays for the shelter of His Master and begs for the good fortune of obtaining the sight (of the saint Guru)."(1)

But Guru Ji doesn't want to enjoy the bliss of meditating on God's Name alone. Moved by his love and affection for us all, he says: "Come (O' my friends), let us join with the saints and meditate on God, and with relish sing praises of our Master. One who sings praises of God, lives (eternally), drinks the (immortalizing) nectar of God, and that person's (round) of birth and death vanishes. Now let us also join the company of saints and meditate on God, so that we may not suffer the pain (of birth and death) again."

So going into a prayer mode, Guru Ji says: "O' Benefactor and Creator (of the universe), please show mercy (and bless me that) I may earn the service of the saints (Guru). Nanak submits that they who crave for the dust of the feet (the humble service) of (God's) devotees easily merge in God's vision."(2)

Next stressing the importance of meditating on God's Name, Guru Ji says: "O' all mortals, meditate on the Master of the universe, because in this perfect effort (are the merits of all) worships, penances and austerities. Yes, daily sing praises of the Master, the inner knower of all hearts, (in this way the) entire (human) life becomes fruitful. We should sing praises of the Master of the universe and meditate on Him daily; approved is the advent of such a person alone. (O' my friends), meditation of the immaculate God is (true) worship, penance, and self-discipline. It is only the wealth of God's (Name), which accompanies (us after death. O' God), Nanak begs You to show mercy and give me the jewel of Your Name, (so that I may) enshrine it in my heart (to take it along with me)."(3)

Guru Ji concludes the *shabad* by describing the blessings a person enjoys who meditates on God's Name, and showing mercy whom God comes to meet. Comparing such a person to a human bride who has been blessed with the union of her beloved Groom, Guru Ji says: "(O' my friends, that bride soul) revels in bliss and songs of joy whom showing His mercy, God the embodiment of bliss and Giver of all comforts comes to meet. All the desires of her heart are fulfilled. (Her heart is in such a state of bliss, as if she is being) continuously congratulated and she imperceptibly merges (in the union of her beloved Master). After that, she doesn't have to suffer or cry in pain. All the sins and evils (in her mind) get destroyed; (God) embraces her to His bosom, and lets her experience the bliss (of His company). Nanak submits, (this is the kind of joy a person enjoys) whom that Master of supreme bliss comes to meet."(4-1)

The message of this *shabad* is that if we want to get rid of the pains of birth and death and enjoy eternal peace and bliss of union with our beloved God, then instead of remaining pre-occupied with amassing of the worldly riches and power, we should try to earn the wealth of God's Name. This wealth can only be obtained by singing God's praises in the company of the saintly people under the guidance of true Guru.

ਕਾਨੜੇ ਕੀ ਵਾਰ ਮਹਲਾ ੪ ਮੂਸੇ ਕੀ ਵਾਰ ਕੀ ਧੁਨੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਲੋਕ ਮਃ ੪ ॥

ਰਾਮ ਨਾਮੁ ਨਿਧਾਨੁ ਹਰਿ ਗੁਰਮਤਿ ਰਖੁ ਉਰ ਧਾਰਿ ॥

ਦਾਸਨ ਦਾਸਾ ਹੋਇ ਰਹੁ ਹਉਮੈ ਬਿਖਿਆ ਮਾਰਿ ॥

ਜਨਮੁ ਪਦਾਰਥੁ ਜੀਤਿਆ ਕਦੇ ਨ ਆਵੈ ਹਾਰਿ ॥

ਧਨੁ ਧਨੁ ਵਡਭਾਗੀ ਨਾਨਕਾ ਜਿਨ ਗੁਰਮਤਿ ਹਰਿ ਰਸੁ
ਸਾਰਿ ॥੧॥

kaanrhay kee vaar mehlaa 4 moosay kee
vaar kee Dhunee

ik-o"kaar satgur pargaad.

salok mehlaa 4.

raam naam niDhaan har gurmat rakh ur Dhaar.

daasan daasaa ho-ay rahu ha-umai bikhi-aa
maar.

janam padaarath jeeti-aa kaday na aavai haar.

Dhan Dhan vadbhaagee naankaa jin gurmat har
ras saar. ||1||

ਮ: ੪ ॥

ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਹਰਿ ਗੋਵਿੰਦੁ ਗੁਣੀ ਨਿਧਾਨੁ ॥
ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰਮਤਿ ਧਿਆਈਐ ਤਾਂ ਦਰਗਹ ਪਾਈਐ
ਮਾਨੁ ॥

ਪੰਨਾ ੧੩੧੩

ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਜਪਿ ਮੁਖੁ ਉਜਲਾ ਪਰਧਾਨੁ ॥
ਨਾਨਕ ਗੁਰੁ ਗੋਵਿੰਦੁ ਹਰਿ ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਪਾਇਆ
ਨਾਮੁ ॥੨॥

ਪਉੜੀ ॥

ਤੂੰ ਆਪੇ ਹੀ ਸਿਧ ਸਾਧਿਕੇ ਤੂੰ ਆਪੇ ਹੀ ਜੁਗ ਜੋਗੀਆ ॥

ਤੂੰ ਆਪੇ ਹੀ ਰਸ ਰਸੀਅਤਾ ਤੂੰ ਆਪੇ ਹੀ ਭੋਗ
ਭੋਗੀਆ ॥

ਤੂੰ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਤੂੰ ਆਪੇ ਕਰਹਿ ਸੁ ਹੋਗੀਆ ॥

ਸਤਸੰਗਤਿ ਸਤਿਗੁਰ ਧੰਨੁ ਧਨੋ ਧੰਨ ਧੰਨ ਜਿਤੁ ਮਿਲਿ
ਹਰਿ ਬੁਲਗ ਬੁਲੋਗੀਆ ॥

ਸਭਿ ਕਹਹੁ ਮੁਖਹੁ ਹਰਿ ਹਰਿ ਹਰੇ ਹਰਿ ਹਰਿ ਹਰੇ ਹਰਿ
ਬੋਲਤ ਸਭਿ ਪਾਪ ਲਹੋਗੀਆ ॥੧॥

mehlā 4.

govind govind govind har govind gunee niDhaan.
govind govind gurmat Dhi-aa-ee-ai taaⁿ dargeh
paa-ee-ai maan.

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govind govind govind jap mukh oojlaa parDhaan.
naanak gur govind har jit mil har paa-i-aa naam.
||2||

pa-orhee.

tooⁿ aapay hee siDh saad^hhiko too aapay hee jug
jogee-aa.

too aapay hee ras rasee-ar^hhaa too aapay hee
bhog bhogee-aa.

too aapay aap varat^ddaa too aapay karahi so
hogee-aa.

sat^sangat satgur Dhan Dhan Dhan Dhan Dhan
jit mil har bulag bulogee-aa.

sab^h kahhu muk^hhahu har har haray har har
haray har bolat sab^h paap lahogee-aa. ||1||

Kanraiy Ki Vaar Mehlā-4

Moosaiy Ki Vaar Ki Dhuni

This epic composed by Guru Ramdas, the 4th Guru is to be sung as per the tune of the ballad of *Musa*, who was a brave Muslim warrior. He was engaged to be married to a beautiful girl but motivated by greed, the girl's parents married her to another, richer Muslim chief. Not tolerating this insult, *Musa* raided the house of her in-laws. After bravely fighting all those present he imprisoned the girl along with her husband. On reaching home, he asked the girl whether she wanted to live in his house or that of her in-laws. The girl replied that he could do whatever he wanted to do with her since she was in his custody, but her real desire was to remain with her husband whom her parents have married her.

Listening to this answer *Musa* very bravely set both the girl and the husband free and sent them home with lavish gifts from him. The bards of that time composed a *Vaar* (epic) based on this story. Guru Ram Das Ji has composed this epic reflecting on the unique merits of God and has directed that this *Vaar* be sung to the tune of the epic of *Musa*. In this epic Guru Ji wants to impress upon us the point that by meditating on God's Name no evil tendencies can sway our mind. Therefore every moment that we spend in remembering God's Name is most fruitful and auspicious. This epic has a total of fifteen *Paurrees* with two *saloks* before each *Pauree*, which as per the practice with other epics, were added later by fifth Guru Ji while compiling Guru Granth Sahib Ji.

Salok Mehlā-4

Guru Ji begins by saying: “(O’ my friends), God’s Name is the (real) treasure. Following Guru’s instruction, keep it enshrined in your heart. Dispelling the poison of ego (from within you), remain (so humble, as if) you are the servant of the servants (of God). One

who has done that) has won the objective of life and never comes (home) losing (the battle of life). O' Nanak, blessed are they who, following Guru's instruction, have cherished the relish of God's essence in their hearts.”(1)

Mehla-4

In this *salok* again Guru Ji stresses the benefits of meditating on God's Name. He says: “(O' my friends), God of the universe is the treasure of all merits. When through Guru's instruction we meditate on God, we obtain honor in His court. By meditating on God's Name we are recognized with honor in His court. (In short) O' Nanak, the Guru is (the embodiment of) God, upon meeting (and following) whom we obtain God's Name.”(2)

Paurri

Now Guru Ji himself utters praises of God in a beautiful style of his own while repeating the same words many times. Addressing God, he says: “O' my God, You Yourself are the adept, Yourself the seeker, and You Yourself are the (true) Yogi. You Yourself are the enjoyer (of worldly things) and You Yourself are their user. You Yourself pervade everywhere and whatever You do happens. Blessed is that holy congregation, joining which, one utters God's Name. All should utter God's Name from their tongues, because by uttering God's Name all sins are washed off.”(1)

The message of this Paurri is that whether householders or recluses, God is pervading in the hearts of all, and residing in all creatures He is doing all the deeds. The best thing for us to do is that by joining the company of saintly persons, we should sing God's praises and meditate on His Name with true love.

ਸਲੋਕ ਮਃ ੪ ॥

ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਵੈ ਕੋਇ ॥
ਹਉਮੈ ਮਮਤਾ ਨਾਸੁ ਹੋਇ ਦੁਰਮਤਿ ਕਵੈ ਧੋਇ ॥
ਨਾਨਕ ਅਨਦਿਨੁ ਗੁਣ ਉਚਰੈ ਜਿਨ ਕਉ ਧੁਰਿ
ਲਿਖਿਆ ਹੋਇ ॥੧॥

ਮਃ ੪ ॥

ਹਰਿ ਆਪੇ ਆਪਿ ਦਇਆਲੁ ਹਰਿ ਆਪੇ ਕਰੇ ਸੁ
ਹੋਇ ॥
ਹਰਿ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਹਰਿ ਜੇਵਡੁ ਅਵਰੁ ਨ
ਕੋਇ ॥
ਜੋ ਹਰਿ ਪ੍ਰਭੁ ਭਾਵੈ ਸੋ ਥੀਐ ਜੋ ਹਰਿ ਪ੍ਰਭੁ ਕਰੇ ਸੁ
ਹੋਇ ॥
ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ਬੇਅੰਤੁ ਪ੍ਰਭੁ ਹਰਿ ਸੋਇ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਸਾਲਾਹਿਆ ਤਨੁ ਮਨੁ ਸੀਤਲੁ
ਹੋਇ ॥੨॥

ਪਉੜੀ ॥

ਸਭ ਜੋਤਿ ਤੇਰੀ ਜਗਜੀਵਨਾ ਤੂ ਘਟਿ ਘਟਿ ਹਰਿ
ਰੰਗ ਰੰਗਨਾ ॥
ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਤੂ ਸਤਿ ਸਤਿ
ਪੁਰਖ ਨਿਰੰਜਨਾ ॥
ਇਕੁ ਦਾਤਾ ਸਭੁ ਜਗਤੁ ਭਿਖਾਰੀਆ ਹਰਿ ਜਾਚਹਿ
ਸਭ ਮੰਗ ਮੰਗਨਾ ॥

salok mehlāa 4.

har har har har naam hai gurmukh paavai ko-ay.
ha-umai mamtaa naas ho-ay durmat kadhai Dho-ay.
naanak an-din gun uchrai jin ka-o Dhur likhi-aa
ho-ay. ||1||

mehlāa 4.

har aapay aap da-i-aal har aapay karay so ho-ay.
har aapay aap varatdaa har jayvad avar na ko-ay.

jo har parabh bhaavai so thee-ai jo har parabh karay
so ho-ay.
keemat kinai na paa-ee-aa bay-ant parabhoo har
so-ay.
naanak gurmukh har salaahi-aa tan man seetal
ho-ay. ||2||

pa-orhee.

sabh jot tayree jagjeevnaa too ghat ghat har rang
rangnaa.
sabh Dhi-aavahi tuDh mayray pareetamaa too sat
sat purakh niranjanaa.
ik daataa sabh jagat bhikhaaree-aa har jaacheh
sabh mang mangnaa.

ਸੇਵਕੁ ਠਾਕੁਰੁ ਸਭੁ ਤੂਹੈ ਤੂਹੈ ਗੁਰਮਤੀ ਹਰਿ ਚੰਗ
ਚੰਗਨਾ ॥

ਸਭਿ ਕਹਹੁ ਮੁਖਹੁ ਰਿਖੀਕੇਸੁ ਹਰੇ ਰਿਖੀਕੇਸੁ ਹਰੇ ਜਿਤੁ
ਪਾਵਹਿ ਸਭ ਫਲ ਫਲਨਾ ॥੨॥

sayvak thaakur sabh toohai toohai gurmatē har
chang changnaa.

sabh kahhu mukhahu rikheekeys haray rikheekeys
haray jit paavahi sabh fal falnaa. ||2||

Salok Mehla-4

In the previous *Paurri*, Guru Ji advised us that joining the company of saintly persons we should sing God's praises and meditate on His Name. However in this *salok*, he cautions us that not everybody is blessed with this unique treasure.

He says: "(O' my friends), God's Name is (a gift) which only a rare person obtains through the Guru's grace. (One who obtains it), that one's ego and worldly attachment is destroyed (and with the help of Name), washes out the bad intellect. O' Nanak, in whose destiny it has been so written (from the beginning), they utter God's praises day and night." (1)

Mehla-4

"(O' my friends), God Himself is the embodiment of compassion, and whatever He Himself does happens. He Himself pervades everywhere and there is no one as great as God. Whatever pleases God happens; whatever God does comes to pass. No one has ever been able to estimate His worth because that God is limitless. O' Nanak, by Guru's grace one who has praised Him, that one's body and mind have been soothed." (2)

Paurri

Praising God, Guru Ji says: "(O' the life of the world, Your light is shining everywhere. You are imbuing each heart with Your love. O' my Beloved, all meditate on You, You are the true eternal immaculate Being. You are the one Giver and the entire world is Your beggar. All beg everything from You. O' God, You Yourself are the servant and the Master. When we follow Guru's advice, You seem most pleasing. (Therefore O' my friends), all of you utter again and again the Name of that God who is the Master of all faculties and from whom You can obtain all the fruits (of your desire)." (2)

The message of this *Paurri* is that God is pervading everywhere and in every heart. By meditating on God's Name through Guru's guidance, we can wash off our poison of ego and worldly attachment.

ਸਲੋਕ ਮਃ ੪ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ਮਨ ਹਰਿ ਦਰਗਹ ਪਾਵਹਿ ਮਾਨੁ ॥

ਜੇ ਇਛਹਿ ਸੋ ਫਲੁ ਪਾਇਸੀ ਗੁਰ ਸਬਦੀ ਲਗੈ ਧਿਆਨੁ ॥

ਕਿਲਵਿਖ ਪਾਪ ਸਭਿ ਕਟੀਅਹਿ ਹਉਮੈ ਚੁਕੈ ਗੁਮਾਨੁ ॥

ਗੁਰਮੁਖਿ ਕਮਲੁ ਵਿਗਸਿਆ ਸਭੁ ਆਤਮ ਬ੍ਰਹਮੁ ਪਛਾਨੁ ॥

ਹਰਿ ਹਰਿ ਕਿਰਪਾ ਧਾਰਿ ਪ੍ਰਭ ਜਨ ਨਾਨਕ ਜਪਿ ਹਰਿ ਨਾਮੁ
॥੧॥

salok mehlāa 4.

har har naam Dhi-aa-ay man har dargeh
paavahi maan.

jo ichheh so fal paa-isee gur sabdee lagai
Dhi-aan.

kilvikh paap sabh katee-ah ha-umai chukai
gumaan.

gurmukh kamal vigs-i-aa sabh aatam barahm
pachhaan.

har har kirpaa Dhaar parabh jan naanak jap
har naam. ||1||

ਮਃ ੪ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਪਵਿਤੁ ਹੈ ਨਾਮੁ ਜਪਤ ਦੁਖੁ ਜਾਇ ॥

ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨ ਮਨਿ ਵਸਿਆ ਆਇ ॥
ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਤਿਨ ਦਾਲਦੁ ਦੁਖੁ ਲਹਿ ਜਾਇ ॥

ਆਪਣੈ ਭਾਣੈ ਕਿਨੈ ਨ ਪਾਇਓ ਜਨ ਵੇਖਹੁ ਮਨਿ ਪਤੀਆਇ ॥

ਜਨੁ ਨਾਨਕੁ ਦਾਸਨ ਦਾਸੁ ਹੈ ਜੋ ਸਤਿਗੁਰ ਲਾਗੇ ਪਾਇ ॥੨॥

ਪਉੜੀ ॥

ਪੰਨਾ ੧੩੧੪

ਤੂੰ ਬਾਨ ਬਨੰਤਰਿ ਭਰਪੂਰੁ ਹਹਿ ਕਰਤੇ ਸਭ ਤੇਰੀ ਬਣਤ
ਬਣਾਵਣੀ ॥ਰੰਗ ਪਰੰਗ ਸਿਸਟਿ ਸਭ ਸਾਜੀ ਬਹੁ ਬਹੁ ਬਿਧਿ ਭਾਂਤਿ
ਉਪਾਵਣੀ ॥

ਸਭ ਤੇਰੀ ਜੋਤਿ ਜੋਤੀ ਵਿਚਿ ਵਰਤਹਿ ਗੁਰਮਤੀ ਤੁਧੈ ਲਾਵਣੀ ॥

ਜਿਨ ਹੋਹਿ ਦਇਆਲੁ ਤਿਨ ਸਤਿਗੁਰੁ ਮੇਲਹਿ ਮੁਖਿ ਗੁਰਮੁਖਿ
ਹਰਿ ਸਮਝਾਵਣੀ ॥ਸਭਿ ਬੋਲਹੁ ਰਾਮ ਰਮੋ ਸ੍ਰੀ ਰਾਮ ਰਮੋ ਜਿਤੁ ਦਾਲਦੁ ਦੁਖ ਭੁਖ
ਸਭ ਲਹਿ ਜਾਵਣੀ ॥੩॥

mehlaa 4.

har har naam pavit̃ hai naam japat̃ dukh
jaa-ay.

jin ka-o poorab likhi-aa t̃in man vasi-aa aa-ay.
satgur kai bhaanai jo chalai t̃in daalad̃ dukh
leh jaa-ay.

aapnai bhaanai kinai na paa-i-o jan vaykhu
man pat̃ee-aa-ay.jan naanak daasan daas hai jo satgur laagay
paa-ay. ||2||

pa-orhee.

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too^N thaan thanantar̃ bharpoor̃ heh kartay
sabh̃ tayree banat̃ banaavane.rang parang sisat̃ sabh̃ saajee baho baho biDh̃
bhaa^Nt̃ upaavane.sabh̃ tayree jot̃ jot̃ee vich varteh gurmatee
tuDhai laavnee.jin hohi da-i-aal t̃in satgur mayleh mukh
gurmukh har samjhaavane.sabh̃ bolhu raam ramo saree raam ramo jit̃
daalad̃ dukh bhukh sabh̃ leh jaavnee. ||3||

Salok Mehla-4

In the previous *Paurri*, Guru Ji told us that God is pervading everywhere and in every heart. By meditating on God's Name through Guru's guidance, we can wash off our poison of ego and worldly attachment. But it is only by Guru's grace that we obtain the gift of God's Name, which is the source of all peace and bliss. In this *salok*, he tells us what other blessings we obtain by meditating on God's Name.

Addressing his own mind and indirectly us, he says: "O' my mind, meditate on God's Name. (By doing so) you would obtain honor in God's court. Whatever you wish, you would obtain. (However it is only through *Gurbani*) the Guru's word that the mind gets attuned (to God). Then all one's sins and evils are destroyed and one is rid of one's ego and self-conceit. Also by Guru's grace, the lotus of one's heart blossoms forth (in delight) and one recognizes God pervading everywhere. O' God, show mercy so that devotee Nanak may keep meditating on Your Name."(1)

Mehla-4

Continuing to narrate the virtues of meditating on God's Name and stressing the importance of Guru's advice, Guru Ji says: "(O' my friends), immaculate is the Name of God because by meditating on God's Name all one's pain goes away. They in whose destiny it has been so pre-written, (Name) comes to reside in their hearts. They who live as per the true Guru's will, their pain and poverty go away. But O' people, you can try in your minds and find out for yourself that none of those who live as per their own self-conceit ever obtain (this treasure of Name). Therefore devotee Nanak is a servant of those servants who (humbly follow Guru's advice and) bow to the true Guru's feet."(2)

Paurri

Now Guru Ji once again addresses God and utters His praise. He says: “(O’ God), You are pervading in all places. Everything is Your creation. It is You who has created this universe of myriad colors and forms and fashioned it in myriad ways. In the entire universe is Your light, and You are present in this light.”

Guru Ji adds: “(O’ God), it is only You who yokes the creatures to the Guru’s instruction. They on whom You become gracious, You unite them with the true Guru, and through the Guru You impart them with divine wisdom. (Therefore O’ my friends, all) utter and repeat God’s Name, by virtue of which all poverty, hunger, and pain is removed.”(3)

The message of this *Paurri* is that it is only through God’s Name that we obtain honor in God’s court and our sins and evil tendencies are destroyed. But it is only when God shows His mercy and unites us with the Guru that we meditate on God’s Name. Therefore seeking Guru’s guidance we should utter God’s Name again and again. By doing this, all our pain and poverty is removed and we can see God pervading everywhere.

ਸਲੋਕ ਮ: ੪ ॥

ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮ ਰਸੁ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ
ਉਰ ਧਾਰਿ ॥

ਵਿਚਿ ਸੰਗਤਿ ਹਰਿ ਪ੍ਰਭੁ ਵਰਤਦਾ ਬੁਝਹੁ ਸਬਦ
ਵੀਚਾਰਿ ॥

ਮਨਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਬਿਖੁ ਹਉਮੈ ਕਵੀ
ਮਾਰਿ ॥

ਜਿਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਤਿਨ ਜੂਐ ਜਨਮੁ
ਸਭੁ ਹਾਰਿ ॥

ਗੁਰਿ ਤੁਠੈ ਹਰਿ ਚੇਤਾਇਆ ਹਰਿ ਨਾਮਾ ਹਰਿ ਉਰ
ਧਾਰਿ ॥

ਜਨ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥੧॥

ਮ: ੪ ॥

ਹਰਿ ਕੀਰਤਿ ਉਤਮੁ ਨਾਮੁ ਹੈ ਵਿਚਿ ਕਲਿਜੁਗ ਕਰਣੀ
ਸਾਰੁ ॥

ਮਤਿ ਗੁਰਮਤਿ ਕੀਰਤਿ ਪਾਈਐ ਹਰਿ ਨਾਮਾ ਹਰਿ
ਉਰਿ ਹਾਰੁ ॥

ਵਡਭਾਗੀ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਤਿਨ ਸਉਪਿਆ
ਹਰਿ ਭੰਡਾਰੁ ॥

ਬਿਨੁ ਨਾਵੈ ਜਿ ਕਰਮ ਕਮਾਵਣੇ ਨਿਤ ਹਉਮੈ ਹੋਇ
ਖੁਆਰੁ ॥

ਜਲਿ ਹਸਤੀ ਮਲਿ ਨਾਵਾਲੀਐ ਸਿਰਿ ਭੀ ਫਿਰਿ ਪਾਵੈ
ਛਾਰੁ ॥

ਹਰਿ ਮੇਲਹੁ ਸਤਿਗੁਰੁ ਦਇਆ ਕਰਿ ਮਨਿ ਵਸੈ
ਏਕੰਕਾਰੁ ॥

ਜਿਨ ਗੁਰਮੁਖਿ ਸੁਣਿ ਹਰਿ ਮੰਨਿਆ ਜਨ ਨਾਨਕ ਤਿਨ
ਜੈਕਾਰੁ ॥੨॥

ਪਉੜੀ ॥

ਰਾਮ ਨਾਮੁ ਵਖਰੁ ਹੈ ਊਤਮੁ ਹਰਿ ਨਾਇਕੁ ਪੁਰਖੁ
ਹਮਾਰਾ ॥

ਹਰਿ ਖੇਲੁ ਕੀਆ ਹਰਿ ਆਪੇ ਵਰਤੈ ਸਭੁ ਜਗਤੁ ਕੀਆ
ਵਣਜਾਰਾ ॥

ਸਭ ਜੋਤਿ ਤੇਰੀ ਜੋਤੀ ਵਿਚਿ ਕਰਤੇ ਸਭੁ ਸਚੁ ਤੇਰਾ
ਪਾਸਾਰਾ ॥

salok mehlāa 4.

har har amrit̃ naam ras har amrit̃ har ur Dhaar.

vich sangat̃ har parabh̃ varat̃daa bujhahu sabad̃
veechaar.

man har har naam Dhi-aa-i-aa bikh̃ ha-umai kadhee
maar.

jin har har naam na chayti-o tin joo-ai janam sabh̃
haar.

gur tuthai har chaytaa-i-aa har naamaa har ur Dhaar.

jan naanak tay mukh̃ ujlay tit̃ sachai darbaar. ||1||

mehlāa 4.

har keerat̃ utam naam hai vich kalijug karnee saar.

mat̃ gurmat̃ keerat̃ paa-ee-ai har naamaa har ur
haar.

vadbhaagee jin har Dhi-aa-i-aa tin sa-upi-aa har
bhandaar.

bin naavai je karam kamaavray nit̃ ha-umai ho-ay
khu-aar.

jal hastee mal naavaalee-ai sir bhee fir paavai chhaar.

har maylhu satgur da-i-aa kar man vasai aykankaar.

jin gurmukh̃ sun har mani-aa jan naanak tin jaikaar.
||2||

pa-orhee.

raam naam vakhar hai ootam har naa-ik purakh̃
hamaaraa.

har khayl kee-aa har aapay vartai sabh̃ jagat̃ kee-aa
vanjaaraa.

sabh̃ jot̃ tayree jotee vich kartay sabh̃ sach tayraa
paasaaraa.

ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ ਸਫਲ ਸੇ ਗਾਵਹਿ ਗੁਰਮਤੀ
ਹਰਿ ਨਿਰੰਕਾਰਾ ॥

ਸਭਿ ਚਵਹੁ ਮੁਖਹੁ ਜਗੰਨਾਥੁ ਜਗੰਨਾਥੁ ਜਗਜੀਵਨੇ
ਜਿਤੁ ਭਵਜਲ ਪਾਰਿ ਉਤਾਰਾ ॥੪॥

sabh Dhi-aavahi tuDh safal say gaavahi gurmatēe
har nirankaaraa.

sabh chavahu mukhahu jagannaath jagannaath
jagjeevano jit bhavjal paar utaaraa. ||4||

Salok Mehla-4

In the previous *Pauree*, Guru Ji advised us to utter God's Name again and again. By doing this, all our pain and poverty is removed and we are able to see God pervading everywhere. In this *shabad*, he goes one step further and tells us not only to utter God's Name, but also enshrine it in our hearts, and explains the benefits of doing that.

He says: "(O' my friends), God's Name is the immortalizing relish. Enshrine this divine nectar in your heart. By reflecting on (*Gurbani*), the Guru's word, understand this concept that God pervades in the congregation (of saintly persons). They who have meditated on God's Name in their minds, have driven out the poison of ego (from their within. But they) who have not remembered God's Name, have lost the (game of) life in gamble. (On the other hand), becoming merciful, whom the Guru has (made to) remember God; they have enshrined God's Name in their hearts. Devotee Nanak says such people are honored in the true court (of God)."(1)

Mehla-4

Now Guru Ji tells us what the best deed is, which one can do in this age. He says: "(O' my friends), to praise God and meditate on (His) Name is the most sublime and the best deed in *Kal Yug* (the present age). But it is through the Guru's instruction, that we obtain the wisdom of praising God and enshrine God's Name in our hearts. Fortunate are they who have meditated on God; (to them God) has entrusted the storehouse (of the wealth of Name). To do (any) ritual deeds without meditating on (God's) Name is to waste oneself in ego each day. (Doing all such deeds is acting like an) elephant who, after being bathed and scrubbed (clean) in water, again throws dust over its head. (Therefore we should pray to God and say): "O' God, showing Your mercy, please unite us with the true Guru so that the one Creator may get enshrined in our hearts. Devotee Nanak hails those who after listening to the Guru have believed in God."(2)

Paurri

Now Guru Ji tells us about the nature of this world and how much he values God and respects His Name. He says: "(O' my friends), God is our heroic Master and the most sublime commodity (in this world) is God's Name. God Himself has set up the play of this world and God Himself pervades (everywhere). He has made the entire world as the dealer (of something). O' God, Your light shines in all (the universe) and You Yourself reside in that light and all true is Your expanse. All contemplate You. Through Guru's instruction, they all who praise the formless God succeed (in achieving the object of life. Therefore O' my friends), all of you should meditate again and again on (God), the life of the world. Meditating on whom, one is ferried across the dreadful (worldly) ocean."(4)

The message of this *Paurri* is that the most sublime deed in this world is to meditate on God's Name and sing His praises. This understanding we obtain in the company of

the Guru, that praising God as per Guru's advice brings us honor in the court of the eternal God and ferries us across this dreadful worldly ocean of *Maya*.

ਸਲੋਕ ਮਃ ੪ ॥

ਹਮਰੀ ਜਿਹਬਾ ਏਕ ਪ੍ਰਭ ਹਰਿ ਕੇ ਗੁਣ ਅਗਮ ਅਥਾਹ ॥

ਹਮ ਕਿਉ ਕਰਿ ਜਪਹ ਇਆਣਿਆ ਹਰਿ ਤੁਮ ਵਡ ਅਗਮ
ਅਥਾਹ ॥

ਹਰਿ ਦੇਹੁ ਪ੍ਰਭੁ ਮਤਿ ਊਤਮਾ ਗੁਰ ਸਤਿਗੁਰ ਕੈ ਪਗਿ ਪਾਹ ॥

ਸਤਸੰਗਤਿ ਹਰਿ ਮੇਲਿ ਪ੍ਰਭ ਹਮ ਪਾਪੀ ਸੰਗਿ ਤਰਾਹ ॥

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਬਖਸਿ ਲੈਹੁ ਹਰਿ ਤੁਨੈ ਮੇਲਿ ਮਿਲਾਹ
॥

ਹਰਿ ਕਿਰਪਾ ਕਰਿ ਸੁਣਿ ਬੇਨਤੀ ਹਮ ਪਾਪੀ ਕਿਰਮ ਤਰਾਹ
॥੧॥

ਮਃ ੪ ॥

ਹਰਿ ਕਰਹੁ ਕ੍ਰਿਪਾ ਜਗਜੀਵਨਾ ਗੁਰੁ ਸਤਿਗੁਰੁ ਮੇਲਿ
ਦਇਆਲੁ ॥

ਗੁਰ ਸੇਵਾ ਹਰਿ ਹਮ ਭਾਈਆ ਹਰਿ ਹੋਆ ਹਰਿ ਕਿਰਪਾਲੁ
॥

ਪੰਨਾ ੧੩੧੫

ਸਭ ਆਸਾ ਮਨਸਾ ਵਿਸਰੀ ਮਨਿ ਚੁਕਾ ਆਲ ਜੰਜਾਲੁ ॥

ਗੁਰਿ ਤੁਨੈ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਹਮ ਕੀਏ ਸਬਦਿ ਨਿਹਾਲੁ ॥

ਜਨ ਨਾਨਕਿ ਅਤੁਟ ਧਨੁ ਪਾਇਆ ਹਰਿ ਨਾਮਾ ਹਰਿ ਧਨੁ
ਮਾਲੁ ॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਤੁਮ ਵਡ ਵਡੇ ਵਡੇ ਵਡੇ ਉਚੇ ਸਭ ਉਪਰਿ ਵਡੇ ਵਡੋਨਾ
॥

ਜੋ ਧਿਆਵਹਿ ਹਰਿ ਅਪਰੰਪਰੁ ਹਰਿ ਹਰਿ ਹਰਿ ਧਿਆਇ
ਹਰੇ ਤੇ ਹੋਨਾ ॥

ਜੋ ਗਾਵਹਿ ਸੁਣਹਿ ਤੇਰਾ ਜਸੁ ਸੁਆਮੀ ਤਿਨ ਕਾਟੇ ਪਾਪ
ਕਟੋਨਾ ॥

ਤੁਮ ਜੈਸੇ ਹਰਿ ਪੁਰਖ ਜਾਨੇ ਮਤਿ ਗੁਰਮਤਿ ਮੁਖਿ ਵਡ ਵਡ
ਭਾਗ ਵਡੋਨਾ ॥

ਸਭਿ ਧਿਆਵਹੁ ਆਦਿ ਸਤੇ ਜੁਗਾਦਿ ਸਤੇ ਪਰਤਖਿ ਸਤੇ
ਸਦਾ ਸਦਾ ਸਤੇ ਜਨੁ ਨਾਨਕੁ ਦਾਸੁ ਦਸੋਨਾ ॥੫॥

salok mehlā 4.

hamree jihbaa ayk parabh har kay gun agam
athaah.

ham ki-o kar japah i-aani-aa har tum vad agam
agaah.

har dayh parabhoo mat ootmaa gur satgur kai
pag paah.

satsangat har mayl parabh ham paapee sang
turaah.

jan naanak ka-o har bakhhas lai hu har tuthai mayl
milaah.

har kirpaa kar sun bayntee ham paapee kiram
turaah. ||1||

mehlā 4.

har karahu kirpaa jagjeevanaa gur satgur mayl
da-i-aal.

gur sayvaa har ham bhaa-ee-aa har ho-aa har
kirpaal.

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sabh aasaa mansaa visree man chookaa aal
janjaal.

gur tuthai naam drirh-aa-i-aa ham kee-ay saba
nihaal.

jan naanak atut Dhan paa-i-aa har naamaa har
Dhan maal. ||2||

pa-orhee.

har tum^h vad vaday vaday vad oochay sabh
ooper vaday vadounaa.

jo Dhi-aavahi har aprampar har har har Dhi-aa-ay
haray tay honaa.

jo gaavahi suneh tayraa jas su-aamee tin kaatay
paap katonaa.

tum jaisay har purakh jaanay mat gurmat mukh
vad vad bhaag vadonaa.

sabh Dhi-aavahu aad satay jugaad satay partakh
satay sadaa sadaa satay jan naanak daas
dasonaa. ||5||

Salok Mehla-4.

In the previous *Paurri*, Guru Ji advised us that the most sublime deed in this world is to meditate on God's Name and sing His praises. This understanding we obtain in the company of the Guru that praising God as per Guru's advice brings us honor in the court of the eternal God and ferries us across this dreadful worldly ocean of *Maya*. But the problem is that God's virtues are so limitless that with our one tongue we cannot even scratch the surface and cannot even guess where to start. In this *shabad*, Guru Ji shows us the way out of this predicament.

Putting himself in our place, he affectionately prays to God and says: “O’ God, we have but one tongue and Your merits are indescribable and uncountable. How we ignorant ones can worship You when You are so great, unfathomable, and incomprehensible. O’ God, bless us with sublime understanding and yoke us to the feet (the guidance) of the true Guru. O’ God, unite us with the congregation of saintly persons and in their company ferry us sinners across (this worldly ocean). O’ God, forgive slave Nanak and becoming gracious, unite us with You (through the Guru). O’ God, showing Your mercy listen to our prayer, so that we sinners may swim across.”(1)

Mehla-4

Now Guru Ji tells us what happened when he made the above prayer. He says: “(I said to God), O’ the life of the world, show Your mercy and unite me with the kind and true Guru. (Listening to this prayer), God became merciful, then doing Guru’s service (following his instruction) sounded pleasing to me. Then all my desire and hope was forsaken and I was rid of all family entanglement. Becoming gracious, the Guru enshrined God’s Name in me and blessed me with his (divine) word. (In this way) devotee Nanak obtained inexhaustible wealth and commodity of God’s Name.”(2)

Paurri

Now Guru Ji sings praises of God and says: “O’ God, You are the greatest of the great, the most sublime, lofty, and highest of the high. They who meditate on the limitless God, become the embodiment of God. O’ Master, they who sing or listen to Your praises, their millions of sins are washed off. O’ God, they who follow Guru’s instruction are very fortunate. They become like You. (O’ my friends), you all should worship that God, who was existing before the beginning of ages, exists now, and will exist forever. Nanak is the slave of His slaves.”(5)

The message of this *shabad* is that we should meditate on God’s Name and sing His praises, but praises of God are so limitless that our one tongue cannot utter these. Therefore we should pray to God to show mercy and bless us with the guidance of the true Guru so that following his advice we may sing praises of God. Then all our sins and vices would be dispelled and while singing praises of God we would one day merge into God Himself.

ਸਲੋਕ ਮ: ੪ ॥

ਹਮਰੇ ਹਰਿ ਜਗਜੀਵਨਾ ਹਰਿ ਜਪਿਓ ਹਰਿ ਗੁਰ ਮੰਤ
॥

ਹਰਿ ਅਗਮੁ ਅਗੋਚਰੁ ਅਗਮੁ ਹਰਿ ਹਰਿ ਮਿਲਿਆ
ਆਇ ਅਚਿੰਤੁ ॥

ਹਰਿ ਆਪੇ ਘਟਿ ਘਟਿ ਵਰਤਦਾ ਹਰਿ ਆਪੇ ਆਪਿ
ਬਿਅੰਤੁ ॥

ਹਰਿ ਆਪੇ ਸਭ ਰਸ ਭੋਗਦਾ ਹਰਿ ਆਪੇ ਕਵਲਾ ਕੰਤੁ
॥

ਹਰਿ ਆਪੇ ਭਿਖਿਆ ਪਾਇਦਾ ਸਭ ਸਿਸਟਿ ਉਪਾਈ
ਜੀਅ ਜੰਤੁ ॥

ਹਰਿ ਦੇਵਹੁ ਦਾਨੁ ਦਇਆਲ ਪ੍ਰਭ ਹਰਿ ਮਾਂਗਹਿ ਹਰਿ
ਜਨ ਸੰਤੁ ॥

ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਆਇ ਮਿਲੁ ਹਮ ਗਾਵਹੁ ਹਰਿ
ਗੁਣ ਛੰਤੁ ॥੧॥

salok mehlāa 4.

hamray har jagjeevanāa har japi-o har gur mant̃.

har agam agochar agam har har mili-aa aa-ay achint̃.

har aapay ghat ghat varatdaa har aapay aap bi-ant̃.

har aapay sabh ras bhogdaa har aapay kavlaa kant̃.

har aapay bhikhi-aa paa-idaa sabh sisat upaa-ee
jee-a jant̃.

har dayvhu daan da-i-aal parabh har maaⁿgeh har
jan sant̃.

jan naanak kay parabh aa-ay mil ham gaavah har
gun chhant̃. ||1||

ਮਃ ੮ ॥

ਹਰਿ ਪ੍ਰਭੁ ਸਜਣੁ ਨਾਮੁ ਹਰਿ ਮੈ ਮਨਿ ਤਨਿ ਨਾਮੁ
ਸਰੀਰਿ ॥

ਸਭਿ ਆਸਾ ਗੁਰਮੁਖਿ ਪੂਰੀਆ ਜਨ ਨਾਨਕ ਸੁਣਿ
ਹਰਿ ਧੀਰ ॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਉਤਮੁ ਹਰਿਆ ਨਾਮੁ ਹੈ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ
ਮਉਲਾ ॥

ਜੇ ਜਪਦੇ ਹਰਿ ਹਰਿ ਦਿਨਸੁ ਰਾਤਿ ਤਿਨ ਸੇਵੇ ਚਰਨ
ਨਿਤ ਕਉਲਾ ॥

ਨਿਤ ਸਾਰਿ ਸਮਾਲੇ ਸਭ ਜੀਅ ਜੰਤ ਹਰਿ ਵਸੈ ਨਿਕਟਿ
ਸਭ ਜਉਲਾ ॥

ਸੋ ਬੂਝੈ ਜਿਸੁ ਆਪਿ ਬੁਝਾਇਸੀ ਜਿਸੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ
ਪ੍ਰਭੁ ਸਉਲਾ ॥

ਸਭਿ ਗਾਵਹੁ ਗੁਣ ਗੋਵਿੰਦ ਹਰੇ ਗੋਵਿੰਦ ਹਰੇ ਗੋਵਿੰਦ
ਹਰੇ ਗੁਣ ਗਾਵਤ ਗੁਣੀ ਸਮਉਲਾ ॥੬॥

mehlā 4.

har parabḥ sajan naam har mai man tan naam
sareer.

sabḥ aasaa gurmukḥ pooree-aa jan naanak sun har
Dheer. ||2||

pa-orhee.

har ootam hari-aa naam hai har purakh niranjan
ma-ulaa.

jo japday har har dinas raat tin sayvay charan nit
ka-ulaa.

nit saar samaal"ay sabḥ jee-a jant har vasai nikat
sabḥ ja-ulaa.

so boojhai jis aap bujhaa-isee jis satgur purakh
parabḥ sa-ulaa.

sabḥ gaavhu gun govind haray govind haray govind
haray gun gaavat gunee sama-ulaa. ||6||

Salok Mehla-4.

In the previous *Paurri*, Guru Ji told us that we should meditate on God's Name and sing His praises, but praises of God are so limitless that our one tongue cannot utter these. Therefore we should pray to God to show mercy and bless us with the guidance of the true Guru so that following his advice we may sing praises of God. Then all our sins and vices would be dispelled and while singing praises of God we would one day merge into God Himself.

In this *shabad*, he shares his own experience and tells us how imperceptibly God Himself blessed him with His sight and what kinds of unique virtues he was able to observe in Him.

Guru Ji says: "(O' my friends), our God is the giver of life to the world. I meditated on that God as per the mantra (instruction) of the Guru. (Then) without my knowing, the unfathomable and incomprehensible God came and met me on His own. (I have now realized that) God Himself pervades each and every heart and He Himself is beyond limit. God Himself enjoys all relishes and He Himself is the Master of *Kaula* (the goddess of worldly wealth). He has Himself created the entire world along with all the beings and creatures, and He Himself gives them the charity (of their sustenance). But O' merciful God, give me that charity, which the saints and devotees of God beg from You. O' God of devotee Nanak, please come and meet us so that we may continue singing songs in Your praise."(1)

Mehla-4.

Guru Ji now expresses in a beautiful couplet how God and His Name is pervading all over his body and mind and how he feels as if all his wishes and desires have been fulfilled. He says: "(O' my friends), God and His Name is now my only friend and mate and His (loving) Name is (residing) in my body and mind. By Guru's grace all my desires have been fulfilled and (the mind of) devotee Nanak feels contented by listening to God's Name."(2)

Paurri

Now on the basis of his personal experience, Guru Ji declares: "(O' my friends), most sublime is God and fulfilling is His Name. That immaculate God is blooming everywhere.

They who meditate on God day and night, (feel so prosperous in their hearts, as if) *Kaula* (the goddess of wealth) serves them daily. Every day (God) takes care of all the creatures and beings; He abides near (them all, yet) remains separate from all. Only that person understands Him whom He Himself makes to understand and upon whom the true Guru becomes pleased. Therefore all of you should sing God's praises because by singing His praises, one merges in that praiseworthy (God).”(6)

The message of this *Pauree* is that if we don't want to have any worldly problems, and want to merge in that praiseworthy God, then under the guidance of the Guru we should keep singing praises of God at all times.

ਸਲੋਕ ਮਃ ੪ ॥

ਸੁਤਿਆ ਹਰਿ ਪ੍ਰਭੁ ਚੇਤਿ ਮਨਿ ਹਰਿ ਸਹਜਿ ਸਮਾਧਿ
ਸਮਾਇ ॥

ਜਨ ਨਾਨਕ ਹਰਿ ਹਰਿ ਚਾਉ ਮਨਿ ਗੁਰੁ ਤੁਨਾ ਮੇਲੇ
ਮਾਇ ॥੧॥

ਮਃ ੪ ॥

ਹਰਿ ਇਕਸੁ ਸੇਤੀ ਪਿਰਹਤੀ ਹਰਿ ਇਕੋ ਮੇਰੈ ਚਿਤਿ ॥

ਜਨ ਨਾਨਕ ਇਕੁ ਅਧਾਰੁ ਹਰਿ ਪ੍ਰਭ ਇਕਸ ਤੇ ਗਤਿ
ਪਤਿ ॥੨॥

ਪਉੜੀ ॥

ਪੰਚੇ ਸਬਦ ਵਜੇ ਮਤਿ ਗੁਰਮਤਿ ਵਡਭਾਗੀ ਅਨਹਦੁ
ਵਜਿਆ ॥

ਆਨਦ ਮੂਲੁ ਰਾਮੁ ਸਭੁ ਦੇਖਿਆ ਗੁਰ ਸਬਦੀ ਗੋਵਿੰਦੁ
ਗਜਿਆ ॥

ਆਦਿ ਜੁਗਾਦਿ ਵੇਸੁ ਹਰਿ ਏਕੋ ਮਤਿ ਗੁਰਮਤਿ ਹਰਿ
ਪ੍ਰਭੁ ਭਜਿਆ ॥

ਹਰਿ ਦੇਵਹੁ ਦਾਨੁ ਦਇਆਲ ਪ੍ਰਭ ਜਨ ਰਾਖਹੁ ਹਰਿ ਪ੍ਰਭ
ਲਜਿਆ ॥

ਪੰਨਾ ੧੩੧੬

ਸਭਿ ਧੰਨੁ ਕਹਹੁ ਗੁਰੁ ਸਤਿਗੁਰੁ ਗੁਰੁ ਸਤਿਗੁਰੁ ਜਿਤੁ
ਮਿਲਿ ਹਰਿ ਪੜਦਾ ਕਜਿਆ ॥੩॥

salok mehlā 4.

sutī-aa har parabh̥ chayt̥ man har sahj samaaDh̥
samaa-ay.

jan naanak har har chaa-o man gur t̥uthaa maylay
maa-ay. ||1||

mehlā 4.

har ikas sayt̥ee pirharh̥ee har iko mayrai chit̥.

jan naanak ik aDhaar har parabh̥ ikas t̥ay gat̥ pat̥.
||2||

pa-orhee.

panchay sabad̥ vajay mat̥ gurmat̥ vadbh̥agee
anhad̥ vaji-aa.

aanaD̥ mool raam sabh̥ daykhi-aa gur sabd̥ee govid̥
gaji-aa.

aad̥ jugaad̥ vays har ayko mat̥ gurmat̥ har parabh̥
bh̥aji-aa.

har dayvhu daan̥ da-i-aal parabh̥ jan raakh̥o har
parabh̥ laji-aa.

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sabh̥ Dhan kahhu gur satguroo gur satguroo jit̥ mil̥
har parh̥-daa kaji-aa. ||7||

Salok Mehla-4

In the previous *Pauree* Guru Ji advised us that if we don't want to have any worldly problems and want to merge in that praiseworthy God, then under the guidance of the

Guru we should keep singing praises of God at all times. In this *salok*, he again emphasizes that advice, and tells us what blessing we obtain when the Guru becomes gracious on us.

Addressing his own mind, Guru Ji says: “O’ my mind, remember that God, (not only while awake, but even when) asleep; (in this way) remain merged in the state of equipoise. O’ my mother, in the mind of devotee Nanak is a craving (to see God. But I know that only when) the Guru becomes gracious, he unites a person (with God).”(1)

Mehla-4

Now expressing the extent of his love for God alone and no other gods or goddesses, Guru Ji says: “(O’ my friends), my love is only with that one (God) and only that one (God is

enshrined) in my heart. For slave Nanak, the one and only support is God Himself and it is only from that one (God), that one obtains sublime status and honor (everywhere).”(2)

Paurri

Now Guru Ji describes what kind of bliss a Guru's follower enjoys when God becomes manifest in that person. He says: “(O’ my friends), in that fortunate person in whose mind Guru's instruction is enshrined, starts playing such a divine continuous melody (that even though there is no musical instrument, one enjoys such a relish, as if all) the five kinds of musical instruments are playing in one's heart. By reflecting on the Guru's word, God of the universe (becomes so obviously manifest in that person, as if He has) loudly spoken (and that person) has seen the Source of all bliss pervading everywhere. (Such a person firmly believes that) from the beginning to the end of the ages, that God has only one form, and He can be worshipped only by following the instruction of the Guru. O’ merciful God, You give your devotees the charity (of Your Name) and save their honor. (O’ my friends), you all should say again and again that blessed is the Guru, the true Guru, upon meeting whom God has covered your secrets (and saved your honor).”(7)

The message of the Pauree is that if we want to save our honor and experience the bliss of union with God, then following the advice of Guru (Granth Sahib Ji) we should meditate on God's Name both while awake and asleep.

ਸਲੋਕੁ ਮਃ ੪ ॥

ਭਗਤਿ ਸਰੋਵਰੁ ਉਛਲੈ ਸੁਭਰ ਭਰੇ ਵਹੰਨਿ ॥
ਜਿਨਾ ਸਤਿਗੁਰੁ ਮੰਨਿਆ ਜਨ ਨਾਨਕ ਵਡ ਭਾਗ ਲਹੰਨਿ
॥੧॥

ਮਃ ੪ ॥

ਹਰਿ ਹਰਿ ਨਾਮ ਅਸੰਖ ਹਰਿ ਹਰਿ ਕੇ ਗੁਨ ਕਥਨੁ ਨ
ਜਾਹਿ ॥
ਹਰਿ ਹਰਿ ਅਗਮੁ ਅਗਾਧਿ ਹਰਿ ਜਨ ਕਿਤੁ ਬਿਧਿ
ਮਿਲਹਿ ਮਿਲਾਹਿ ॥
ਹਰਿ ਹਰਿ ਜਸੁ ਜਪਤ ਜਪੰਤ ਜਨ ਇਕੁ ਤਿਲੁ ਨਹੀ
ਕੀਮਤਿ ਪਾਇ ॥
ਜਨ ਨਾਨਕ ਹਰਿ ਅਗਮ ਪ੍ਰਭ ਹਰਿ ਮੇਲਿ ਲੈਹੁ ਲੜਿ
ਲਾਇ ॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਅਗਮੁ ਅਗੋਚਰੁ ਅਗਮੁ ਹਰਿ ਕਿਉ ਕਰਿ ਹਰਿ
ਦਰਸਨੁ ਪਿਖਾ ॥
ਕਿਛੁ ਵਖਰੁ ਹੋਇ ਸੁ ਵਰਨੀਐ ਤਿਸੁ ਰੂਪੁ ਨ ਰਿਖਾ ॥
ਜਿਸੁ ਬੁਝਾਏ ਆਪਿ ਬੁਝਾਇ ਦੇਇ ਸੋਈ ਜਨੁ ਦਿਖਾ ॥
ਸਤਸੰਗਤਿ ਸਤਿਗੁਰ ਚਟਸਾਲ ਹੈ ਜਿਤੁ ਹਰਿ ਗੁਣ ਸਿਖਾ
॥
ਧਨੁ ਧੰਨੁ ਸੁ ਰਸਨਾ ਧੰਨੁ ਕਰ ਧੰਨੁ ਸੁ ਪਾਪਾ ਸਤਿਗੁਰੁ
ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਲੇਖਾ ਲਿਖਾ ॥੮॥

salok mehlāa 4.

bhagat sarovar uchhlai subhar bharay vahann.
jinaa satgur mani-aa jan naanak vad bhaag
lahann. ||1||

mehlāa 4.

har har naam asa^{nk}har har har kay gun kathan na
jaahi.
har har agam agaa^{dh} har jan kit bi^{dh} mileh
milaahi.
har har jas japat japant jan ik til nahee keemat
paa-ay.
jan naanak har agam parab^h har mayl laihu lar^h
laa-ay. ||2||

pa-orhee.

har agam agochar agam har ki-o kar har darsan
pikhaa.
kich^h vak^hhar ho-ay so varnee-ai tis roop na rikhaa.
jis bujhaa-ay aap bujhaa-ay day-ay so-ee jan
dikhaa.
satsangat satgur chatsaal hai jit har gun sikhaa.
Dhan Dhan so rasnaa Dhan kar Dhan so paa^{dh}aa
satguroo jit mil har laykhaa likhaa. ||8||

Salok Mehla-4

In the previous *Paurri* Guru Ji advised us that if we want to save our honor and experience the bliss of union with God, then following the advice of Guru, we should meditate

on God's Name both while awake and asleep. In this *shabad*, he illustrates with a very beautiful example how the Guru's guidance helps a person to meditate on God's Name.

Guru Ji says: "(O' my friends, the Guru is like) an ocean. (When he becomes gracious on his congregation, he starts delivering his divine and bliss giving sermon with such a loving zeal, as if) the ocean is overflowing (and the people listening to this sermon are also so impressed and filled with divine love that they also start singing God's praises with such emotion, as if many) creeks filled to the brim are flowing. Therefore devotee Nanak says that those fortunate persons who have put faith in the true Guru, obtain (the gift of God's devotion from the Guru)."(1)

Mehla-4

Now Guru Ji ponders over the question how can anybody utter all God's praises and meet Him or unite others with Him when God's virtues are so limitless and when He has no form or feature? He finds the answer and says: "Countless are the names (and qualities) of God, His merits cannot be described. God is inaccessible and unfathomable, so how can His devotees meet Him themselves or help others to meet Him? Even by continuously meditating on God, His devotees cannot estimate His worth. Devotee Nanak (says, the only way is to pray to Him and say: "O' incomprehensible God, please attune and unite us with You."(2)

Paurri

In this *Paurri* also Guru Ji reflects over the above question and tells us how the Guru and his holy congregation help us in this search. He says: "(O' my friends), God is inconceivable, incomprehensible, and unapproachable. (I wonder) how can I see His sight? If He were some (tangible) thing, we could describe it, but He has no form or feature. Only that person is able to see Him, whom He Himself makes to understand. (This understanding one obtains in) the congregation of the true Guru (which is like) a school where one learns about God's qualities. Therefore blessed again and again is that tongue, blessed are the hands, and blessed is that teacher true Guru, meeting whom one writes the account of God's Name (in one's destiny, which is the only way to meet Him)."(8)

The message of this *Paurri* is that if we want to meet God, who has no form or features, then we should join the holy congregation of the true Guru. There, we should devotedly listen to the Guru and sing God's praises and meditate on God's Name with true devotion.

ਸਲੋਕ ਮ: ੪ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਹਰਿ ਜਪੀਐ ਸਤਿਗੁਰ ਭਾਇ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਪਵਿਤ੍ਰੁ ਹੈ ਹਰਿ ਜਪਤ ਸੁਨਤ ਦੁਖੁ ਜਾਇ ॥

ਹਰਿ ਨਾਮੁ ਤਿਨੀ ਆਰਾਧਿਆ ਜਿਨ ਮਸਤਕਿ ਲਿਖਿਆ
ਧੁਰਿ ਪਾਇ ॥

ਹਰਿ ਦਰਗਹ ਜਨ ਪੈਨਾਈਅਨਿ ਜਿਨ ਹਰਿ ਮਨਿ ਵਸਿਆ
ਆਇ ॥

ਜਨ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਜਿਨ ਹਰਿ ਸੁਣਿਆ ਮਨਿ
ਭਾਇ ॥੧॥

ਮ: ੪ ॥

salok mehlāa 4.

har har naam amrit hai har japee-ai satgur
bhaa-ay.

har har naam pavit hai har japat sunat dukh
jaa-ay.

har naam tinee aaraaDhi-aa jin mastak likhi-aa
Dhur paa-ay.

har dargeh jan painaa-ee-an jin har man vasi-aa
aa-ay.

jan naanak tay mukh ujlay jin har suni-aa man
bhaa-ay. ||1||

mehlāa 4.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ ॥

ਜਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲਿਖਿਆ ਤਿਨ ਸਤਿਗੁਰੁ ਮਿਲਿਆ
ਆਇ ॥

ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਹੋਇਆ ਸਾਂਤਿ ਵਸੀ ਮਨਿ ਆਇ ॥
ਨਾਨਕ ਹਰਿ ਹਰਿ ਚਉਦਿਆ ਸਭੁ ਦਾਲਦੁ ਦੁਖੁ ਲਹਿ ਜਾਇ
॥੨॥

ਪਉੜੀ ॥

ਹਉ ਵਾਰਿਆ ਤਿਨ ਕਉ ਸਦਾ ਸਦਾ ਜਿਨਾ ਸਤਿਗੁਰੁ ਮੇਰਾ
ਪਿਆਰਾ ਦੇਖਿਆ ॥

ਤਿਨ ਕਉ ਮਿਲਿਆ ਮੇਰਾ ਸਤਿਗੁਰੁ ਜਿਨ ਕਉ ਧੁਰਿ
ਮਸਤਕਿ ਲੇਖਿਆ ॥

ਹਰਿ ਅਗਮੁ ਧਿਆਇਆ ਗੁਰਮਤੀ ਤਿਸੁ ਰੂਪੁ ਨਹੀ ਖੁਭ
ਰੇਖਿਆ ॥

ਗੁਰ ਬਚਨਿ ਧਿਆਇਆ ਜਿਨਾ ਅਗਮੁ ਹਰਿ ਤੇ ਨਾਕੁਰ
ਸੇਵਕ ਰਲਿ ਏਕਿਆ ॥

ਸਭਿ ਕਹਹੁ ਮੁਖਹੁ ਨਰ ਨਰਹਰੇ ਨਰ ਨਰਹਰੇ ਨਰ ਨਰਹਰੇ
ਹਰਿ ਲਾਹਾ ਹਰਿ ਭਗਤਿ ਵਿਸੇਖਿਆ ॥੯॥

har har naam niDhaan hai gurmukh paa-i-aa
jaa-ay.

jin Dhur mastak likhi-aa tin satgur mili-aa aa-ay.

tan man seetal ho-i-aa saa^{nt} vasee man aa-ay.
naanak har har cha-udi-aa sabh daalad dukh leh
jaa-ay. ||2||

pa-orhee.

ha-o vaari-aa tin ka-o sadaa sadaa jinaa satgur
mayraa pi-aaraa daykhi-aa.

tin ka-o mili-aa mayraa satguroo jin ka-o Dhur
mastak laykhi-aa.

har agam Dhi-aa-i-aa gurmatēe tis roop nahee
parabh raykh-i-aa.

gur bachan Dhi-aa-i-aa jinaa agam har tay
thaakur sayvak ral ayki-aa.

sabh kahhu mukhahu nar narharay nar
narharay nar narharay har laahaa har bhagat
vasaykhi-aa. ||9||

Salok Mehla-4

In the previous *Paurri*, Guru Ji advised that if we want to meet God, who has no form or features, then we should join the holy congregation of the true Guru. There we should devotedly listen to the Guru, sing God's praises and meditate on God's Name with true devotion. In this *shabad*, he tells us what a great treasure God's Name is, and what kinds of honors those devotees obtain who meditate on God's Name.

He says: "(O' my friends), God's Name is the immortalizing elixir. We should meditate on God as per true Guru's pleasure (and guidance). God's Name is so immaculate that by reciting or listening to it, one's sorrow vanishes. However only those have meditated on God's Name in whose destiny it was prewritten by God. Those devotees are robed with honor in God's court in whose mind God comes to reside. Slave Nanak says, "They who have listened to God's Name with (true) love (and devotion) are honored (both in this and the next world)."(1)

Mehla-4

Now Guru Ji tells us how that treasure of Name can be obtained and who those fortunate persons are who obtain this gift. He says: "(O' my friends), God's Name is a treasure, but it is only obtained through Guru's grace. Further, only they in whose destiny it is pre-ordained, the true Guru comes to meet them. Then their body and mind is soothed, and peace comes to abide in their minds. O' Nanak, by uttering God's Name, all one's poverty and pain goes away."(2)

Paurri

In the above *salok*, Guru Ji stated that God's Name is a treasure, but it is only obtained through Guru's grace. Further only they in whose destiny it is so pre-ordained, the true Guru comes to meet.

Therefore expressing his love and respect for those who have met the true Guru, he says: “(O’ my friends), forever I am a sacrifice to those who have seen my beloved true Guru. Because the true Guru has met only those in whose destiny it was pre-ordained. Through Guru’s instruction they have meditated on that God who has no form or features. Through the Guru’s instruction they who have contemplated the incomprehensible God, meeting with the Master, those servants have become one with Him. (O’ my friends, I suggest that) all of you should again and again utter the Name of that Master of all beings because most sublime is the profit of God’s meditation.”(9)

The message of this *Paurri* is that we should pray to God to bless us with the company of the true Guru. Then under his guidance we should meditate on God’s Name, which is the most sublime profit in this world. It dispels all one’s poverty and pain, and blesses one with eternal peace.

ਸਲੋਕ ਮ: ੪ ॥

ਰਾਮ ਨਾਮੁ ਰਮੁ ਰਵਿ ਰਹੇ ਰਮੁ ਰਾਮੋ ਰਾਮੁ ਰਮੀਤਿ ॥

ਘਟਿ ਘਟਿ ਆਤਮ ਰਾਮੁ ਹੈ ਪ੍ਰਭਿ ਖੇਲੁ ਕੀਓ ਰੰਗਿ ਰੀਤਿ ॥

ਹਰਿ ਨਿਕਟਿ ਵਸੈ ਜਗਜੀਵਨਾ ਪਰਗਾਸੁ ਕੀਓ ਗੁਰ ਮੀਤਿ ॥

ਪੰਨਾ ੧੩੧੭

ਹਰਿ ਸੁਆਮੀ ਹਰਿ ਪ੍ਰਭੁ ਤਿਨ ਮਿਲੇ ਜਿਨ ਲਿਖਿਆ ਧੁਰਿ ਹਰਿ ਪ੍ਰੀਤਿ ॥

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਗੁਰ ਬਚਨਿ ਜਪਿਓ ਮਨਿ ਚੀਤਿ ॥੧॥

ਮ: ੪ ॥

ਹਰਿ ਪ੍ਰਭੁ ਸਜਣੁ ਲੋੜਿ ਲਹੁ ਭਾਗਿ ਵਸੈ ਵਡਭਾਗਿ ॥
ਗੁਰਿ ਪੂਰੈ ਦੇਖਾਲਿਆ ਨਾਨਕ ਹਰਿ ਲਿਵ ਲਾਗਿ ॥੨॥

ਪਉੜੀ ॥

ਧਨੁ ਧਨੁ ਸੁਹਾਵੀ ਸਫਲ ਘੜੀ ਜਿਤੁ ਹਰਿ ਸੇਵਾ ਮਨਿ ਭਾਣੀ ॥

ਹਰਿ ਕਥਾ ਸੁਣਾਵਹੁ ਮੇਰੇ ਗੁਰਸਿਖਹੁ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭ ਅਕਥ ਕਹਾਣੀ ॥

ਕਿਉ ਪਾਈਐ ਕਿਉ ਦੇਖੀਐ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਸੁਖਤੁ ਸੁਜਾਣੀ ॥

ਹਰਿ ਮੇਲਿ ਦਿਖਾਏ ਆਪਿ ਹਰਿ ਗੁਰ ਬਚਨੀ ਨਾਮਿ ਸਮਾਣੀ ॥

ਤਿਨ ਵਿਟਹੁ ਨਾਨਕੁ ਵਾਰਿਆ ਜੋ ਜਪਦੇ ਹਰਿ ਨਿਰਬਾਣੀ ॥੧੦॥

salok mehlā 4.

raam naam ram rav rahay ram raamo raam
rameet.

ghat ghat aatam raam hai parabh khayl kee-o
rang reet.

har nikat vasai jagjeevanā pargaas kee-o gur
meet.

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har su-aamee har parabh tin milay jin likhi-aa
Dhur har pareet.

jan naanak naam Dhi-aa-i-aa gur bachan japi-o
man cheet. ||1||

mehlā 4.

har parabh sajan loṛh lahu bhaag vasai vadbhaag.
gur poorai daykhaali-aa naanak har liv laag. ||2||

pa-orhee.

Dhan Dhan suhaavee safal gharhee jit har
sayvaa man bhaanee.

har katha sunavhu mayray gursikhahu mayray
har parabh akath kahaanee.

ki-o paa-ee-ai ki-o daykhee-ai mayraa har parabh
sugharh sujaanee.

har mayl dikhaa-ay aap har gur bachnee naam
samaanee.

tin vitahu naanak vaari-aa jo japday har
nirbaanee. ||10||

Salok Mehla-4

In the previous *Paurri*, Guru Ji advised us that we should pray to God to bless us with the company of the true Guru. Then under his guidance we would meditate on God’s Name, which is the most sublime profit in this world. In this *salok*, he again advises us to worship that God who is pervading everywhere and who has created this colorful world.

Guru Ji says: “(O’ my friends, meditate on that God) who is pervading everywhere. That God is present in each and every heart and has created this wonderful world in His own

wonderful way. My friend Guru has illuminated me with this (divine) wisdom that (God) the life of the world, resides near (everyone). But that Master God meets only those in whose destiny He has pre-ordained love for God from the very beginning. Devotee Nanak (says that only those who have) meditated on God's Name, following Guru's instruction have cherished Him in their minds.”(1)

Mehla-4

Therefore advising us to search God in our own hearts, Guru Ji says: “(O’ my friends), find God (your true) friend (in your heart). It is only by great good fortune that He comes to reside (in one’s heart). O’ Nanak, whom the perfect Guru has shown (God residing in the heart, that person) is attuned to God’s (meditation).”(2)

Paurri

Now Guru Ji shares with us how blessed he is feeling since the time God’s meditation has seemed pleasing to him. He also tells us how much he loves and respects those who worship that immaculate God. He says: “(O’ my friends), for me, blessed and auspicious is that beautiful moment when the service (and meditation) of God seemed pleasing to the mind. O’ the beloved sikhs (disciples) of the Guru recite to me the discourse of God and the indescribable story of God my Master. (Please tell me) how we could attain and see my sagacious wise God? (I think the answer is that) on His own He reveals Himself (to that person) who, following the Guru’s instruction, merges in God’s Name. Therefore Nanak is a sacrifice to those who meditate on the carefree God.”(10)

The message of this Paurri is that if we want to attain that all-pervading immaculate and carefree God, then following Guru’s instruction, we should join the congregation of saints and meditate on God’s Name with true love and devotion. Then showing His mercy God would bless us with His wonderful sight.

ਸਲੋਕ ਮ: ੪ ॥

ਹਰਿ ਪ੍ਰਭ ਰਤੇ ਲੋਇਣਾ ਗਿਆਨ ਅੰਜਨੁ ਗੁਰੁ ਦੇਇ ॥
ਮੈ ਪ੍ਰਭੁ ਸਜਣੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਸਹਜਿ ਮਿਲੇਇ
॥੧॥

ਮ: ੪ ॥

ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਸਾਂਤਿ ਹੈ ਮਨਿ ਤਨਿ ਨਾਮਿ ਸਮਾਇ ॥
ਨਾਮੁ ਚਿਤਵੈ ਨਾਮੋ ਪੜੈ ਨਾਮਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥
ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਈਐ ਚਿੰਤਾ ਗਈ ਬਿਲਾਇ ॥
ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਨਾਮੁ ਊਪਜੈ ਤ੍ਰਿਸਨਾ ਭੁਖ ਸਭ ਜਾਇ
॥

ਨਾਨਕ ਨਾਮੋ ਰਤਿਆ ਨਾਮੋ ਪਲੈ ਪਾਇ ॥੨॥

ਪਉੜੀ ॥

ਤੁਧੁ ਆਪੇ ਜਗਤੁ ਉਪਾਇ ਕੈ ਤੁਧੁ ਆਪੇ ਵਸਗਤਿ ਕੀਤਾ
॥

ਇਕਿ ਮਨਮੁਖ ਕਰਿ ਹਾਰਾਇਅਨੁ ਇਕਨਾ ਮੇਲਿ ਗੁਰੁ
ਤਿਨਾ ਜੀਤਾ ॥

ਹਰਿ ਉਤਮੁ ਹਰਿ ਪ੍ਰਭ ਨਾਮੁ ਹੈ ਗੁਰ ਬਚਨਿ ਸਭਾਗੈ
ਲੀਤਾ ॥

ਦੁਖੁ ਦਾਲਦੁ ਸਭੇ ਲਹਿ ਗਇਆ ਜਾਂ ਨਾਉ ਗੁਰੁ ਹਰਿ
ਦੀਤਾ ॥

salok mehlāa 4.

har parabh̥ r̥at̥ay lo-in̥aa gi-aan anjan gur day-ay.
mai parabh̥ sajan̥ paa-i-aa jan naanak sahj
milay-ay. ||1||

mehlāa 4.

gurmukh̥ ant̥ar saaṁt̥ hai man tan̥ naam samaa-ay.
naam chit̥vai naamo par̥hai naam rahai liv laa-ay.
naam padaarath̥ paa-ee-ai chint̥aa ga-ee bilaa-ay.
sat̥gur mili-ai naam oopjai tarisnaa bhukh̥ sabh̥
jaa-ay.

naanak naamay rat̥i-aa naamo palai paa-ay. ||2||

pa-orhee.

tuDh̥ aapay jagat̥ upaa-ay kai tuDh̥ aapay vasgat̥
keet̥aa.

ik manmukh̥ kar haaraa-i-an iknaa mayl̥ guroo
tin̥aa jeet̥aa.

har oot̥am har parabh̥ naam hai gur bachan
sabh̥aagai leet̥aa.

duk̥h daalad̥ sabh̥o leh ga-i-aa jaaṁ naa-o guroo
har deet̥aa.

ਸਭਿ ਸੇਵਹੁ ਮੋਹਨੇ ਮਨਮੋਹਨੇ ਜਗਮੋਹਨੇ ਜਿਨਿ ਜਗਤੁ
ਉਪਾਇ ਸਭੇ ਵਸਿ ਕੀਤਾ ॥੧੧॥

sabh sayvhu mohno manmohno jagmohno jin
jagat upaa-ay sabho vas keetaa. ||11||

Salok Mehla-4

In the previous *Pauree*, Guru Ji advised us that if we want to attain to that all-pervading immaculate and carefree God, then as per Guru's instruction, we should join the congregation of saintly persons and meditate on God's Name with true love and devotion. In this *shabad*, he tells us what the Guru does which we ourselves cannot do, how does he unite us with God, and what is his own experience.

He says: "(O' my friends, whom) the Guru gives the eye powder of (divine) wisdom, their eyes crave for the loving sight of God. (This is how) I have attained to God, my friend, and imperceptibly slave Nanak has met Him."(1)

Mehla-4

Elaborating on the merits and blessings a person obtains by following Guru's advice, he says: "(O' my friends), one who follows Guru's advice, within that one remains a state of peace and that person's body and mind remain merged in (contemplation of God's) Name. (Such a person) thinks only about God's Name, reads only about Name, and remains attuned to the love of Name. When we obtain the enlightenment of Name, all our anxiety goes away. (But only when) we meet the true Guru, (love for God's) Name wells up in us and all thirst and hunger (for worldly things) goes away. But O' Nanak, we are blessed with (God's) Name (only when) we are imbued with (the love of God's) Name."(2)

Paurri

Guru Ji concludes this *Paurri* by acknowledging God's powers and lovingly addressing Him, he says: "(O' God), You Yourself have created the world and You Yourself have kept it under Your control. Making some self-conceited, You have made them lose (the game of life. But) some You have united with the true Guru; they have won (that game). Sublime is the Name of God, but only (a rare) fortunate person has meditated on it by following Guru's advice. When the Guru blessed one with the Name, all one's pain and poverty were removed. Therefore all of you should serve that captivating (God), the enticer of the world, who after creating it has kept it under His control."(11)

The message of this *Paurri* is that we should consider ourselves very fortunate because God has already united us with the eternal Guru (Granth Sahib Ji. If we devotedly listen to) the divine wisdom (in it), we would see God pervading everywhere, obtain permanent peace and bliss, and would ultimately be united with God.

ਸਲੋਕ ਮ: ੪ ॥

ਮਨ ਅੰਤਰਿ ਹਉਮੈ ਰੋਗੁ ਹੈ ਭ੍ਰਮਿ ਭੂਲੇ ਮਨਮੁਖ
ਦੁਰਜਨਾ ॥
ਨਾਨਕ ਰੋਗੁ ਵਵਾਇ ਮਿਲਿ ਸਤਿਗੁਰ ਸਾਧੂ ਸਜਨਾ ॥੧॥

ਮ: ੪ ॥

ਮਨੁ ਤਨੁ ਤਾਮਿ ਸਗਾਰਵਾ ਜਾਂ ਦੇਖਾ ਹਰਿ ਨੈਣੇ ॥

salok mehlāa 4.

man an̄tar ha-umai rog hai bh̄haram bh̄hoolay
manmukh̄ d̄urjanaa.
naanak rog van̄jaa-ay mil satgur saaD̄hoo sajnāa.
||1||

mehlāa 4.

man tan̄ taam sagaaravaa jaa^N daykhaa har nainay.

ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਮੈ ਮਿਲੈ ਹਉ ਜੀਵਾ ਸਦੁ ਸੁਣੇ ॥੨॥

ਪਉੜੀ ॥

ਜਗੰਨਾਥ ਜਗਦੀਸਰ ਕਰਤੇ ਅਪਰੰਪਰ ਪੁਰਖੁ ਅਤੋਲੁ ॥

ਹਰਿ ਨਾਮੁ ਧਿਆਵਹੁ ਮੇਰੇ ਗੁਰਸਿਖਹੁ ਹਰਿ ਊਤਮੁ ਹਰਿ
ਨਾਮੁ ਅਮੋਲੁ ॥

ਜਿਨ ਧਿਆਇਆ ਹਿਰਦੈ ਦਿਨਸੁ ਰਾਤਿ ਤੇ ਮਿਲੇ ਨਹੀ
ਹਰਿ ਰੋਲੁ ॥

ਵਡਭਾਗੀ ਸੰਗਤਿ ਮਿਲੈ ਗੁਰ ਸਤਿਗੁਰ ਪੂਰਾ ਬੋਲੁ ॥

ਸਭਿ ਧਿਆਵਹੁ ਨਰ ਨਾਰਾਇਣੇ ਨਾਰਾਇਣੇ ਜਿਤੁ ਚੂਕਾ
ਜਮ ਝਗੜੁ ਝਗੋਲੁ ॥ ੧੨ ॥

naanak so parabh mai milai ha-o jeevaa sad sunay.
||2||

pa-orhee.

jagannaath jagdeesar kartay aprampar purakh
atol.

har naam Dhi-aavahu mayray gursikhahu har
ootam har naam amol.

jin Dhi-aa-i-aa hirdai dinas raat tay milay nahee
harrol.

vadbhaagee sangat milai gur satgur pooraa bol.

sabh Dhi-aavahu nar naaraa-ino naaraa-ino jit
chookaa jam jhagarh jhagol. ||12||

Salok Mehla-4

In the previous *Pauree*, addressing God, Guru Ji says: “(O’ God), You Yourself have created the world and You Yourself have kept it under Your control. Making some self-conceited, You have made them lose (the game of life). In this *salok*, he tells, what the main problem with the self-conceited persons is, and in his compassion he also suggests their remedy.

He says: “(O’ my friends), the self-conceited evil persons remain lost in doubt because within their minds is the malady of ego. O’ Nanak, (a person) can get rid of this malady by meeting with (our) saintly friend, the true Guru.”(1)

Mehla-4

Describing how much he is in love with his beloved God, he says: “(O’ my friends), my mind and body feel embellished only when I see God with my eyes. Nanak (says: “When) I meet that God, I live listening to His call.”(2)

Paurri

Guru Ji is enjoying God’s love so much that he wants us also to experience that bliss. Therefore, first addressing God, he says: “O’ the Creator and Master of the universe, You are the limitless Being, whose worth cannot be assessed.”

Now addressing us, he says: “O’ my beloved *Gursikhs* (Guru’s disciples, all of you should) meditate on God’s Name, because God’s Name is most sublime and priceless. They who have meditated on God (from the core of) their hearts, they have met God; there is no doubt in it. (But only by) good fortune one obtains the congregation (of the Guru, from where) one gets the perfect advice (of the Guru. Therefore) all of you should meditate on God, by doing which your entire problem or dispute with the demon of death would end (and you won’t have any fear of death).”(12)

The message of this *Paurri* is that if we want to get rid of our malady of ego and fear of death then we should seek the company of the true Guru and meditate on God’s Name from the core of our hearts.

ਸਲੋਕ ਮ: ੪ ॥

ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਚਉਦਿਆ ਸਰੁ ਸੰਧਿਆ ਗਾਵਾਰ ॥

salok mehlāa 4.

har jan har har cha-udi-aa sar sanDhi-aa gaavaar.

ਨਾਨਕ ਹਰਿ ਜਨ ਹਰਿ ਲਿਵ ਉਬਰੇ ਜਿਨ ਸੰਧਿਆ ਤਿਸੁ
ਫਿਰਿ ਮਾਰ ॥੧॥

ਪੰਨਾ ੧੩੧੮

ਮਃ ੪ ॥

ਅਖੀ ਪ੍ਰੇਮਿ ਕਸਾਈਆ ਹਰਿ ਹਰਿ ਨਾਮੁ ਪਿਖੰਨਿ ॥
ਜੇ ਕਰਿ ਦੂਜਾ ਦੇਖਦੇ ਜਨ ਨਾਨਕ ਕਵਿ ਦਿਚੰਨਿ ॥੨॥

ਪਉੜੀ ॥

ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਪੂਰਨੇ ਅਪਰੰਪਰੁ ਸੋਈ ॥
ਜੀਅ ਜੰਤ ਪ੍ਰਤਿਪਾਲਦਾ ਜੇ ਕਰੇ ਸੁ ਹੋਈ ॥
ਮਾਤ ਪਿਤਾ ਸੁਤ ਭ੍ਰਾਤ ਮੀਤ ਤਿਸੁ ਬਿਨੁ ਨਹੀ ਕੋਈ ॥
ਘਟਿ ਘਟਿ ਅੰਤਰਿ ਰਵਿ ਰਹਿਆ ਜਪਿਅਹੁ ਜਨ ਕੋਈ ॥

ਸਗਲ ਜਪਹੁ ਗੋਪਾਲ ਗੁਨ ਪਰਗਟੁ ਸਭ ਲੋਈ ॥੧੩॥

naanak har jan har liv ubray jin sanDhi-aa tis fir
maar. ||1||

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mehlā 4.

akhee paraym kasaa-ee-aa har har naam pikhaⁿⁱ.
jay kar doojaa daykh-day jan naanak kadh
dichaⁿⁱ. ||2||

pa-orhee.

jal thal mahee-al poorno aprampar so-ee.
jee-a jant partipaaldāa jo karay so ho-ee.
maat pitāa sut bharaat meet tis bin nahee ko-ee.
ghat ghat antar rav rahi-aa japi-ahu jan ko-ee.

sagal japahu gopaal gun pargat sabh lo-ee. ||13||

Salok Mehla-4

In the previous *Paurri* (11), Guru Ji stated that after creating the world, God has kept it under His control. Making some self-conceited, He has made them lose (the game of life). But some He has united with the true Guru; they have won (the game of life).

In this *salok*, he makes another observation and says: “O’ Nanak, if any foolish (self-conceited) person aims an arrow (plans to harm) those who are meditating on God, by virtue of their love these devotees are saved, but they who have tried to harm them are themselves ruined as if their own arrow has killed them.”(1)

M : 4

Describing, how they who are truly imbued with God’s love see the power and expanse of God’s Name pervading everywhere, Guru Ji says: “(O’ my friends), they whose eyes are enchanted with God’s love, see (the supremacy of God’s Name everywhere. (They feel that if these eyes believe or) see any other, these should be taken out.”(2)

Paurri

Now Guru Ji tells us how he views God and what advice he has for us in that regard. He says: “(O’ my friends), that limitless God is completely pervading in all the lands, waters, and the skies. He sustains all the creatures and beings, and whatever He does that alone happens. He is our mother, father, son, brother, and friend; there is no one except Him. Let anyone meditate (on God, he or she would be convinced that God) is pervading each and every heart. Therefore all of you should contemplate on the merits of God who is manifest in the entire universe.”(13)

The message of this *Paurri* is that God is our protector and He is pervading each and every heart. So without any fear we should meditate on His Name. Even if somebody tries to harm us God would take care of that.

ਸਲੋਕ ਮਃ ੪ ॥

ਗੁਰਮੁਖਿ ਮਿਲੇ ਸਿ ਸਜਣਾ ਹਰਿ ਪ੍ਰਭ ਪਾਇਆ ਰੰਗੁ ॥

salok mehlā 4.

gurmukh milay se sajnaa har parabh paa-i-aa
rang.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਲੁਡਿ ਲੁਡਿ ਦਰਗਹਿ ਵੰਦੁ
॥੧॥

ਮਃ ੪ ॥

ਹਰਿ ਤੂਹੈ ਦਾਤਾ ਸਭਸ ਦਾ ਸਭਿ ਜੀਅ ਤੁਮਾਰੇ ॥

ਸਭਿ ਤੁਧੈ ਨੋ ਆਰਾਧਦੇ ਦਾਨੁ ਦੇਹਿ ਪਿਆਰੇ ॥
ਹਰਿ ਦਾਤੇ ਦਾਤਾਰਿ ਹਬੁ ਕਢਿਆ ਮੀਹੁ ਵੁਨਾ ਸੈਸਾਰੇ ॥

ਅੰਨੁ ਜੰਮਿਆ ਖੇਤੀ ਭਾਉ ਕਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਰੇ ॥

ਜਨੁ ਨਾਨਕੁ ਮੰਗੈ ਦਾਨੁ ਪੁਭ ਹਰਿ ਨਾਮੁ ਅਧਾਰੇ ॥੨॥

ਪਉੜੀ ॥

ਇਛਾ ਮਨ ਕੀ ਪੂਰੀਐ ਜਪੀਐ ਸੁਖ ਸਾਗਰੁ ॥
ਹਰਿ ਕੇ ਚਰਨ ਅਰਾਧੀਅਹਿ ਗੁਰ ਸਬਦਿ ਰਤਨਾਗਰੁ ॥
ਮਿਲਿ ਸਾਧੂ ਸੰਗਿ ਉਧਾਰੁ ਹੋਇ ਫਾਟੈ ਜਮ ਕਾਗਰੁ ॥

ਜਨਮ ਪਦਾਰਥੁ ਜੀਤੀਐ ਜਪਿ ਹਰਿ ਬੈਰਾਗਰੁ ॥
ਸਭਿ ਪਵਹੁ ਸਰਨਿ ਸਤਿਗੁਰੁ ਕੀ ਬਿਨਸੈ ਦੁਖ ਦਾਗਰੁ
॥੧੪॥

jan naanak naam salaahi too lud lud dargahi
vanj. ||1||

mehlā 4.

har toohai daataa sabhas daa sabh jee-a
tum'aaray.

sabh tuDhai no aaraaDhaaday daan deh pi-aaray.
har daatai daataar hath kadhi-aa meehu vuthaa
saसारay.

ann jammi-aa khaytee bhaa-o kar har naam
sam'aaray.

jan naanak mangai daan parabh har naam
aDhaaray. ||2||

pa-orhee.

ichhaa man kee pooree-ai japee-ai sukh saagar.
har kay charan araaDhee-ah gur sabad ratnaagar.
mil saaDhoo sang uDhaar ho-ay faatai jam
kaagar.

janam padaarath jeetee-ai jap har bairaaagar.
sabh pavahu saran satguroo kee binsai dukh
daagar. ||14||

Salok Mehla-4

In the previous *Pauree*, Guru Ji advised us that God is our protector and He is pervading each and every heart. So without any fear we should meditate on His Name. Even if somebody tries to harm us, God would take care of that. We should understand that God is our protector and He is pervading each and every heart. So without any fear, we should meditate on His Name. In this *salok*, he tells us what kinds of merits those persons obtain, who seek the shelter of the Guru and meditate on God's Name.

He says: "Those good friends who seek the Guru's shelter (and meditate on God's Name) are blessed with God's love. O' devotee Nanak, you too should praise God's Name and happily go to God's court without any worry."(1)

Mehla-4

Now Guru Ji shows us how to pray to God to bless us with the bounty of His Name. Addressing God, he says: "O' God, You are the benefactor of all, and all beings are

Yours. All worship You, and O' beloved, You give charity to all. When God the Giver has pulled out His hand (to signal the Guru), the rain (of Guru's) sermon has poured over the world. (Then anyone) who has (meditated on God, as if) one has lovingly farmed (the field of one's mind); the corn (of Name) has grown (in it and one) keeps cherishing God's Name. O' God, devotee Nanak also begs for the charity (of Name, so that it may become) the support (of his life)."(2)

Paurri

Now on the basis of his personal experiences Guru Ji advises: "(O' my friends), we should all worship (God), the ocean of bliss and thus fulfill the wishes of our heart. Through the jewels of Guru's words we should contemplate on (God's Name, which is like His) lotus

feet. By joining the company of saints (and meditating on God) we obtain emancipation and the writ of Death's courier is torn off (and we are not subjected to the pain of birth and death again. In this way by) worshipping the detached God we win the object of (our human) birth. Therefore, all of you should seek the shelter of the true Guru, so that even the trace of any pain or stain (in your life) is completely erased.”(14)

The message of this *Pauree* is that if we want to get all our wishes fulfilled, obtain emancipation, and happily go to God's court without any fear or anxiety then we should meditate on God's Name under Guru's guidance.

ਸਲੋਕ ਮਃ ੪ ॥

ਹਉ ਢੁਢੋਦੀ ਸਜਣਾ ਸਜਣੁ ਮੈਡੈ ਨਾਲਿ ॥
ਜਨ ਨਾਨਕ ਅਲਖੁ ਨ ਲਖੀਐ ਗੁਰਮੁਖਿ ਦੇਹਿ ਦਿਖਾਲਿ
॥੧॥

ਮਃ ੪ ॥

ਨਾਨਕ ਪ੍ਰੀਤਿ ਲਾਈ ਤਿਨਿ ਸਚੈ ਤਿਸੁ ਬਿਨੁ ਰਹਣੁ ਨ
ਜਾਈ ॥
ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਪੂਰਾ ਪਾਈਐ ਹਰਿ ਰਸਿ ਰਸਨ ਰਸਾਈ
॥੨॥

ਪਉੜੀ ॥

ਕੋਈ ਗਾਵੈ ਕੋ ਸੁਣੈ ਕੋ ਉਚਰਿ ਸੁਨਾਵੈ ॥
ਜਨਮ ਜਨਮ ਕੀ ਮਲੁ ਉਤਰੈ ਮਨ ਚਿੰਦਿਆ ਪਾਵੈ ॥
ਆਵਣੁ ਜਾਣਾ ਮੋਟੀਐ ਹਰਿ ਕੋ ਗੁਣ ਗਾਵੈ ॥
ਆਪਿ ਤਰਹਿ ਸੰਗੀ ਤਰਾਹਿ ਸਭ ਕੁਟੰਬੁ ਤਰਾਵੈ ॥
ਜਨੁ ਨਾਨਕੁ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਜੋ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭ ਭਾਵੈ
॥੧੫॥੧॥ ਸੁਧੁ ॥

salok mehlāa 4.

ha-o dhooⁿdhayⁿdee sajnāa sajanⁿ maidai naal.
jan naanak alak^h na lakhee-ai gurmuk^h deh
dikhaal. ||1||

mehlāa 4.

naanak pareet^t laa-ee tⁿin sachai tⁱs bin rahanⁿ na
jaa-ee.
satgur milai t^a pooraa paa-ee-ai har ras rasan
rasaa-ee. ||2||

pa-orhee.

ko-ee gaavai ko sunai ko uchar sunaavai.
janam janam kee mal utrai man chingī-aa paavai.
aavanⁿ jaanāa maytee-ai har kay gunⁿ gaavai.
aap tareh sangee taraahi sab^h kutamb taraavai.
jan naanak tⁱs balihaarnai jo mayray har parab^h
bhaavai. ||15||1|| suDh.

Salok Mehla-4

In the previous *Pauree*, Guru Ji told us that if we want to get all our wishes fulfilled, obtain emancipation, and happily go to God's court without any fear or anxiety, then we should meditate on God's Name under Guru's guidance. In this *salok*, he tells us another fundamental truth about God.

He says: “I was searching for my friend (God, but I found that) friend is with me. Devotee Nanak says: “(On our own), we cannot comprehend that indescribable (God), but the Guru helps us see (Him).”(1)

Mehla-4

Regarding his present state, Guru Ji says: “O' Nanak, that eternal (God) has so imbued me with His love that I cannot live without Him. If we meet the true Guru, then by meditating on God with relish, we obtain the perfect (God).”(2)

Paurri

Guru Ji concludes this epic of *Kaannarra* by listing the blessings one may obtain by lovingly remembering Him. He says: “(O' my friends), anyone who sings, listens to, or recites to others (the praises of God), that one's dirt of sins (accumulated) births after births is removed, and one obtains (the fruit) of one's heart's desire. By singing praises of God

one erases one's comings and goings (in the world). One swims across and ferries all one's companions across (this worldly ocean). Slave Nanak is a sacrifice to such a person who is pleasing to my God.”(15-1-Corrected)

The message of this *Pauree* is that it doesn't matter whether we listen, sing or utter praises of God, as long as we remember Him with true love and meditate on His Name as per Guru's guidance, without searching Him anywhere outside, we would realize Him within ourselves. Then not only us, but also all those who join us in meditating on Him would be saved.

ਰਾਗੁ ਕਾਨੜਾ ਬਾਣੀ ਨਾਮਦੇਵ ਜੀਉ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਐਸੇ ਰਾਮ ਰਾਇ ਅੰਤਰਜਾਮੀ ॥

ਜੈਸੇ ਦਰਪਨ ਮਾਹਿ ਬਦਨ ਪਰਵਾਨੀ ॥੧॥ ਰਹਾਉ ॥

raag kaanrhaa baneer naamdayv jee-o kee
ik-o"kaar satgur paryaad.

also raam raa-ay antarjaamee.

jaisay darpan maahi badan parvaanee. ||1||
rahaa-o.

ਬਸੈ ਘਟਾ ਘਟ ਲੀਪ ਨ ਛੀਪੈ ॥

ਬੰਧਨ ਮੁਕਤਾ ਜਾਤੁ ਨ ਦੀਸੈ ॥੧॥

basai ghataa ghat leep na chheepai.

bandhan muktaa jaat na deesai. ||1||

ਪਾਨੀ ਮਾਹਿ ਦੇਖੁ ਮੁਖੁ ਜੈਸਾ ॥

ਨਾਮੇ ਕੋ ਸੁਆਮੀ ਬੀਠਲੁ ਐਸਾ ॥੨॥੧॥

paanee maahi daykh mukh jaisaa.

naamay ko su-aamee beethal aisaa. ||2||1||

Rag Kaannarra Baani Naamdeo Ji Ki

Guru Ji concludes the chapter on (melody) *Rag Kaannaarra* with a beautiful *shabad* by devotee Nam Dev Ji, in which he briefly explains the nature of God.

He says: “(O’ my friends), just as our face is clearly visible in the mirror, God the King and Inner knower (of all hearts) is pervading in all.”(1-pause)

Commenting further on God's unique qualities, Nam Dev Ji says: “(Even though, He) abides in each and every heart, He is not affected by worldly blemishes. He is free from (worldly) bonds.”(1)

In conclusion, Nam Dev Ji says: “(O’ my friends), just as we can see our face in water, (it remains unaffected by the wetness of water), similar is God and Master of Nam Dev.”(2-1)

The message of this *shabad* is that God is pervading everywhere and in each and every heart. But just as we can see our face in water, similarly even though God resides in each and every nook and corner of the world, He remains detached and unaffected by worldly bonds or blemishes.

ਪੰਨਾ ੧੩੧੯

ਰਾਗੁ ਕਲਿਆਨ ਮਹਲਾ ੪

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ
ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਮਾ ਰਮ ਰਾਮੈ ਅੰਤੁ ਨ ਪਾਇਆ ॥

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raag kali-aan mehlaa 4

ik-o"kaar satnaam kartaa purakh nirbha-o
nirvair akaal moorat ajoyanee saibha" gur
paryaad.

raamaa ram raamai antu na paa-i-aa.

ਹਮ ਬਾਰਿਕ ਪ੍ਰਤਿਪਾਰੇ ਤੁਮਰੇ ਤੂ ਬਡ ਪੁਰਖੁ ਪਿਤਾ ਮੇਰਾ
ਮਾਇਆ ॥੧॥ ਰਹਾਉ ॥

ham baarik partipaaray tumray too bad purakh
pitaa mayraa maa-i-aa. ||1|| rahaa-o.

ਹਰਿ ਕੇ ਨਾਮ ਅਸੰਖ ਅਗਮ ਹਰਿ ਅਗਮ ਅਗਮ ਹਰਿ
ਰਾਇਆ ॥

har kay naam asaⁿkḥ agam heh agam agam har
raa-i-aa.

ਗੁਣੀ ਗਿਆਨੀ ਸੁਰਤਿ ਬਹੁ ਕੀਨੀ ਇਕੁ ਤਿਲੁ ਨਹੀ
ਕੀਮਤਿ ਪਾਇਆ ॥੧॥

gun^{ee} gi-aanee surat baho keenee ik til nahee
keemat paa-i-aa. ||1||

ਗੋਬਿਦ ਗੁਣ ਗੋਬਿਦ ਸਦ ਗਾਵਹਿ ਗੁਣ ਗੋਬਿਦ ਅੰਤੁ ਨ
ਪਾਇਆ ॥

gobid^d gun gobid^d sad gaavahi gun gobid^d ant na
paa-i-aa.

ਤੂ ਅਮਿਤਿ ਅਤੋਲੁ ਅਪਰੰਪਰ ਸੁਆਮੀ ਬਹੁ ਜਪੀਐ ਬਾਹ
ਨ ਪਾਇਆ ॥੨॥

too amit atol aprampar su-aamee baho japee-ai
thaah na paa-i-aa. ||2||

ਉਸਤਤਿ ਕਰਹਿ ਤੁਮਰੀ ਜਨ ਮਾਧੋ ਗੁਨ ਗਾਵਹਿ ਹਰਿ
ਰਾਇਆ ॥

ustat karahi tumree jan maaD^hou gun gaavahi
har raa-i-aa.

ਤੁਮ੍ ਜਲ ਨਿਧਿ ਹਮ ਮੀਨੇ ਤੁਮਰੇ ਤੇਰਾ ਅੰਤੁ ਨ ਕਤਹੁ
ਪਾਇਆ ॥੩॥

tum^h jal niD^h ham meenay tumray tayraa ant na
kathoo paa-i-aa. ||3||

ਜਨ ਕਉ ਕ੍ਰਿਪਾ ਕਰਹੁ ਮਧਸੂਦਨ ਹਰਿ ਦੇਵਹੁ ਨਾਮੁ
ਜਪਾਇਆ ॥

jan ka-o kirpaa karahu maD^hsoodan har dayvhu
naam japaa-i-aa.

ਮੈ ਮੂਰਖ ਅੰਧੁਲੇ ਨਾਮੁ ਟੇਕ ਹੈ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ
ਪਾਇਆ ॥੪॥੧॥

mai moorakh anD^hulay naam tayk hai jan
naanak gurmukh paa-i-aa. ||4||1||

Rag Kalyaan Mehla-4

Guru Ji now begins another chapter based on the melody *Kalyaan*, which literally means emancipation. Guru Ji begins this *shabad*, by describing the merits of God and His bounties.

Addressing God, he says: “O’ all-pervading God, while uttering God’s Name nobody has obtained Your limit. (O’ God), we Your children are sustained by You, and You are the most sublime being, our father and mother.”(1-pause)

Now addressing us, Guru Ji says: “(O’ my friends), countless and mysterious are the names of God, and beyond the reach of our senses is God the king. The men of merits and wisdom have reflected upon Him a lot, but they have not obtained even an iota of His worth.”(1)

Continuing his observation, Guru Ji says: “(O’ my friends, myriad of creatures) always sing praises of the Master of the universe, but they haven’t found the limit of God’s praises. (O’ God) the Master, You are beyond limit and Your worth cannot be assessed, even by meditating on You, no one has obtained the depth (of Your merits).”(2)

Now resuming his address to God, Guru Ji says: “O’ Master of *Laxami* (the goddess of wealth), Your slaves praise You and sing about the virtues of God the King. But You are (like) the ocean, and we are (like) the fish (in this ocean, and just as the fish don’t know the extent of the ocean, similarly), we have not been able to find Your end (or limit).”(3)

Therefore Guru Ji concludes the *shabad* by making a humble prayer to God and saying: “O’, the Slayer of demons, show mercy on Your slave and bless him with the meditation

of Your Name. For a foolish person (like) me, Your Name is (the only) support, and slave Nanak says that through Guru's grace he has obtained (Your Name)."(4-1)

The message of this *shabad* is that God's praises are so limitless that just as a fish living in the ocean cannot find its end or limit similarly we cannot find the limit of God's virtues. The only thing, which we can do, is to pray to God to bless us with the guidance of the Guru so that through his grace we may be blessed with His Name.

ਕਲਿਆਨੁ ਮਹਲਾ ੪ ॥

ਹਰਿ ਜਨੁ ਗੁਨ ਗਾਵਤੁ ਹਸਿਆ ॥

ਹਰਿ ਹਰਿ ਭਗਤਿ ਬਨੀ ਮਤਿ ਗੁਰਮਤਿ ਧੁਰਿ ਮਸਤਕਿ
ਪ੍ਰਭਿ ਲਿਖਿਆ ॥੧॥ ਰਹਾਉ ॥

ਗੁਰ ਕੇ ਪਗ ਸਿਮਰਉ ਦਿਨੁ ਰਾਤੀ ਮਨਿ ਹਰਿ ਹਰਿ ਹਰਿ
ਬਸਿਆ ॥

ਹਰਿ ਹਰਿ ਹਰਿ ਕੀਰਤਿ ਜਗਿ ਸਾਰੀ ਘਸਿ ਚੰਦਨੁ ਜਸੁ
ਘਸਿਆ ॥੧॥

ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਹਰਿ ਲਿਵ ਲਾਈ ਸਭਿ ਸਾਕਤ ਖੋਜਿ
ਪਇਆ ॥

ਜਿਉ ਕਿਰਤ ਸੰਜੋਗਿ ਚਲਿਓ ਨਰ ਨਿੰਦਕੁ ਪਗੁ ਨਾਗਨਿ
ਛੁਹਿ ਜਲਿਆ ॥੨॥

ਜਨ ਕੇ ਤੁਮ੍ਹ ਹਰਿ ਰਾਖੇ ਸੁਆਮੀ ਤੁਮ੍ਹ ਜੁਗਿ ਜੁਗਿ ਜਨ
ਰਖਿਆ ॥

ਕਹਾ ਭਇਆ ਦੈਤਿ ਕਰੀ ਬਖੀਲੀ ਸਭ ਕਰਿ ਕਰਿ ਝਰਿ
ਪਰਿਆ ॥੩॥

ਜੇਤੇ ਜੀਅ ਜੰਤ ਪ੍ਰਭਿ ਕੀਏ ਸਭਿ ਕਾਲੈ ਮੁਖਿ ਗੁਸਿਆ ॥

ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਹਰਿ ਪ੍ਰਭਿ ਰਾਖੇ ਜਨ ਨਾਨਕ ਸਰਨਿ
ਪਇਆ ॥੪॥੨॥

kali-aan mehlāa 4.

har jan gun gaavatḥ hasi-aa.

har har bhagatḥ banee matḥ gurmatḥ Dhur mastak
parabh likhi-aa. ||1|| rahaa-o.

gur kay pag simra-o din raatḥ man har har har
basi-aa.

har har har keeratḥ jag saaree ghas chandan jas
ghasi-aa. ||1||

har jan har har har liv laa-ee sabh saakatḥ khoj
pa-i-aa.

ji-o kiratḥ sanjog chali-o nar ningak pag naagan
chhuhi jali-aa. ||2||

jan kay tumḥ har raakhay su-aamee tumḥ jug jug
jan rakhi-aa.

kahaa bha-i-aa daitḥ karee bakheelee sabh kar
kar jhar pari-aa. ||3||

jaytay jee-a jantḥ parabh kee-ay sabh kaalai
mukh garsi-aa.

har jan har har har parabh raakhay jan naanak
saran pa-i-aa. ||4||2||

Kalyaan Mehla-4

In the previous *shabad*, Guru Ji advised us that God's praises are so limitless that just as a fish living in the ocean cannot find its end or limit, similarly we cannot find the limit of God's virtues. The only thing that we can do is to pray to God to bless us with the guidance of the Guru so that through his grace we may be blessed with His Name.

In this *shabad*, he cautions us about the slanderers and evil minded persons who may feel jealous, seeing us meditate on God's Name, and may try to harm us. But if we don't falter in our devotion, in the end we would be the winners and even laugh at the foolishness of our opponents while the slanderers would suffer in the poison of their own ill will.

He says: "(O' my friends), while singing (God's) praises, His servant remains happy. Through Guru's instruction God's worship seems pleasant (to the devotee). From the beginning God has written this in devotee's destiny."(1-pause)

Therefore stating what he is doing and why, Guru Ji says: “(O’ my friends), day and night I worship the feet of my Guru (and reflect on his immaculate words. By doing so) God has come to reside in my mind. Just as by rubbing sandal wood (we spread its fragrance), similarly the praise of God spreads (fragrance and peace) throughout the entire world.”(1)

Now describing the conduct and the end fate of God’s devotees and the worshippers of power, Guru Ji says: “(O’ my friends), the devotees of God remain attuned to the love of God, but the (the egocentrics) worshippers of power, keep looking for the ways to harm them. As pre-ordained, the slanderer keeps burning in the poison of jealousy throughout life, (like the one) who burns in pain when one’s foot accidentally comes in contact with a serpent.”(2)

Next referring to the legend of devotee *Prehlaad* and demon *Harnakash*, he says: “O’ God, You are the protector of Your devotees; throughout all ages You have saved Your devotees. The demon (*Harnakash*) who thought ill (of devotee *Prehlaad*) couldn’t harm him. Instead, after trying again and again, all the demons got burnt (to death).”(3)

In conclusion, Guru Ji says: “(O’ my friends), as many creatures God has created, are in the grip of death. But God has always saved His devotees; therefore slave Nanak has sought His shelter.”(4-2)

The message of this *shabad* is that without bothering about the attacks of the slanderers or the worshippers of power on us we should keep meditating on His Name and like sandalwood keep spreading the fragrance of His praises in this world. God would take care of the slanderers and award them the punishment they deserve.

ਕਲਿਆਨ ਮਹਲਾ ੪ ॥

ਪੰਨਾ ੧੩੨੦

ਮੇਰੇ ਮਨ ਜਪੁ ਜਪਿ ਜਗੰਨਾਥੇ ॥

ਗੁਰ ਉਪਦੇਸਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਓ ਸਭਿ ਕਿਲਬਿਖ
ਦੁਖ ਲਾਥੇ ॥੧॥ ਰਹਾਉ ॥

ਰਸਨਾ ਏਕ ਜਸੁ ਗਾਇ ਨ ਸਾਕੈ ਬਹੁ ਕੀਜੈ ਬਹੁ ਰਸੁਨਥੇ
॥

ਬਾਰ ਬਾਰ ਖਿਨੁ ਪਲ ਸਭਿ ਗਾਵਹਿ ਗੁਨ ਕਹਿ ਨ ਸਕਹਿ
ਪ੍ਰਭ ਤੁਮਨਥੇ ॥੧॥

ਹਮ ਬਹੁ ਪ੍ਰੀਤਿ ਲਗੀ ਪ੍ਰਭ ਸੁਆਮੀ ਹਮ ਲੋਚਹ ਪ੍ਰਭੁ
ਦਿਖਨਥੇ ॥

ਤੁਮ ਬਡ ਦਾਤੇ ਜੀਅ ਜੀਅਨ ਕੇ ਤੁਮ ਜਾਨਹੁ ਹਮ ਬਿਰਥੇ
॥੨॥

ਕੋਈ ਮਾਰਗੁ ਪੰਥੁ ਬਤਾਵੈ ਪ੍ਰਭ ਕਾ ਕਹੁ ਤਿਨ ਕਉ ਕਿਆ
ਦਿਨਥੇ ॥

ਸਭੁ ਤਨੁ ਮਨੁ ਅਰਪਉ ਅਰਪਿ ਅਰਾਪਉ ਕੋਈ ਮੇਲੈ
ਪ੍ਰਭ ਮਿਲਥੇ ॥੩॥

ਹਰਿ ਕੇ ਗੁਨ ਬਹੁਤ ਬਹੁਤ ਬਹੁ ਸੋਭਾ ਹਮ ਤੁਛ ਕਹਿ
ਕਰਿ ਬਰਨਥੇ ॥

ਹਮਰੀ ਮਤਿ ਵਸਗਤਿ ਪ੍ਰਭ ਤੁਮਰੈ ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ
ਸਮਰਥੇ ॥੪॥੩॥

kali-aan mehlā 4.

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mayray man jap jap jagaⁿnaathay.

gur updays har naam Dhi-aa-i-o sabh kilbikh dukh
laathay. ||1|| rahaa-o.

rasnaa ayk jas gaa-ay na saakai baho keejai baho
rasunathay.

baar baar khin pal sabh gaavahi gun kahi na sakahi
parabh tumnathay. ||1||

ham baho pareet lagee parabh su-aamee ham
lochah parabh dikhnathay.

tum bad daatay jee-a jee-an kay tum jaanhu ham
birthay. ||2||

ko-ee maarag panth bataavai parabh kaa kaho tin
ka-o ki-aa dinthay.

sabh tan man arpa-o arap araapa-o ko-ee maylai
parabh milthay. ||3||

har kay gun bahuṯ bahuṯ baho sobhaa ham tuchh
kar kar barnathay.

hamree mat vasgat parabh tumrai jan naanak kay
parabh samrathay. ||4||3||

Kalyaan Mehla-4

In the previous *shabad*, Guru Ji advised us that without bothering about the attacks of the slanderers or the worshippers of power on us, we should keep meditating on His Name and like sandalwood, keep spreading the fragrance of His praises. That is what Guru Ji is doing in this *shabad* by first advising his own mind to sing God's praises.

He says: "O' my mind, meditate on God of the universe. Through Guru's advice whosoever has meditated on God's Name all that person's pains and sins have been removed."(1-pause)

However acknowledging the limitlessness of God's merits, Guru Ji humbly prays: "O' God, this one tongue (of mine) cannot sing (all Your) praises. (Therefore please multiply this one tongue) into many tongues. (O' God), again and again, all (creatures) sing (Your) praises but still they cannot utter (all Your) virtues."(1)

Describing the extent of his love for God, Guru Ji says: "O' my Master, I am (so) deeply imbued with (Your) love (that at all times) I crave to see Your sight. (O' Master), You are the great giver of life to (all) creatures and You know the pain of my (heart, so please bless me with Your sight)."(2)

Now addressing us Guru Ji asks a question and then answers it himself. He asks: "(O' my friends), tell me, what should we give to anyone who tells us the way (to meet

God? As far as I am concerned, if someone) who has himself met (God and) unites me (with Him), I would surrender all my body and mind forever to him."(3)

However so limitless and beyond anyone's capacity are the virtues of God that Guru Ji concludes by saying: "(O' my friends), extremely limitless are the virtues of God but we describe these after greatly minimizing the same. (Therefore, I say), O' the all-powerful God of slave Nanak, our intellect is in Your hands, (please bless us with right intellect so that we may be able to do at least some justice to Your limitless merits)."(4-3)

The message of this *shabad* is that we should be so much in love with God that we may feel that even after singing God's praises all the time our one tongue is insufficient to sing His praises. Therefore we should pray to God to unite us with the Guru who may teach us to sing God's praises and unite us with Him.

ਕਲਿਆਨ ਮਹਲਾ ੪ ॥

ਮੇਰੇ ਮਨ ਜਪਿ ਹਰਿ ਗੁਨ ਅਕਥ ਸੁਨਥਈ ॥

ਧਰਮੁ ਅਰਥੁ ਸਭੁ ਕਾਮੁ ਮੋਖੁ ਹੈ ਜਨ ਪੀਛੈ ਲਗਿ ਫਿਰਥਈ
॥੧॥ ਰਹਾਉ ॥

ਸੋ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ਹਰਿ ਜਨੁ ਜਿਸੁ ਬਡਭਾਗੁ
ਮਥਈ ॥

ਜਹ ਦਰਗਹਿ ਪ੍ਰਭੁ ਲੇਖਾ ਮਾਗੈ ਤਹ ਛੁਟੈ ਨਾਮੁ ਧਿਆਇਥਈ
॥੧॥

ਹਮਰੇ ਦੋਖ ਬਹੁ ਜਨਮ ਜਨਮ ਕੇ ਦੁਖੁ ਹਉਮੈ ਮੈਲੁ ਲਗਥਈ
॥

kali-aan mehlā 4.

mayray man jap har gun akath suntha-ee.

Dharam arath sabh kaam mokh hai jan peechhai
lag firtha-ee. ||1|| rahaa-o.

so har har naam Dhi-aavai har jan jis badhaag
math-ee.

jah dargahi parabh laykhaa maagai tah chhutai
naam Dhi-aa-itha-ee. ||1||

hamray dokh baho janam janam kay dukh
ha-umai mail lagtha-ee.

ਗੁਰਿ ਧਾਰਿ ਕ੍ਰਿਪਾ ਹਰਿ ਜਲਿ ਨਾਵਾਏ ਸਭ ਕਿਲਬਿਖ ਪਾਪ
ਗਥਈ ॥੨॥

gur Dhaar kirpaa har jal naavaa-ay sabh kilbikh
paap gath-ee. ||2||

ਜਨ ਕੈ ਰਿਦ ਅੰਤਰਿ ਪ੍ਰਭੁ ਸੁਆਮੀ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਭਜਬਈ ॥

jan kai rid antar parabh su-aamee jan har har
naam bhajtha-ee.

ਜਹ ਅੰਤੀ ਅਉਸਰੁ ਆਇ ਬਨਤੁ ਹੈ ਤਹ ਰਾਖੈ ਨਾਮੁ
ਸਾਬਈ ॥੩॥

jah antee a-osar aa-ay banaṭ hai ṭah raakhai
naam saath-ee. ||3||

ਜਨ ਤੇਰਾ ਜਸੁ ਗਾਵਹਿ ਹਰਿ ਹਰਿ ਪ੍ਰਭ ਹਰਿ ਜਪਿਓ
ਜਗੰਨਥਈ ॥

jan tayraa jas gaavahi har har parabh har japi-o
jagaⁿnatha-ee.

ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਰਾਖੈ ਸੁਆਮੀ ਹਮ ਪਾਥਰ ਰਖੁ
ਬਡਬਈ ॥੪॥੪॥

jan naanak kay parabh raakhay su-aamee ham
paathar rakḥ budtha-ee. ||4||4||

Kalyaan Mehla-4

In the previous so many *shabads*, Guru Ji advised us to meditate on God's Name. In this *shabad*, he lists very specific and tangible fruits of doing this.

First addressing his own mind, Guru Ji says: "O' my mind, meditate on the merits, of God which are said to be indescribable. (By doing so, all the four objects of life, namely) righteousness, wealth, heart's desire, and salvation (are so readily fulfilled, as if these) are running after (you)."(1-pause)

Describing how fruitful God's Name is and how fortunate are they who meditate on it, he says: "(O' my friends), only that devotee of God's meditates on God's Name who has been blessed with great destiny. Where in His court, God asks for the account (of one's deeds), there that person alone is delivered who has meditated on the Name."(1)

Guru Ji now tells us why it is necessary to meditate on God's Name and seek the guidance of the Guru. He says: "(O' my friends), we have been collecting sins of many births; and are afflicted with the pain and filth of ego. Showing mercy, the Guru bathes us in (the immaculate) water of (God's) Name and then all our evils and sins go away."(2)

Describing the conduct of the devotees and the reward they obtain by meditating on God's Name, Guru Ji says: "(O' my friends), within the hearts of the devotees is abiding God the Master and the devotees keep meditating on God's Name. When their last moment (time of death) arrives, (God's) Name saves them like a true companion."(3)

Guru Ji concludes the *shabad* by humbly saying: "O' God, Your saints always sing Your praises and contemplate You. O' God the Master and savior of devotee Nanak, save us who like stones, are sinking (in the worldly ocean)."(4-4)

The message of this *shabad* is that we should seek the Guru's shelter and following his *Gurbani* wash off the filth of our sins and meditate on God's Name. By doing so all our desires would be fulfilled and we would obtain all the objects of human life including righteousness, wealth, heart's desire, and salvation.

ਕਲਿਆਨ ਮਹਲਾ ੪ ॥

ਹਮਰੀ ਚਿਤਵਨੀ ਹਰਿ ਪ੍ਰਭੁ ਜਾਨੈ ॥

kali-aan mehlāa 4.

hamree chitvaneē har parabh jaanai.

ਅਉਰੁ ਕੋਈ ਨਿੰਦ ਕਰੈ ਹਰਿ ਜਨ ਕੀ ਪ੍ਰਭੁ ਤਾ ਕਾ
ਕਰਿਆ ਇਕੁ ਤਿਲੁ ਨਹੀ ਮਾਨੈ ॥੧॥ ਰਹਾਉ ॥

a-or ko-ee nind karai har jan kee parabh taa kaa
kahi-aa ik til nahee maanai. ||1|| rahaa-o.

ਅਉਰੁ ਸਭ ਤਿਆਗਿ ਸੇਵਾ ਕਰਿ ਅਚੁਤ ਜੋ ਸਭ ਤੇ ਊਚ
ਠਾਕੁਰੁ ਭਗਵਾਨੈ ॥

a-or sabh ti-aag sayvaa kar achut jo sabh tay ooch
thaakur bhagvaanai.

ਹਰਿ ਸੇਵਾ ਤੇ ਕਾਲੁ ਜੋਹਿ ਨ ਸਾਕੈ ਚਰਨੀ ਆਇ ਪਵੈ
ਹਰਿ ਜਾਨੈ ॥੧॥

har sayvaa tay kaal johi na saakai charnee aa-ay
pavai har jaanai. ||1||

ਜਾ ਕਉ ਰਾਖਿ ਲੇਇ ਮੇਰਾ ਸੁਆਮੀ ਤਾ ਕਉ ਸੁਮਤਿ
ਦੇਇ ਪੈ ਕਾਨੈ ॥

jaa ka-o raakh lay-ay mayraa su-aamee taa ka-o
sumat day-ay pai kaanai.

ਤਾ ਕਉ ਕੋਈ ਅਪਰਿ ਨ ਸਾਕੈ ਜਾ ਕੀ ਭਗਤਿ ਮੇਰਾ
ਪ੍ਰਭੁ ਮਾਨੈ ॥੨॥

taa ka-o ko-ee apar na saakai jaa kee bhagat
mayraa parabh maanai. ||2||

ਹਰਿ ਕੇ ਚੋਜ ਵਿਡਾਨ ਦੇਖੁ ਜਨ ਜੋ ਖੋਟਾ ਖਰਾ ਇਕ
ਨਿਮਖ ਪਛਾਨੈ ॥

har kay choj vidaan daykh jan jo khotaa kharaa ik
nimakh pachhaanai.

ਤਾ ਤੇ ਜਨ ਕਉ ਅਨਦੁ ਭਇਆ ਹੈ ਰਿਦ ਸੁਧ ਮਿਲੇ ਖੋਟੇ
ਪਛੁਤਾਨੈ ॥੩॥

taa tay jan ka-o anad bha-i-aa hai rid suDh milay
khotay pachhuṭaanai. ||3||

ਤੁਮ ਹਰਿ ਦਾਤੇ ਸਮਰਥ ਸੁਆਮੀ ਇਕੁ ਮਾਗਉ ਤੁਝ
ਪਾਸਹੁ ਹਰਿ ਦਾਨੈ ॥

tum har daatay samrath su-aamee ik maaga-o tujh
paashu har daanai.

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰਿ ਦੀਜੈ ਸਦ ਬਸਹਿ
ਰਿਦੈ ਮੋਹਿ ਹਰਿ ਚਰਾਨੈ ॥੪॥੫॥

jan naanak ka-o har kirpaa kar deejai sad baseh
ridai mohi har charaanai. ||4||5||

Kalyaan Mehla-4

In the previous *shabad*, Guru Ji advised that we should seek the Guru's shelter and following his *Gurbani*, wash off the filth of our sins and meditate on God's Name. By doing so all our desires would be fulfilled and we would obtain all the objects of human life including righteousness, wealth, heart's desire, and salvation. In this *shabad*, he tells us how God knows about the inner feelings and thoughts of our mind and protects us against all those who try to harm us.

Guru Ji says: "(O' my friends), God knows, what we are thinking. If someone else speaks ill of a God's devotee, God doesn't believe what he or she says."(1-pause)

Therefore he advises: "(O' my friend), forsaking all other means, serve (and worship) the imperishable God who is the highest Master. By serving God even the (demon of) death cannot come near, instead he comes and falls at the feet (of the devotee) deeming him (embodiment of) God. (Thus God's devotee becomes free even from the fear of death)."(1)

Describing further the blessings received by the person whom God provides shelter and on whom He is pleased, Guru Ji says: "(O' my friends), whom my Master provides shelter and whose devotion my God recognizes, He carefully blesses that person with wise intellect. Then no one can equal that person whose devotion my God recognizes."(2)

Now Guru Ji addresses us and says: "(O' my friend), look at the wonders of God who discriminates between the true and the false ones in an instant. That is why, the devotees (of God) are in bliss (because they know that those) whose hearts are pure have met (God), but the false ones had to repent."(3)

Guru Ji concludes by humbly saying: “O’ God, You are all powerful Master, I beg from You one charity. Show mercy on devotee Nanak and bless him that in his heart may always abide (the love of) Your feet (Your Name).”(4-5)

The message of this *shabad* is that when we are singing praises of God from the core of our heart, we should not care about what others say about us. God knows the inner state of our mind and without paying any attention to things uttered against us, God protects us and utters the words of wisdom into our ears. We should always pray to God to bless us with this gift that His Name may always reside in our heart.

ਪੰਨਾ ੧੩੨੧

ਕਲਿਆਨ ਮਹਲਾ ੪ ॥

ਪ੍ਰਭ ਕੀਜੈ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਹਮ ਹਰਿ ਗੁਨ ਗਾਵਹਗੇ ॥

ਹਉ ਤੁਮਰੀ ਕਰਉ ਨਿਤ ਆਸ ਪ੍ਰਭ ਮੋਹਿ ਕਬ ਗਲਿ
ਲਾਵਹਿਗੇ ॥੧॥ ਰਹਾਉ ॥

ਹਮ ਬਾਰਿਕ ਮੁਗਧ ਇਆਨ ਪਿਤਾ ਸਮਝਾਵਹਿਗੇ ॥
ਸੁਤੁ ਖਿਨੁ ਖਿਨੁ ਭੂਲਿ ਬਿਗਾਰਿ ਜਗਤ ਪਿਤ ਭਾਵਹਿਗੇ
॥੧॥

ਜੋ ਹਰਿ ਸੁਆਮੀ ਤੁਮ ਦੇਹੁ ਸੋਈ ਹਮ ਪਾਵਹਗੇ ॥
ਮੋਹਿ ਦੂਜੀ ਨਾਰੀ ਠਉਰ ਜਿਸੁ ਪਹਿ ਹਮ ਜਾਵਹਗੇ ॥੨॥

ਜੋ ਹਰਿ ਭਾਵਹਿ ਭਗਤ ਤਿਨਾ ਹਰਿ ਭਾਵਹਿਗੇ ॥
ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ਜੋਤਿ ਰਲਿ ਜਾਵਹਗੇ ॥੩॥

ਹਰਿ ਆਪੇ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਆਪਿ ਲਿਵ ਲਾਵਹਿਗੇ ॥
ਜਨੁ ਨਾਨਕੁ ਸਰਨਿ ਦੁਆਰਿ ਹਰਿ ਲਾਜ ਰਖਾਵਹਿਗੇ
॥੪॥੬॥ ਛਕਾ ੧ ॥

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kali-aan mehlā 4.

parabh keejai kirpaa niDhaan ham har gun
gaavhagay.

ha-o tumree kara-o nit aas parabh mohi kab gal
laavhigay. ||1|| rahaa-o.

ham baarik mugaDh i-aan pitaa samjaavhigay.
sut khin khin bhoool bigaar jagat pit bhaavhigay.
||1||

jo har su-aamee tum dayh so-ee ham paavhagay.
mohi doojee naahee tha-ur jis peh ham
jaavhagay. ||2||

jo har bhaaveh bhagat tinaa har bhaavhigay.
jotee jot milaa-ay jot ral jaavhagay. ||3||

har aapay ho-ay kirpaal aap liv laavhigay.
jan naanak saran du-aar har laaj rakhaavhigay.
||4||6|| chhaka 1.

Kalyaan Mehla-4

Guru Ji concluded the last *shabad*, by praying to God to show mercy on him and bless him that in his heart he may always abide in the love of His Name. In this *shabad*, he shows us with what kind of love, hope and childlike affection we should pray to God, and asks Him to embrace us to His bosom. He also shows us what to ask of God.

Guru Ji says: “O’ God the treasure of mercy, please show Your kindness (and bless us) that we may keep singing Your praises. Every day I hope and wonder, when (my loving) God would embrace me to His bosom.”(1-pause)

Guru Ji doesn’t make any claims about his merits, but acknowledging himself as a young child prone to errors, says: “O’ God, we are (like) ignorant foolish children and You are (like our kind) father who corrects us. Just as at every moment a son makes mistakes (and is still dear to his father, similarly O’) Father of the world, we are dear to You.”(1)

Next acknowledging our complete dependence on God, he says: “O’ my Master, we can obtain only that which You give us. There is no other place where we could go to ask for (anything. Please bless us with Your Name).”(2)

Describing, who those are who are pleasing to God and what blessings they obtain, Guru Ji says: “(O’ my friends), the devotees who look pleasing to God, (only) to them God seems pleasing. By uniting their (soul) light with the prime (soul) light (of God), they would merge in the (prime soul) light (of God Himself).”(3)

In closing, Guru Ji says: “(O’ my friends), on His own, our loving God becomes gracious and Himself attunes us to His love. Devotee Nanak has sought the shelter of His door, (and hopes that) God would save his honor.”(4-6-sixteplet-1)

The message of this *shabad* is that we should have such childlike pure love for God that we confess to Him and say: “O’ God, we are like ignorant children who make many mistakes. But just as a father always corrects his children and loves them, similarly please ignore our faults; imbue us with the love of Your Name and save us.

ਕਲਿਆਨੁ ਭੋਪਾਲੀ ਮਹਲਾ੪

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸੁਰੁ ਸੁਆਮੀ ਦੂਖ ਨਿਵਾਰਣੁ ਨਾਰਾਇਣੇ ॥

ਸਗਲ ਭਗਤ ਜਾਚਹਿ ਸੁਖ ਸਾਗਰ ਭਵ ਨਿਧਿ ਤਰਣੁ ਹਰਿ
ਚਿੰਤਾਮਣੇ ॥੧॥ ਰਹਾਉ ॥

ਦੀਨ ਦਇਆਲ ਜਗਦੀਸ ਦਮੋਦਰ ਹਰਿ ਅੰਤਰਜਾਮੀ
ਗੋਬਿੰਦੇ ॥

ਤੇ ਨਿਰਭਉ ਜਿਨ ਸ੍ਰੀਰਾਮੁ ਧਿਆਇਆ ਗੁਰਮਤਿ ਮੁਰਾਰਿ
ਹਰਿ ਮੁਕੰਦੇ ॥੧॥

ਜਗਦੀਸੁਰ ਚਰਨ ਸਰਨ ਜੋ ਆਏ ਤੇ ਜਨ ਭਵ ਨਿਧਿ ਪਾਰਿ
ਪਰੇ ॥

ਭਗਤ ਜਨਾ ਕੀ ਪੈਜ ਹਰਿ ਰਾਖੈ ਜਨ ਨਾਨਕ ਆਪਿ ਹਰਿ
ਕ੍ਰਿਪਾ ਕਰੇ ॥ ੨॥੧॥੭॥

kali-aan bhopaalee mehlā 4

ik-oᳵkaar satgur pārsaaᳵ.

paarbarahm parmaysur su-aamee dookh
nivaara᳚ naaraa-ina᳚y.

sagal bhaga᳚t jaacheh sukh saagar bhav niDh
᳚ara᳚ har chintaama᳚y. ||1|| rahaa-o.

deen da-i-aal jagdees damodar har antarjaamee
gobinday.

tay nirbha-o jin sareeraam Dhi-aa-i-aa gurmat
muraar har mukanday. ||1||

jagdeesur charan saran jo aa-ay tay jan bhav
niDh paar paray.

bhaga᳚t janaa kee paj har raakhai jan naanak
aap har kirpaa karay. ||2||1||7||

Kalyaan Bhopaali Mehla-4

In the previous *shabad*, Guru Ji advised us that we should affectionately pray to God to ignore our faults, imbue us with the love of His Name and save us. In this *shabad*, he shows us how to say that prayer.

Addressing God, he says: “O’ the all-pervading God and Master, You are the destroyer of pains. O’ the Ocean of peace, the wish-fulfilling Jewel, who ferries all across the dreadful (worldly) ocean, all devotees beg (at Your door).”(1-pause)

Next, addressing God by His different names, Guru Ji says: “O’ *Jagdish* (Master of the world), *Damodar* (god Krishna around whose belly his mother had tied a string so that he may not run into some trouble), You are the merciful Master of the meek, inner knower of our hearts, and support of the earth, all-pervading God, slayer of demons, and giver of salvation, following Guru’s instruction, they who have meditated (on You), have become fear-free.”(1)

In conclusion, he says: “O’ Nanak, they who have come to the shelter of feet of God of the universe, those devotees are ferried across the dreadful (worldly) ocean. God shows mercy and saves the honor of His devotees.”(2-1-7)

The message of this *shabad* is that if we want to achieve a state of complete fearlessness and want to be ferried across this dreadful worldly ocean, then we should seek the shelter of God and pray to Him to save our honor.

ਰਾਗੁ ਕਲਿਆਨੁ ਮਹਲਾ ੫ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਮਾਰੈ ਏਹ ਕਿਰਪਾ ਕੀਜੈ ॥

ਅਲਿ ਮਕਰੰਦ ਚਰਨ ਕਮਲ ਸਿਉ ਮਨੁ ਫੇਰਿ ਫੇਰਿ ਰੀਝੈ
॥੧॥ ਰਹਾਉ ॥

raag kali-aan mehlāa 5 ghar 1

ik-oⁿkaar satgur parsaaḍ.

hamaarai ayh kirpaa keejai.

al makrand charan kamal si-o man fayr fayr
reejhai. ||1|| rahaa-o.

ਆਨ ਜਲਾ ਸਿਉ ਕਾਜੁ ਨ ਕਛੁਐ ਹਰਿ ਬੁੰਦ ਚਾੜਿਕ ਕਉ
ਦੀਜੈ ॥੧॥

aan jalaa si-o kaaj na kachhoo-ai har boond
chaat̤rik ka-o deejai. ||1||

ਬਿਨੁ ਮਿਲਬੇ ਨਾਹੀ ਸੰਤੋਖਾ ਪੇਖਿ ਦਰਸਨੁ ਨਾਨਕੁ ਜੀਜੈ
॥੨॥੧॥

bin milbay naahee santokhaa paykh darsan
naanak jeejai. ||2||1||

Rag Kalyaan Mehla-5 Ghar-1

In the previous *shabad* (4-6), Guru Ji showed us the kind of childlike affection, with which we should pray to God and ask Him to embrace us to His bosom. In this *shabad*, he cites some beautiful examples to lovingly tell God that he would not be satisfied by anything less than His sight and that is for what we should also long.

So lovingly addressing God, he says: “O’ God, do me this favor that just as the black-bee is again and again lured to the sap in a flower, similarly my mind should remain attuned to Your lotus feet (the immaculate Name).”(1-pause)

Using the example of *Chaatrik* (pied cuckoo), he says: “(O’ God), just as a *Chaatrik*, has no use for water but the *swanti boond* (water drop, during certain star configuration), similarly please bless me (with the water of Your) Name.”(1)

In conclusion, Guru Ji submits: “(O’ God), I don’t feel contented without meeting You. It is only by seeing You that Nanak survives (spiritually. Therefore please bless him with Your sight).”(2-1)

The message of this *shabad* is that our love and devotion for God should not simply be a routine of reciting some hymns or going through some kind of a drill, but like a black bee and a pied cuckoo we shouldn’t feel contented unless we enjoy the nectar of His Name and the bliss of union with our beloved God.

ਕਲਿਆਨ ਮਹਲਾ ੫ ॥

ਜਾਚਿਕੁ ਨਾਮੁ ਜਾਚੈ ਜਾਚੈ ॥

ਸਰਬ ਧਾਰ ਸਰਬ ਕੇ ਨਾਇਕੁ ਸੁਖ ਸਮੂਹ ਕੇ ਦਾਤੇ ॥੧॥
ਰਹਾਉ ॥

kali-aan mehlāa 5.

jaachik naam jaachai jaachai.

sarab Dhaar sarab kay naa-ik sukh samooḥ kay
daatay. ||1|| rahaa-o.

ਕੇਤੀ ਕੇਤੀ ਮਾਂਗਨਿ ਮਾਗੈ ਭਾਵਨੀਆ ਸੋ ਪਾਈਐ ॥੧॥

kaytee kaytee maaⁿgan maagai bhaavnee-aa so
paa-ee-ai. ||1||

ਸਫਲ ਸਫਲ ਸਫਲ ਦਰਸੁ ਰੇ ਪਰਸਿ ਪਰਸਿ ਗੁਨ ਗਾਈਐ
॥

safal safal safal daras ray paras paras gun
gaa-ee-ai.

ਨਾਨਕ ਤਤ ਤਤ ਸਿਉ ਮਿਲੀਐ ਹੀਰੈ ਹੀਰੁ ਬਿਧਾਈਐ
॥੨॥੨॥

naanak tat tat si-o milee-ai heeraai heer
biDhaa-ee-ai. ||2||2||

Kalyaan Mehla-5

In the previous *shabad*, Guru Ji advised us that our love and devotion for God should not be a routine of reciting some hymns or going through some kind of a drill, but like a black bee and a pied cuckoo we shouldn't feel contented unless we enjoy the nectar of His Name and the bliss of the sight of our beloved God. In this *shabad*, he again stresses the importance of meditating on God with true devotion and even when we beg from Him, we should have full faith in His generosity and truly believe that whatever God does is in our best interest.

But as for himself, Guru Ji humbly prays to God and says: “O’ the Support of all (creatures), the Master of all, and Giver of all comforts, Your beggar again and again asks (for the charity of) Name (from You).”(1-pause)

Stating how all beg at His door and what they obtain, Guru Ji says: “(O’ my friends), myriad (of people) make myriad of demands (at Your door), but we obtain only that which pleases (God).”(1)

In conclusion, Guru Ji advises: “(O’ my friends), most fruitful is the sight (of that God). Touching again and again (His feet by lovingly cherishing Him in our mind), we should sing His praises. O’ Nanak, just as with one diamond, we pierce another diamond, similarly let us unite our essence with His essence (or our soul with His Prime soul).”(2-2)

The message of this *shabad* is that if we want our honest and sincere desires fulfilled, and our soul may merge in the prime Soul (of God) then we should meditate on His Name with true love and devotion.

ਪੰਨਾ ੧੩੨੨

ਕਲਿਆਨ ਮਹਲਾ ੫ ॥

ਮੇਰੇ ਲਾਲਨ ਕੀ ਸੋਭਾ ॥

ਸਦ ਨਵਤਨ ਮਨ ਰੰਗੀ ਸੋਭਾ ॥੧॥ ਰਹਾਉ ॥

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kali-aan mehlāa 5.

mayray laalan kee sob^hhaa.

sad nav^tan man rangee sob^hhaa. ||1|| rahaa-o.

ਬ੍ਰਹਮ ਮਹੇਸ ਸਿਧ ਮੁਨਿ ਇੰਦ੍ਰਾ ਭਗਤਿ ਦਾਨੁ ਜਸੁ ਮੰਗੀ
॥੧॥

barahm mahays si^Dh mun ind^raa bhaga^t daan
jas manglee. ||1||

ਜੋਗ ਗਿਆਨ ਧਿਆਨ ਸੇਖਨਾਗੈ ਸਗਲ ਜਪਹਿ ਤਰੰਗੀ ॥

jog gi-aan Dhi-aan say^khnaagai sagal jaapeh
tarangee.

ਕਹੁ ਨਾਨਕ ਸੰਤਨ ਬਲਿਹਾਰੈ ਜੋ ਪ੍ਰਭ ਕੇ ਸਦ ਸੰਗੀ
॥੨॥੩॥

kaho naanak san^tan balihaarai jo parab^h kay sad
sangee. ||2||3||

Kalyaan Mehla-5

In so many previous *shabads*, Guru Ji has advised us to sing praises of God. In this *shabad*, he describes how glorious and magnificent is the glory of that God.

He says: “(O’ my friends), ever fresh and appealing to the heart and mind is the glory of my beloved God.”(1-pause)

Stating how even gods beg for the opportunity to sing God’s praises, Guru Ji says: “(O’ my friends, even), *Brahma*, *Shiva*, *Indira* (the gods of creation, destruction, and rain), adepts, and sages beg for the charity of God’s praise.”(1)

In closing, Guru Ji says: “(O’ my friends), the yogis, men of wisdom, those engaged in meditation, and *Shesh Nag* (the thousand hooded serpent), worship that God of many playful moods. Nanak says, “I am a sacrifice to those saints who (remain attuned to Him, as if) they are God’s permanent companions.”(2-3)

The message of this *shabad* is that so exhilarating is the glory of God that we should pray to Him to bless us also with the company of those saintly people who sing His praise, so that in their company we may also meditate on His Name and enjoy the bliss and magnificence of His love and splendor.

ਕਲਿਆਨ ਮਹਲਾ ੫ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਤੇਰੈ ਮਾਨਿ ਹਰਿ ਹਰਿ ਮਾਨਿ ॥

ਨੈਨ ਬੈਨ ਸੁਵਨ ਸੁਨੀਐ ਅੰਗ ਅੰਗੇ ਸੁਖ ਪ੍ਰਾਨਿ ॥੧॥
ਰਹਾਉ ॥

ਇਤ ਉਤ ਦਹ ਦਿਸਿ ਰਵਿਓ ਮੇਰ ਤਿਨਹਿ ਸਮਾਨਿ ॥੧॥

ਜਤ ਕਤਾ ਤਤ ਪੇਖੀਐ ਹਰਿ ਪੁਰਖ ਪਤਿ ਪਰਧਾਨ ॥

ਸਾਧਸੰਗਿ ਭ੍ਰਮ ਭੈ ਮਿਟੇ ਕਥੇ ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨ
॥੨॥੧॥੪॥

kali-aan mehlāa 5 ghar 2

ik-o"kaar satgur parsaaḍ.

tayrai maan har har maan.

nain bain sarvan sunee-ai ang angay sukh
paraan. ||1|| rahaa-o.

it̃ ut̃ dah̃ dis̃ ravi-o mayr̃ t̃ineh samaan. ||1||

jaṭ̃ kaṭaa taṭ̃ paykhee-ai har purakh pat̃
parDhaan.

saaDhsang bharam bhāi mitay kathay naanak
barahm gi-aan. ||2||1||4||

Kalyaan Mehla-5 Ghar-2

In the previous *shabad*, Guru Ji told us that so exhilarating is the glory of God that we should pray to Him to bless us also with the company of those saintly people who sing His praise so that in their company we may also meditate on His Name and enjoy the bliss and magnificence of His love and splendor. In this *shabad*, he lovingly talks to God Himself and describes what kind of bliss, honor, and delight he obtains by listening to God’s praises, beholding Him all around, and joining the company of His devotees.

He says: “O’ God, with the help of the honor given by You, we behold You with our eyes, listen to Your sweet words with our ears, and feel comfort in all the parts of our body and life breaths.”(1-pause)

Now telling us how God is pervading everywhere, Guru Ji says: “(O’ my friends, from the highest mountain) *Meru* to the (smallest) straw, (God) is equally pervading here, there, and in all the ten directions.”(1)

In conclusion, he says: “(O’ my friends), Nanak utters this divine knowledge that in the company of saints all one’s doubts and dreads are removed, (and) wherever we see we find (God) the supreme Being.” (2-1-4)

The message of this *shabad* is that if we want to get rid of all our doubts and dreads and enjoy peace and bliss in each and every limb of our body, then we should seek the company of saints and sing praises of God.

ਕਲਿਆਨ ਮਹਲਾ ੫ ॥

ਗੁਨ ਨਾਦ ਧੁਨਿ ਅਨੰਦ ਬੇਦ ॥

ਕਥਤ ਸੁਨਤ ਮੁਨਿ ਜਨਾ ਮਿਲਿ ਸੰਤ ਮੰਡਲੀ ॥੧॥
ਰਹਾਉ ॥

kali-aan mehlāa 5.

gun naad Dhun anand bayd.

kathat sunat mun janaa mil sant mandlee. ||1||
rahaa-o.

ਗਿਆਨ ਧਿਆਨ ਮਾਨ ਦਾਨ ਮਨ ਰਸਿਕ ਰਸਨ ਨਾਮੁ
ਜਪਤ ਤਹ ਪਾਪ ਖੰਡਲੀ ॥੧॥

gi-aan Dhi-aan maan daan man rasik rasan naam
japat tah paap khandlee. ||1||

ਜੋਗ ਜੁਗਤਿ ਗਿਆਨ ਭੁਗਤਿ ਸੁਰਤਿ ਸਬਦ ਤਤ ਬੇਤੇ
ਜਪੁ ਤਪੁ ਅਖੰਡਲੀ ॥

jog jugat gi-aan bhugat surat sabad tat baytay jap
tap akhandlee.

ਓਤਿ ਪੋਤਿ ਮਿਲਿ ਜੋਤਿ ਨਾਨਕ ਕਛੂ ਦੁਖੁ ਨ ਡੰਡਲੀ
॥੨॥੨॥੫॥

ot pot mil jot naanak kachhoo dukh na dandlee.
||2||2||5||

Kalyaan Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our doubts and dreads and enjoy peace and bliss in each and every limb of our body, then we should seek the company of saints and sing praises of God. But this is not the only *shabad* in which Guru Ji has given us this advice. He has stressed this point in many previous shabads as well. The question arises what is so special about the congregation of saints, what they do in that place, and what are the special benefits of doing that? In this *shabad*, Guru Ji briefly answers all such questions.

He says: “(O’ my friends), when the saints and silent sages gather, they utter and listen to praises of God. For them, in this lies all the bliss and merit of listening to the tune of yogis and wisdom of *Vedas*.”(1-pause)

Describing what else they do and what kinds of blessings one obtains in such a congregation, he says: “(O’ my friends, in the congregation of saintly persons), where the seekers of the relish of God’s Name meditate on God, one obtains divine wisdom, meditation (on God), honor, charity (of Name, and all one’s) sins are destroyed.”(1)

In conclusion, Guru Ji says: “(O’ my friends, in the congregation of saints), those who know the way to yoga (union with God, the divinely) wise who know about the essence of food (for the soul), and the secret of attunement to the (divine) word do the penance and worship (of continuously meditating on God’s Name). Like warp and woof, they remain merged in the (divine) light and O’ Nanak, no pain or punishment can make them suffer.”(2-2-5)

The message of this *shabad* is that if we want to obtain divine wisdom, meditation, honor, charity of Name, and that sublime state where no pain or punishment can affect our peace and poise, then joining the congregation of saints, we should sing God's praises and meditate on God's Name.

ਕਲਿਆਨੁ ਮਹਲਾ ੫ ॥

ਕਉਨੁ ਬਿਧਿ ਤਾ ਕੀ ਕਹਾ ਕਰਉ ॥

ਧਰਤ ਧਿਆਨੁ ਗਿਆਨੁ ਸਸਤ੍ਰਗਿਆ ਅਜਰ ਪਦੁ ਕੈਸੇ
ਜਰਉ ॥੧॥ ਰਹਾਉ ॥

kali-aan mehlāa 5.

ka-un biḐh taa kee kahaa kara-o.

Ḑharat Ḑhi-aan gi-aan sastargi-aa ajar pad
kaisay jara-o. ||1|| rahaa-o.

ਬਿਸਨ ਮਹੇਸ ਸਿਧ ਮੁਨਿ ਇੰਦ੍ਰਾ ਕੈ ਦਰਿ ਸਰਨਿ ਪਰਉ
॥੧॥

bisan mahays siḐh mun indraa kai dar saran
para-o. ||1||

ਕਾਹੂ ਪਹਿ ਰਾਜੁ ਕਾਹੂ ਪਹਿ ਸੁਰਗਾ ਕੋਟਿ ਮਧੇ ਮੁਕਤਿ
ਕਹਉ ॥

kaahoo peh raaj kaahoo peh surgaa kot maḐhay
mukaṭ kaha-o.

ਕਹੁ ਨਾਨਕ ਨਾਮ ਰਸੁ ਪਾਈਐ ਸਾਧੂ ਚਰਨ ਗਰਉ
॥੨॥੩॥੬॥

kaho naanak naam ras paa-ee-ai saaḐhoo
charan gaha-o. ||2||3||6||

Kalyaan Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to obtain divine wisdom, meditation, honor, charity of Name, and that sublime state where no pain or punishment can affect our peace and poise, then joining the congregation of saintly persons we should sing God's praises and meditate on God's Name. In this *shabad*, he ponders over the question, how can one obtain salvation from evil tendencies, and then he shares the answer with us.

As if talking to himself, Guru Ji says: "(I wonder), what is the way (to meet God) and what should I do? Some contemplate Him; others who know *Shastras* (the Hindu holy books) discourse on those. (But nothing satisfies me, and this state of uncertainty is unbearable). I still wonder how I can bear that unbearable state."(1-pause)

Reflecting on the possibility of seeking the shelter of some adepts, or gods, Guru Ji asks himself: "There are many gods like *Vishnu*, *Shiva*, and *Indira*, or adepts and silent sages, but I wonder at whose door may I seek shelter?" (1)

After reflecting on the powers of all gods and sages, he concludes: "Some may have the power to grant kingdom, others may give me paradise, but rare among millions is the one about whom I could say that he or she can grant salvation from evil tendencies. Nanak says that (salvation is only obtained) through the relish of God's Name, (which is only obtained in the shelter of saints). Therefore I should grasp on to the feet of saint (Guru)."(2-3-6)

The message of this *shabad* is that if we want to know the true way to salvation, then we need not go to any pundits, scholars, yogis or even gods like *Brahma*, *Shiva*, and *Indira*. Instead we should humbly seek the shelter of the saint (Guru) and meditate on God's Name.

ਕਲਿਆਨ ਮਹਲਾ ੫ ॥

ਪ੍ਰਾਨਪਤਿ ਦਇਆਲ ਪੁਰਖ ਪ੍ਰਭ ਸਖੇ ॥

kali-aan mehlāa 5.

paraanpatṛ da-i-aal purakh parabh sakhay.

ਗਰਭ ਜੋਨਿ ਕਲਿ ਕਾਲ ਜਾਲ ਦੁਖ ਬਿਨਾਸਨੁ ਹਰਿ ਰਖੇ
॥੧॥ ਰਹਾਉ ॥

garabh jon kal kaal jaal dukh binaasan har
rakhay. ||1|| rahaa-o.

ਨਾਮ ਧਾਰੀ ਸਰਨਿ ਤੇਰੀ ॥
ਪ੍ਰਭ ਦਇਆਲ ਟੇਕ ਮੇਰੀ ॥੧॥

naam Dhaaree saran tayree.
parabh da-i-aal tayk mayree. ||1||

ਅਨਾਥ ਦੀਨ ਆਸਵੰਤ ॥
ਨਾਮੁ ਸੁਆਮੀ ਮਨਹਿ ਮੰਤ ॥੨॥

anaath deen aasvant.
naam su-aamee maneh mant. ||2||

ਤੁਭ ਬਿਨਾ ਪ੍ਰਭ ਕਿਛੁ ਨ ਜਾਨੂ ॥
ਸਰਬ ਜੁਗ ਮਹਿ ਤੁਮ ਪਛਾਨੂ ॥੩॥

tujh binaa parabh kichhoo na jaanoo.
sarab jug meh tum pachhaanoo. ||3||

ਹਰਿ ਮਨਿ ਬਸੇ ਨਿਸਿ ਬਾਸਰੇ ॥
ਗੋਬਿੰਦ ਨਾਨਕ ਆਸਰੇ ॥੪॥੪॥੭॥

har man basay nis baasro.
gobind naanak aasro. ||4||4||7||

Kalyaan Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to know the true way to salvation, we need not go to any pundits, scholars, yogis or even gods like *Brahma*, *Shiva*, and *Indira*. Instead we should humbly seek the shelter of the saint (Guru) and meditate on God's Name. In this *shabad*, he shows us how to pray to God to bless us with His Name and make sure that it remains enshrined in our heart.

So addressing God, he says: “O’ the Sustainer of life breaths, our merciful master, friend, and liberator from the entanglements of births and deaths; O’ God, You are the destroyer of pains and You are our savior.”(1-pause)

Continuing his prayer, Guru Ji says: “(O’ God), I have enshrined Your Name and I have sought Your shelter. O’ my merciful God, You (alone) are my support.”(1)

Elaborating on his above statement, Guru Ji says: “O’ God, we the meek and the humble have our hope in You alone. (Please show mercy, that the) mantra of Your Name may remain enshrined in my mind.”(2)

Guru Ji continues: “(O’ God), except for You, I don’t know anything. In all ages You alone are my acquaintance.”(3)

He concludes the *shabad* by praying to God and saying: “O’ God, please abide in my mind day and night. O’ God, You alone are the support of Nanak.”(4-4-7)

The message of this *shabad* is that if we want to win the pleasure, love and affection of God, then we should completely surrender to Him and say: “O’ God, it is in You and You alone that we have our faith, You are the life of our life breaths, destroyer of our pains, and fear of births and deaths.

ਕਲਿਆਨ ਮਹਲਾ ੫ ॥
ਮਨਿ ਤਨਿ ਜਾਪੀਐ ਭਗਵਾਨ ॥
ਗੁਰ ਪੂਰੇ ਸੁਪ੍ਰਸੰਨ ਭਏ ਸਦਾ ਸੁਖ ਕਲਿਆਨ ॥੧॥ ਰਹਾਉ ॥

kali-aan mehlā 5.
man tan jaapee-ai bhagvaan.
gur pooray suparsan bha-ay sadaa sookh
kali-aan. ||1|| rahaa-o.

ਸਰਬ ਕਾਰਜ ਸਿਧਿ ਭਏ ਗਾਇ ਗੁਨ ਗੁਪਾਲ ॥
ਮਿਲਿ ਸਾਧਸੰਗਤਿ ਪ੍ਰਭੂ ਸਿਮਰੇ ਨਾਠਿਆ ਦੁਖ ਕਾਲ ॥੧॥

sarab kaaraj siDh bha-ay gaa-ay gun gupaal.
mil saaDhsangat parabhoo simray naathi-aa
dukh kaal. ||1||

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਮੇਰਿਆ ਕਰਉ ਦਿਨੁ ਰੈਨਿ ਸੇਵ ॥

ਪੰਨਾ ੧੩੨੩

ਨਾਨਕ ਦਾਸ ਸਰਣਾਗਤੀ ਹਰਿ ਪੁਰਖ ਪੂਰਨ ਦੇਵ
॥੨॥੫॥੮॥

kar kirpaa parabh mayri-aa kara-o din rain sayv.

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naanak daas sarnaagatee har purakh pooran
dayv. ||2||5||8||

Kalyaan Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to win the pleasure, love and affection of God, then we should completely surrender to Him and say: “O’ God, it is in You and You alone that we have our faith, You are the life of our life breaths, destroyer of our pains and fear of births and deaths.” In this *shabad*, he tells us again what kinds of blessings, we obtain when we meditate on God with true concentration of our mind and body.

Guru Ji advises: “(O’ my friends), we should meditate upon God with full concentration of our body and mind. (One who has done so), the perfect Guru is pleased, with that one and (his or her mind) has always been in peace and pleasure.”(1-pause)

Guru Ji adds: “(O’ my friends, whosoever) has sung praises of God all that person’s tasks have been accomplished. Meeting with the company of saints, such a person has meditated on God and, all his or her pain (and fear of) death has hastened away.” (1)

Guru Ji even prays for himself and says: “O’ my perfect illuminating God, slave Nanak has sought Your shelter. Please show mercy (and bless me) that I may serve (and meditate on) You day and night.”(2-5-8)

The message of this *shabad* is that if we want our tasks to be successfully accomplished, there is peace and bliss in our mind, and we are free from any pain or fear of death, then we should pray to God to show mercy on us and bless us that we may meditate on His Name with full attention of our mind.

ਕਲਿਆਨੁ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭੂ ਮੇਰਾ ਅੰਤਰਜਾਮੀ ਜਾਣੁ ॥

ਕਰਿ ਕਿਰਪਾ ਪੂਰਨ ਪਰਮੇਸਰ ਨਿਹਚਲੁ ਸਚੁ ਸਬਦੁ
ਨੀਸਾਣੁ ॥੧॥ ਰਹਾਉ ॥

kali-aan mehlā 5.

parabh mayraa antarjaamee jaan.

kar kirpaa pooran parmaysar nihchal sach sabad
neesaan. ||1|| rahaa-o.

ਹਰਿ ਬਿਨੁ ਆਨ ਨ ਕੋਈ ਸਮਰਥੁ ਤੇਰੀ ਆਸ ਤੇਰਾ ਮਨਿ
ਤਾਣੁ ॥

ਸਰਬ ਘਟਾ ਕੇ ਦਾਤੇ ਸੁਆਮੀ ਦੇਹਿ ਸੁ ਪਹਿਰਣੁ ਖਾਣੁ ॥੧॥

har bin aan na ko-ee samrath tayree aas tayraa
man taan.

sarab ghataa kay daatai su-aamee deh so
pahiran khaan. ||1||

ਸੁਰਤਿ ਮਤਿ ਚਤੁਰਾਈ ਸੋਭਾ ਰੂਪੁ ਰੰਗੁ ਧਨੁ ਮਾਣੁ ॥

surat mat chaturaa-ee sobhaa roop rang Dhan
maan.

ਸਰਬ ਸੂਖ ਆਨੰਦ ਨਾਨਕ ਜਪਿ ਰਾਮ ਨਾਮੁ ਕਲਿਆਣੁ
॥੨॥੬॥੯॥

sarab sookh aanand naanak jap raam naam
kali-aan. ||2||6||9||

Kalyaan Mehla-5

Guru Ji concluded the previous *shabad*, by praying to God and saying: “O’ my perfect illuminating God, slave Nanak has sought Your shelter. Please show mercy (and bless me) that I may keep serving (and meditating on) You day and night.” In this *shabad*, he continues that prayer and indicates why he has so much faith in God and His Name.

Guru Ji says: “O’ my God, You are the inner knower of all hearts. O’ perfect all-pervading God, show Your mercy (and bless me) with Your immortal Word (Your Name, which is) the entry permit (to enter Your kingdom).”(1-pause)

Stating how much faith he has in God and in no one else, Guru Ji says: “O’ God, except for You there is nobody else who is all powerful, (therefore I have my) hope only in You and my mind depends only on Your support. O’ the Master of all hearts, we eat and wear only that which You give us.”(1)

Therefore Guru Ji concludes the *shabad* by counseling his own mind (and indirectly all of us). He says: “O’ Nanak, (always meditate on God’s Name, because it is by) meditating on the Name that we obtain sublime intellect, wisdom, glory, (inner) beauty, love, wealth, and honor and enjoy all kinds of comforts and salvation.”(2-6-9)

The message of this *shabad* is that if we want to obtain wisdom, glory, honor, beauty, and salvation then we should pray to God to bless us that we always meditate on His Name, which is like a visa to His kingdom.

ਕਲਿਆਣੁ ਮਹਲਾ ੫ ॥

ਹਰਿ ਚਰਨ ਸਰਨ ਕਲਿਆਨ ਕਰਨ ॥
ਪ੍ਰਭ ਨਾਮੁ ਪਤਿਤ ਪਾਵਨੋ ॥੧॥ ਰਹਾਉ ॥

kali-aan mehlā 5.

har charan saran kali-aan karan.
parabh naam patit paavno. ||1|| rahaa-o.

ਸਾਧਸੰਗਿ ਜਪਿ ਨਿਸੰਗ ਜਮਕਾਲੁ ਤਿਸੁ ਨ ਖਾਵਨੋ ॥੧॥

saaDhsang jap nisang jamkaal tis na khaavno.
||1||

ਮੁਕਤਿ ਜੁਗਤਿ ਅਨਿਕ ਸੂਖ ਹਰਿ ਭਗਤਿ ਲਵੈ ਨ ਲਾਵਨੋ ॥

mukat jugat anik sookh har bhagat lavai na laavno.

ਪ੍ਰਭ ਦਰਸ ਲੁਬਧ ਦਾਸ ਨਾਨਕ ਬਹੁਤਿ ਜੋਨਿ ਨ ਧਾਵਨੋ
॥੨॥੭॥੧੦॥

parabh daras lubaDh daas naanak bahurh jon na Dhaavno. ||2||7||10||

Kalyaan Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to obtain wisdom, glory, honor, beauty, and salvation then we should pray to God to bless us that we always meditate on His Name, which is like a visa to His kingdom. In this *shabad*, he once again tells how liberating and purifying God’s Name is and how none of the other ways to obtain salvation are anywhere near equal in merit to the worship of God.

He says: “(O’ my friends), emancipating is shelter of God’s feet and God’s Name is purifier of the sinners.”(1-pause)

Elaborating on the merits of meditating on God’s Name, he says: “(O’ my friends), even the demon of death cannot consume (or scare the person) who in the company of saints, unhesitatingly meditates (on God’s Name).”(1)

In conclusion, Guru Ji says: “(O’ my friends), none of the ways to obtain salvation, or myriads of comforts equal (the merits of) God’s loving adoration. O’ Nanak, the seeker of God’s sight doesn’t wander into existence again.”(2-7-10)

The message of this *shabad* is that if we want to enjoy all comforts and obtain salvation then forsaking all other ways we should join the company of saintly persons and unhesitatingly meditate on God’s Name.

ਕਲਿਆਨ ਮਹਲਾ ੪ ਅਸਟਪਦੀਆ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਮਾ ਰਮ ਰਾਮੋ ਸੁਨਿ ਮਨੁ ਭੀਜੈ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਮੀਠਾ ਗੁਰਮਤਿ ਸਹਜੇ
ਪੀਜੈ ॥੧॥ ਰਹਾਉ ॥

kali-aan mehlā 4 asatpadee-aa.

ik-oⁿkaar satgur parsaaḍ.

raamaa ram raamo sun man b^heejai.

har har naam amrit ras meethaa gurmat sehjay
peejai. ||1|| rahaa-o.

ਕਾਸਟ ਮਹਿ ਜਿਉ ਹੈ ਬੈਸੰਤਰੁ ਮਥਿ ਸੰਜਮਿ ਕਾਵਿ
ਕਵੀਜੈ ॥

ਰਾਮ ਨਾਮੁ ਹੈ ਜੋਤਿ ਸਬਾਈ ਤਤੁ ਗੁਰਮਤਿ ਕਾਵਿ
ਲਈਜੈ ॥੧॥

kaasat meh ji-o hai baisantar math sanjam kaadh
kad^heejai.

raam naam hai jot sabaa-ee tat gurmat kaadh
la-eejai. ||1||

ਨਉ ਦਰਵਾਜ ਨਵੇ ਦਰ ਫੀਕੇ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਦਸਵੇ
ਚੁਈਜੈ ॥

ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਿਰਪਾ ਕਰਿ ਪਿਆਰੇ ਗੁਰ ਸਬਦੀ ਹਰਿ
ਰਸੁ ਪੀਜੈ ॥੨॥

na-o darvaaj navay dar feekay ras amrit dasvay
chu-eejai.

kirpaa kirpaa kirpaa kar pi-aaray gur sabdee har ras
peejai. ||2||

ਕਾਇਆ ਨਗਰੁ ਨਗਰੁ ਹੈ ਨੀਕੇ ਵਿਚਿ ਸਉਦਾ ਹਰਿ
ਰਸੁ ਕੀਜੈ ॥

ਰਤਨ ਲਾਲ ਅਮੋਲਕ ਅਮੋਲਕ ਸਤਿਗੁਰ ਸੇਵਾ ਲੀਜੈ
॥੩॥

kaa-i-aa nagar nagar hai neeko vich sa-udaa har ras
keejai.

raṭan laal amol amolak satgur sayvaa leejai. ||3||

ਸਤਿਗੁਰੁ ਅਗਮੁ ਅਗਮੁ ਹੈ ਠਾਕੁਰੁ ਭਰਿ ਸਾਗਰ
ਭਗਤਿ ਕਰੀਜੈ ॥

ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਰਿ ਦਿਨ ਹਮ ਸਾਰਿੰਗ ਇਕ ਬੂੰਦ ਨਾਮੁ
ਮੁਖਿ ਦੀਜੈ ॥੪॥

satgur agam agam hai thaakur bhar saagar bhagat
kareejai.

kirpaa kirpaa kar deen ham saaring ik boond naam
mukh deejai. ||4||

ਲਾਲਨੁ ਲਾਲੁ ਲਾਲੁ ਹੈ ਰੰਗਨੁ ਮਨੁ ਰੰਗਨ ਕਉ ਗੁਰ
ਦੀਜੈ ॥

ਰਾਮ ਰਾਮ ਰਾਮ ਰੰਗਿ ਰਾਤੇ ਰਸ ਰਸਿਕ ਗਟਕ ਨਿਤ
ਪੀਜੈ ॥੫॥

laalan laal laal hai rangn man rangn ka-o gur
deejai.

raam raam raam rang raatay ras rasik gatak nit
peejai. ||5||

ਬਸੁਧਾ ਸਪਤ ਦੀਪ ਹੈ ਸਾਗਰ ਕਵਿ ਕੰਚਨੁ ਕਾਵਿ
ਧਰੀਜੈ ॥

ਮੇਰੇ ਠਾਕੁਰ ਕੇ ਜਨ ਇਨਹੁ ਨ ਬਾਛਹਿ ਹਰਿ ਮਾਗਹਿ
ਹਰਿ ਰਸੁ ਦੀਜੈ ॥੬॥

basuDhaa sapat deep hai saagar kad^h kanchan
kaadh Dhareejai.

mayray thaakur kay jan inahu na baach^heh har
maageh har ras deejai. ||6||

ਸਾਕਤ ਨਰ ਪ੍ਰਾਨੀ ਸਦ ਭੂਖੇ ਨਿਤ ਭੂਖਨ ਭੂਖ ਕਰੀਜੈ ॥
ਧਾਵਤੁ ਧਾਇ ਧਾਵਹਿ ਪ੍ਰੀਤਿ ਮਾਇਆ ਲਖ ਕੋਸਨ
ਕਉ ਬਿਥਿ ਦੀਜੈ ॥੭॥

saakat nar paraanee sad bhookhay niṭ bhookhan
bhookh kareejai.
Dhaavat Dhaa-ay Dhaaveh pareet maa-i-aa lakh
kosan ka-o bith deejai. ||7||

ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਜਨ ਉਤਮ ਕਿਆ ਉਪਮਾ
ਤਿਨ੍ ਦੀਜੈ ॥

har har har har har jan ootam ki-aa upmaa tinⁿ
deejai.

ਪੰਨਾ ੧੩੨੪

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ਰਾਮ ਨਾਮ ਤੁਲਿ ਅਉਰੁ ਨ ਉਪਮਾ ਜਨ ਨਾਨਕ ਕ੍ਰਿਪਾ
ਕਰੀਜੈ ॥੮॥੧॥

raam naam tul a-or na upmaa jan naanak kirpaa
kareejai. ||8||1||

Kalyaan Mehla-4 Ashatpadi

In the previous *shabad*, Guru Ji advised us that if we want to enjoy all comforts and obtain salvation, then forsaking all other ways we should join the company of saintly persons and unhesitatingly meditate on God's Name. In this *Ashatpadi*, he elaborates on the merits of God's Name, tells us how to obtain it, and also states how the worshippers of power waste themselves running after worldly wealth, while the devotees of God long only for the wealth of God's Name.

He says: “(O’ my friends), by listening to the Name of the all-pervading God one’s mind is delighted. The relish of God’s Name is nectar sweet, through the Guru’s instruction we should slowly and calmly drink (and enjoy) it.”(1-pause)

However God’s Name is such a mysterious and intangible concept, which most people find difficult to understand and enjoy. Guru Ji explains it with a couple of beautiful examples. He says: “(O’ my friends), just as fire is hidden in wood by rubbing (the sticks) with care we can bring out the fire, (similarly) the light of God’s Name (is hidden in our body, but) by following Guru’s instruction we can bring out its essence (and enjoy its relish).”(1)

Next Guru Ji explains where the relish of God’s Name is located and how to procure it. Referring to human body parts like the eyes, ears, and nostrils, He says: “(O’ my friends, the human body has nine doors, the tastes (enjoyed through) all these nine doors are insipid (as compared to the supreme) relish of the nectar which flows out of the tenth door (which is secret). This divine relish we drink through the Guru’s word when God shows His utmost mercy on us.”(2)

Giving yet another example from our daily life, Guru Ji says: “(O’ my friends), our body is like a very beautiful township, and in this township we should bargain for the relish of God’s Name. (This relish of God’s Name) is priceless like the jewels and rubies and is obtained through the service of the true Guru.”(3)

Now explaining how to approach the Guru for such a valuable gift as God’s Name, Guru Ji says: “(O’ my friends), the true Guru is the embodiment of unfathomable and mysterious Master. (It is only through the Guru that we can) worship (God), who is like the ocean, brimful (with priceless jewels. The only way to approach Him is to humbly pray to Him, and say: “O’ God, we are like) humble pied cuckoos: please put a drop of (water) of Name in our mouths.”(4)

Continuing his love filled request, Guru Ji says: “O’ my beloved Guru, most loving and endearing is Your Name, please bless me with love of Your Name, so that I may imbue my mind with that love. They who are imbued with the love of the all-pervading God, drink every day the relish of God with gusto.”(5)

Describing how much God’s devotees prefer wealth of God’s Name over the worldly wealth, Guru Ji says: “(O’ my friends, even if) we dig out and place before them the entire gold from all the seven continents and the oceans, still the devotees of my Master won’t crave it; they only beg God to bless them with the relish of His Name.”(6)

In contrast showing the state of mind of the worshippers of power and wealth, Guru Ji says: “(O’ my friends), the worshippers of worldly wealth are hungry for (material things) and always keep crying for it. They keep running after wealth and cover distance of thousands of miles lured by the infatuation for worldly riches.”(7)

In conclusion, Guru Ji says: “(O’ my friends), most sublime are the devotees of God, I don’t know how to glorify them. There is no greater glory than God’s Name. O’ God, show mercy on Nanak (and bless him also with Your Name).”(8-1)

The message of this *shabad* is that there is nothing better than God’s Name. Therefore God’s devotees always prefer His Name to all worldly treasures. This treasure is present in everybody and it is only found by slowly and steadily meditating on God as per Guru’s instruction.

ਕਲਿਆਨ ਮਹਲਾ ੪ ॥

ਰਾਮ ਗੁਰੁ ਪਾਰਸੁ ਪਰਸੁ ਕਰੀਜੈ ॥

ਹਮ ਨਿਰਗੁਣੀ ਮਨੁਰ ਅਤਿ ਫੀਕੇ ਮਿਲਿ ਸਤਿਗੁਰੁ
ਪਾਰਸੁ ਕੀਜੈ ॥੧॥ ਰਹਾਉ ॥

ਸੁਰਗ ਮੁਕਤਿ ਬੈਕੁੰਠ ਸਭਿ ਬਾਂਛਹਿ ਨਿਤਿ ਆਸਾ ਆਸਾ
ਕਰੀਜੈ ॥

ਹਰਿ ਦਰਸਨ ਕੇ ਜਨ ਮੁਕਤਿ ਨ ਮਾਂਗਹਿ ਮਿਲਿ ਦਰਸਨ
ਤ੍ਰਿਪਤਿ ਮਨੁ ਧੀਜੈ ॥੧॥

ਮਾਇਆ ਮੋਹੁ ਸਬਲੁ ਹੈ ਭਾਰੀ ਮੋਹੁ ਕਾਲਖ ਦਾਗ ਲਗੀਜੈ
॥

ਮੇਰੇ ਨਾਕੁਰ ਕੇ ਜਨ ਅਲਿਪਤ ਹੈ ਮੁਕਤੇ ਜਿਉ ਮੁਰਗਾਈ
ਪੰਕੁ ਨ ਭੀਜੈ ॥੨॥

ਚੰਦਨ ਵਾਸੁ ਭੁਇਅੰਗਮ ਵੇੜੀ ਕਿਵ ਮਿਲੀਐ ਚੰਦਨੁ
ਲੀਜੈ ॥

ਕਾਵਿ ਖੜਗੁ ਗੁਰ ਗਿਆਨੁ ਕਰਾਰਾ ਬਿਖੁ ਛੇਦਿ ਛੇਦਿ
ਰਸੁ ਪੀਜੈ ॥੩॥

ਆਨਿ ਆਨਿ ਸਮਧਾ ਬਹੁ ਕੀਨੀ ਪਲੁ ਬੈਸੰਤਰ ਭਸਮ
ਕਰੀਜੈ ॥

ਮਹਾ ਉਗ੍ਰ ਪਾਪ ਸਾਕਤ ਨਰ ਕੀਨੇ ਮਿਲਿ ਸਾਧੂ ਲੂਕੀ
ਦੀਜੈ ॥੪॥

ਸਾਧੂ ਸਾਧ ਸਾਧ ਜਨ ਨੀਕੇ ਜਿਨ ਅੰਤਰਿ ਨਾਮੁ
ਧਰੀਜੈ ॥

kali-aan mehlā 4.

raam gur paaras paras kareejai.

ham nirgunēe manoor aṭ feekay mil satgur paaras
keejai. ||1|| rahaa-o.

surag mukatṭ baikunṭh sabh baaⁿchheh nit aasaa
aas kareejai.

har darsan kay jan mukatṭ na maaⁿgeh mil darsan
taripatṭ man Dheejai. ||1||

maa-i-aa moh sabal hai bhaaree moh kaalakh
daag lageejai.

mayray thaakur kay jan alipatṭ hai mukṭay ji-o
murgaa-ee pank n bheejai. ||2||

chandan vaas bhu-i-angam vayrhee kiv milee-ai
chandan leejai.

kaadh kharhag gur gi-aan karaaraa bikh chhayd
chhayd ras peejai. ||3||

aan aan samDhaa baho keenee pal baisantṭar
bhasam kareejai.

mahaa ugar paap saakatṭ nar keenay mil saaDhoo
lookke deejai. ||4||

saaDhoo saaDh saaDh jan neekay jin antṭar naam
Dhareejai.

ਪਰਸ ਨਿਪਰਸੁ ਭਏ ਸਾਧੂ ਜਨ ਜਨੁ ਹਰਿ ਭਗਵਾਨੁ
ਦਿਖੀਜੈ ॥੫॥

paras nipras bha-ay saaDhoo jan jan har bhagvaan
dikheejai. ||5||

ਸਾਕਤ ਸੂਤੁ ਬਹੁ ਗੁਰਬੀ ਭਰਿਆ ਕਿਉ ਕਰਿ ਤਾਨੁ
ਤਨੀਜੈ ॥
ਤੰਤੁ ਸੂਤੁ ਕਿਛੁ ਨਿਕਸੈ ਨਾਹੀ ਸਾਕਤ ਸੰਗੁ ਨ ਕੀਜੈ ॥੬॥

saakat soot baho gurjhee bhari-aa ki-o kar taan
taneejai.
tant soot kichh niksai naahee saakat sang na
keejai. ||6||

ਸਤਿਗੁਰ ਸਾਧਸੰਗਤਿ ਹੈ ਨੀਕੀ ਮਿਲਿ ਸੰਗਤਿ ਰਾਮੁ
ਰਵੀਜੈ ॥
ਅੰਤਰਿ ਰਤਨ ਜਵੇਹਰ ਮਾਣਕ ਗੁਰ ਕਿਰਪਾ ਤੇ ਲੀਜੈ
॥੭॥

satgur saaDhsangat hai neekie milangat raam
raveejai.
antar ratan javayhar maanak gur kirpaa tay leejai.
||7||

ਮੇਰਾ ਠਾਕੁਰੁ ਵਡਾ ਵਡਾ ਹੈ ਸੁਆਮੀ ਹਮ ਕਿਉ ਕਰਿ
ਮਿਲਹ ਮਿਲੀਜੈ ॥
ਨਾਨਕ ਮੇਲਿ ਮਿਲਾਏ ਗੁਰੁ ਪੂਰਾ ਜਨ ਕਉ ਪੂਰਨੁ ਦੀਜੈ
॥੮॥੨॥

mayraa thaakur vadaa vadaa hai su-aamee ham
ki-o kar milah mileejai.
naanak mayl milaa-ay gur pooraa jan ka-o pooran
deejai. ||8||2||

Kalyaan Mehla- 4

In many previous *shabads*, Guru Ji told us that there is no better thing than God's Name and His devotees always prefer His Name to all worldly treasures. This treasure is secretly present in everybody, but it is only obtained by slowly and steadily meditating on God as per Guru's instruction. In this *Ashtpadi*, Guru Ji explains with many beautiful examples how the instruction and company of the saint Guru purifies our intellect, destroys myriads of our sins, and helps us to see the sight of God, which is the only thing that satisfies His devotees.

First of all Guru Ji cites the example of the philosopher's stone, about which it is believed that if any iron piece comes in its contact it turns into gold. So comparing the Guru to such a stone, he prays: "O' God, bring me in touch with the philosopher's stone (Guru). Like the meritless rusted iron, we are (persons of) extremely insipid (character. Please show mercy and) make us (virtuous like) philosopher's stone by uniting us with the true Guru." (1-pause)

Describing the signs of a true devotees of God and that for which they truly long, Guru Ji says: "(O' my friends), all crave for heaven and salvation and everyday hope and pray for it, but the lovers of the sight of God do not ask for salvation; their mind gets satiated only when they see Him." (1)

Next giving the example of a duck, which although lives in water, yet never lets its feathers get wet, Guru Ji says: "(O' my friends, even though) the attachment for worldly things is extremely powerful and one often gets stained with the filth of worldly attachments, yet the devotees of my Master remain completely detached and free (of any such stain) just as the feathers of a duck don't get wet." (2)

Now Guru Ji poses a question and then answers it himself. Comparing God within us to a fragrant sandal tree and the worldly allurements and evils to the poisonous serpents surrounding it, he says: "(O' my friends, just as) a sandal tree is surrounded by serpents and it is very difficult to obtain and enjoy its fragrance, similarly within us is the light of

God, which is surrounded by our evil impulses). So the question is how do we enjoy the fragrance of sandal tree (the love of God within us?)”

Answering the question himself, Guru Ji says: “By pulling out the sharp sword of Guru’s (divine) wisdom and cutting again and again the poisonous parts (driving out the evil tendencies), we should drink the relish (of God’s love).”(3)

Above metaphor is very useful and practical for those who are already attuned to God. But what about those worshippers of worldly wealth whose entire life has been spent in worldly pursuits and they have committed myriad of sins for its sake? Guru Ji has a message of hope even for such morbid sinners. Therefore quoting another vivid example, he says: “(O’ my friends), by bringing again and again we may collect lot of wood, but by applying a little fire we reduce it to ashes in an instant, similarly even if an worshipper of power has committed many most heinous sins, these can also be destroyed by meeting the saints and applying the torch (of God’s Name).”(4)

Now educating us about the signs of true saints and how blissful is the company of such holy persons, Guru Ji says: “(O’ my friends), sublime are those saintly persons within whom is enshrined (God’s) Name. They who come in touch with such saintly devotees feel so blessed, as if they have seen God Himself.”(5)

However advising us to remain away from the worshippers of power, Guru Ji says: “(O’ my friends), like an entangled cotton thread the life of the worshippers of power has become very complicated and it cannot be woven into a fruitful life. Just as out of the entangled mesh no (useful straight) strings can be taken out (similarly no benefit comes out of an egocentric, therefore) we should not keep company with a worshipper of power.”(6)

But then telling us what we should do or whose company we should seek, Guru Ji says: “(O’ my friends), meritorious is the saintly congregation of the true Guru, joining this congregation we should meditate on God’s (Name). Within (us are hidden) gems, jewels and rubies (of God’s Name), through Guru’s grace we can procure (these).”(7)

Guru Ji concludes this *shabad* by posing a question and then answering it himself. He says: “Great and magnificent is my Master, (but) how could we meet Him? O’ Nanak, only the perfect Guru can bring about this union. (Therefore, we should pray to God and say: “O’ God, please) bless Your devotee with (the guidance of) the perfect (Guru).”(8-2)

The message of this *shabad* is that even if we have committed many sins and think that our life is beyond redemption, still we shouldn’t lose hope, because just as a small flame can burn a heap of firewood, similarly with the enlightenment of his word the Guru can wash off the dirt of all our sins and unite us with God. But we should remain away from the worshippers of power and pray to God to bless us with the guidance of the Guru.

ਕਲਿਆਨੁ ਮਹਲਾ ੪ ॥

ਰਾਮਾ ਰਮ ਰਾਮੋ ਰਾਮੁ ਰਵੇਜੈ ॥

ਸਾਧੂ ਸਾਧ ਸਾਧ ਜਨ ਨੀਕੇ ਮਿਲਿ ਸਾਧੂ ਹਰਿ ਰੰਗੁ ਕੀਜੈ

॥੧॥ ਰਹਾਉ ॥

kali-aan mehlāa 4.

raamaa ram raamo raam raveejai.

saaDhoo saaDh saaDh jan neekay mil saaDhoo

har rang keejai. ||1|| rahaa-o.

ਜੀਅ ਜੰਤ ਸਭੁ ਜਗੁ ਹੈ ਜੇਤਾ ਮਨੁ ਡੋਲਤ ਡੋਲ ਕਰੀਜੈ ॥
ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਰਿ ਸਾਧੁ ਮਿਲਾਵਹੁ ਜਗੁ ਥੰਮਨ ਕਉ ਥੰਮੁ
ਦੀਜੈ ॥੧॥

jee-a jant sabh jag hai jaytaa man dolaṭ dol
kareejai.
kirpaa kirpaa kar saaDh milaavhu jag thamman
ka-o thamm deejai. ||1||

ਬਸੁਧਾ ਤਲੈ ਤਲੈ ਸਭ ਊਪਰਿ ਮਿਲਿ ਸਾਧੂ ਚਰਨ ਰੁਲੀਜੈ ॥
ਅਤਿ ਉਤਮ ਅਤਿ ਉਤਮ ਹੋਵਹੁ ਸਭ ਸਿਸਟਿ ਚਰਨ ਤਲ
ਦੀਜੈ ॥੨॥

basuDhaa talai talai sabh oopar mil saaDhoo
charan ruleejai.
aṭ ootam aṭ ootam hovhu sabh sisat charan tal
deejai. ||2||

ਗੁਰਮੁਖਿ ਜੋਤਿ ਭਲੀ ਸਿਵ ਨੀਕੀ ਆਨਿ ਪਾਨੀ ਸਕਤਿ
ਭਰੀਜੈ ॥
ਮੈਨਦੰਤ ਨਿਕਸੇ ਗੁਰ ਬਚਨੀ ਸਾਰੁ ਚਬਿ ਚਬਿ ਹਰਿ ਰਸੁ
ਪੀਜੈ ॥੩॥

gurmukh jot bhalee siv neekie aan paanee sakat
bhareejai.
aingant niksai gur bachnee saar chab chab har
ras peejai. ||3||

ਰਾਮ ਨਾਮ ਅਨੁਗ੍ਰਹੁ ਬਹੁ ਕੀਆ ਗੁਰ ਸਾਧੂ ਪੁਰਖ ਮਿਲੀਜੈ
॥
ਗੁਨ ਰਾਮ ਨਾਮ ਬਿਸਥੀਰਨ ਕੀਏ ਹਰਿ ਸਗਲ ਭਵਨ ਜਸੁ
ਦੀਜੈ ॥੪॥

raam naam anoograhu baho kee-aa gur saaDhoo
purakh mileejai.
gun raam naam bistheeran kee-ay har sagal
bhavan jas deejai. ||4||

ਸਾਧੂ ਸਾਧ ਸਾਧ ਮਨਿ ਪ੍ਰੀਤਮ ਬਿਨੁ ਦੇਖੇ ਰਹਿ ਨ ਸਕੀਜੈ ॥
ਜਿਉ ਜਲ ਮੀਨ ਜਲੰ ਜਲ ਪ੍ਰੀਤਿ ਹੈ ਖਿਨੁ ਜਲ ਬਿਨੁ ਫੂਟਿ
ਮਰੀਜੈ ਜਪ ॥

saaDhoo saaDh saaDh man pareetam bin
daykhai reh na sakeejai.
ji-o jal meen jalaṭ jal pareet hai khin jal bin foot
mareejai. ||5||

ਪੰਨਾ ੧੩੨੫

ਮਹਾ ਅਭਾਗ ਅਭਾਗ ਹੈ ਜਿਨ ਕੇ ਤਿਨ ਸਾਧੂ ਧੂਰਿ ਨ
ਪੀਜੈ ॥
ਤਿਨਾ ਤਿਸਨਾ ਜਲਤ ਜਲਤ ਨਹੀ ਬੂਝਹਿ ਡੰਡੁ ਧਰਮ ਰਾਇ
ਕਾ ਦੀਜੈ ॥੬॥

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mahaa abhaag abhaag hai jin kay tin saaDhoo
Dhoor na peejai.
tinaa tisnaa jalaṭ jalaṭ nahee boojheh dand
Dharam raa-ay kaa deejai. ||6||

ਸਭਿ ਤੀਰਥ ਬਰਤ ਜਗੁ ਪੁੰਨ ਕੀਏ ਹਿਵੈ ਗਾਲਿ ਗਾਲਿ
ਤਨੁ ਫੀਜੈ ॥
ਅਤੁਲਾ ਤੋਲੁ ਰਾਮ ਨਾਮੁ ਹੈ ਗੁਰਮਤਿ ਕੇ ਪੁਜੈ ਨ ਤੋਲ
ਤੁਲੀਜੈ ॥੭॥

sabh tirath barat jag-y punn kee-ay hivai gaal
gaal tan chheejai.
aṭulaa tol raam naam hai gurmat ko pujai na tol
tuleejai. ||7||

ਤਵ ਗੁਨ ਬ੍ਰਹਮ ਬ੍ਰਹਮ ਤੂ ਜਾਨਹਿ ਜਨ ਨਾਨਕ ਸਰਨਿ
ਪਰੀਜੈ ॥
ਤੂ ਜਲ ਨਿਧਿ ਮੀਨ ਹਮ ਤੇਰੇ ਕਰਿ ਕਿਰਪਾ ਸੰਗਿ ਰਖੀਜੈ
॥੮॥੩॥

tav gun barahm barahm too jaaneh jan naanak
saran pareejai.
too jal niDh meen ham tayray kar kirpaa sang
rakheejai. ||8||3||

Kalyaan Mehla-4

In the fifth stanza of the previous *Ashtpadi*, Guru Ji stated that sublime are those saintly persons within whom is enshrined (God's) Name. They who come in touch with such saintly devotees, feel so blessed as if they have seen God Himself. In this *Ashtpadi* also, he advises us to seek the company of God's devotees and enjoy the bliss of God's Name.

He says: "(O' my friends), we should again and again meditate and repeat the Name of the all-pervading God. Sublime are the saintly servants (of God), meeting the saints we should imbue ourselves with God's love."(1-pause)

Next praying to God on behalf of the entire world, he says: “(O’ God), as many are the creatures and beings in this entire world, their mind always keeps wavering and worrying. (O’ God), showing Your mercy unite them with the saint (Guru) who like a supporting column may provide support to the world.”(1)

Now Guru Ji gives a lesson in humility. Citing a beautiful example, he says: “(O’ my friends, you know that) the earth remains below the feet of all, (but in the end, after death, it) stays above us all. Similarly meeting the saint Guru you should (so humbly serve him, as if you) are rolling under the saint’s feet. (By doing so) you would become extremely great and sublime (and you would so rule over the world, as if) you have put the entire world under your feet.”(2)

Listing additional merits of following the saint (Guru’s) advice, he says: “By seeking the shelter of the Guru, the blessed divine light shines (in us and we obtain such merits that even worldly wealth) or *Maya* (starts serving us, as if it) fetches our water. Following the Guru’s words (one becomes so kind hearted, as if) one has teeth of wax in the mouth. (Then, one can so control one’s evil passions, as if) one can chew steel and drink the nectar of God’s Name.”(3)

Describing what happens when one meets the saint (Guru), he says: “When one meets the saint (Guru), he shows great mercy of blessing that person with God’s Name. The Guru has widely spread the merits of God’s Name (in the world) and in this way he is spreading the glory of God in all the worlds.”(4)

Next illustrating the depth of love of the saintly persons for God, Guru Ji says: “Within the minds of the saintly devotees always resides their beloved (God) and they cannot live without seeing (Him). Just as a fish living in water has love for water and without it, it instantly dies in pain, (similarly without seeing God the saints feel lifeless).”(5)

Stating how unfortunate are they who don’t serve (or follow) the saints, he says: “Most unfortunate are they who (do not listen to the words of the saint-Guru and thus) drink the wash of the saint’s feet. The burning fire (of their worldly desires) never gets quenched and they are made to suffer punishment at the hands of Righteous Judge.”(6)

Many people believe in doing ritual worships like penance and observing certain fasts. Comparing all such practices to God’s Name, Guru Ji says: “(O’ my friends, even if one) visits all holy places, observes fasts, performs sacred feasts, gives charities, and ruins one’s body by living in snow caves, still none of these is equal in merit to the inestimable worth of meditating on God’s Name under Guru’s instruction.”(7)

In conclusion, Guru Ji says: “(O’ God), about Your merits only You know, devotee Nanak has simply fallen at Your feet. You are like the ocean and we are like Your fish, please show mercy and keep us in Your company.”(8-3)

The message of this *shabad* is that if we want to enjoy true peace and bliss then taking the shelter of the saint (Guru Granth Sahib Ji) and following his *Gurbani*, we should meditate on God’s Name. This meditation is more beneficial than all other ritual worships, such as going on pilgrimages, observing fasts, or giving charities.

ਕਲਿਆਨ ਮਹਲਾ ੪ ॥

ਰਾਮਾ ਰਮ ਰਾਮੋ ਪੂਜ ਕਰੀਜੈ ॥

ਮਨੁ ਤਨੁ ਅਰਪਿ ਧਰਉ ਸਭੁ ਆਗੈ ਰਸੁ ਗੁਰਮਤਿ
ਗਿਆਨੁ ਦ੍ਰਿੜੀਜੈ ॥੧॥ ਰਹਾਉ ॥

ਬ੍ਰਹਮ ਨਾਮ ਗੁਣ ਸਾਖ ਤਰੋਵਰ ਨਿਤ ਚੁਨਿ ਚੁਨਿ ਪੂਜ
ਕਰੀਜੈ ॥

ਆਤਮ ਦੇਉ ਦੇਉ ਹੈ ਆਤਮੁ ਰਸਿ ਲਾਗੈ ਪੂਜ ਕਰੀਜੈ
॥੧॥

ਬਿਬੇਕ ਬੁਧਿ ਸਭ ਜਗ ਮਹਿ ਨਿਰਮਲ ਬਿਚਰਿ ਬਿਚਰਿ
ਰਸੁ ਪੀਜੈ ॥

ਗੁਰ ਪਰਸਾਦਿ ਪਦਾਰਥੁ ਪਾਇਆ ਸਤਿਗੁਰ ਕਉ ਇਹੁ
ਮਨੁ ਦੀਜੈ ॥੨॥

ਨਿਰਮੋਲਕੁ ਅਤਿ ਹੀਰੋ ਨੀਕੋ ਹੀਰੈ ਹੀਰੁ ਬਿਧੀਜੈ ॥

ਮਨੁ ਮੋਤੀ ਸਾਲੁ ਹੈ ਗੁਰ ਸਬਦੀ ਜਿਤੁ ਹੀਰਾ ਪਰਖਿ
ਲਈਜੈ ॥੩॥

ਸੰਗਤਿ ਸੰਤ ਸੰਗਿ ਲਗਿ ਊਚੇ ਜਿਉ ਪੀਪ ਪਲਾਸ ਖਾਇ
ਲੀਜੈ ॥

ਸਭ ਨਰ ਮਹਿ ਪ੍ਰਾਨੀ ਉਤਮੁ ਹੋਵੈ ਰਾਮ ਨਾਮੈ ਬਾਸੁ ਬਸੀਜੈ
॥੪॥

ਨਿਰਮਲ ਨਿਰਮਲ ਕਰਮ ਬਹੁ ਕੀਨੇ ਨਿਤ ਸਾਖਾ ਹਰੀ
ਜਤੀਜੈ ॥

ਧਰਮੁ ਫੁਲੁ ਫਲੁ ਗੁਰਿ ਗਿਆਨੁ ਦ੍ਰਿੜਾਇਆ ਬਹਕਾਰ
ਬਾਸੁ ਜਗਿ ਦੀਜੈ ॥੫॥

ਏਕ ਜੋਤਿ ਏਕੋ ਮਨਿ ਵਸਿਆ ਸਭ ਬ੍ਰਹਮ ਦ੍ਰਿਸਟਿ ਇਕੁ
ਕੀਜੈ ॥

ਆਤਮ ਰਾਮੁ ਸਭ ਏਕੈ ਹੈ ਪਸਰੇ ਸਭ ਚਰਨ ਤਲੇ ਸਿਰੁ
ਦੀਜੈ ॥੬॥

ਨਾਮ ਬਿਨਾ ਨਕਟੇ ਨਰ ਦੇਖਹੁ ਤਿਨ ਘਸਿ ਘਸਿ ਨਾਕ
ਵਢੀਜੈ ॥

ਸਾਕਤ ਨਰ ਅਹੰਕਾਰੀ ਕਹੀਅਹਿ ਬਿਨੁ ਨਾਵੈ ਧ੍ਰਿਗੁ
ਜੀਵੀਜੈ ॥੭॥

ਜਬ ਲਗੁ ਸਾਸੁ ਸਾਸੁ ਮਨ ਅੰਤਰਿ ਤਤੁ ਬੇਗਲ ਸਰਨਿ
ਪਰੀਜੈ ॥

ਨਾਨਕ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਰਿ ਧਾਰਹੁ ਮੈ ਸਾਧੂ ਚਰਨ ਪਖੀਜੈ
॥੮॥੪॥

kali-aan mehlā 4.

raamaa ram raamo pooj kareejai.

man tan arap Dhara-o sabh aagai ras gurmat
gi-aan darih^{ee}ejai. ||1|| rahaa-o.

barahm naam gun saakh tarovar nit chun chun
pooj kareejai.

aatam day-o day-o hai aatam ras laagai pooj
kareejai. ||1||

bibayk buDh sabh jag meh nirmal bichar bichar
ras peejai.

gur parsaad padaarath paa-i-aa satgur ka-o ih
man deejai. ||2||

nirmolak at heero neeko heerai heer biDheejai.

man motee saal hai gur sabdee jit heeraa parakh
la-eejai. ||3||

sangat sant sang lag oochay Ji-o peep palaas
khaa-ay leejai.

sabh nar meh paraanee ootam hovai raam naamai
baas baseejai. ||4||

nirmal nirmal karam baho keenay nit saakh^haa
haree jar^heejai.

Dharam ful fal gur gi-aan drir^h-aa-i-aa behkaar
baas jag deejai. ||5||

ayk jot ayko man vasi-aa sabh barahm darisat ik
keejai.

aatam raam sabh ayakai hai pasray sabh charan
talay sir deejai. ||6||

naam binaa naktay nar day^{kh}hu tin ghas ghas
naak vad^heejai.

saakat nar ahaⁿkaaree kahee-ahi bin naavai Dharig
jeeveejai. ||7||

jab lag saas saas man antar tat baygal saran
pareejai.

naanak kirpaa kirpaa kar Dhaarahu mai saaDhoo
charan pak^heejai. ||8||4||

Kalyaan Mehla-4

In the previous *Ashtpadi*, Guru Ji advised us that if we want to enjoy true peace and bliss, then taking the shelter of the saint (Guru) and following his *Gurbani*, we should meditate on God's Name. This meditation is more beneficial than all other ritual worships such as going on pilgrimages, observing fasts, or giving charities. Therefore once again Guru Ji

advises us to meditate on the Name of the all-pervading God, and also tells us how much he respects and what he is ready to offer to that saint who makes him firm in meditating on God's Name.

He says: "(O' my friends), we should worship the all-pervading God. I would surrender my entire body and mind to him, who through the Guru's instruction implants the relish and bliss of God's Name in me."(1-pause)

Referring to the old Hindu practice of worshipping God by picking and offering some leaves from a particular holy tree, Guru Ji says: "(O' my friends), God's Name is like a tree and its merits are like the small branches. Picking and offering the (flowers of virtues from these branches), we should daily worship God. (O' my friends), God alone is the source of divine enlightenment, so attuning ourselves to the relish of God's Name, we should worship Him."(1)

Commenting further on the merits of Name, Guru Ji says: "(O' my friends), in this world, most immaculate is the wisdom to discriminate between good and bad. By reflecting (with this sense) again and again, we should drink the relish of God's (Name. This commodity of Name) is obtained only through the Guru, (and for that we should) surrender our mind to the true Guru (and follow Guru's guidance without listening to the dictates of our own mind)."(2)

Now comparing God's Name to a diamond, Guru Ji says: "(O' my friends), God's Name is like an extremely beautiful and priceless diamond. With this (divine) diamond we pierce the diamond of our mind. Through (*Gurbani*) the Guru's word one's mind becomes (immaculate like) the most sublime pearl, because by virtue of Guru's word we can assay and realize the value of the diamond (of God's Name)."(3)

Next commenting on the advantage of joining the company of saintly persons, he says: "(O' my friends), just as the big *Peepal* tree absorbs in itself (a useless plant) like *Palaas* (and makes it like itself, similarly) by joining the true company of the saintly persons and by humbly serving them one acquires high character (like them. In this way the one in whom) abides the fragrance of God's Name, becomes the most sublime person among all human beings."(4)

Elaborating on the merits acquired by a person who thus molds his or her character according to Guru's instruction, Guru Ji says: "(O' my friends, by following Guru's instruction, one) who has done many immaculate and pure deeds (that one's virtues start multiplying rapidly, as if) on the tree of that person's life, everyday grows a new green branch. Soon this plant (of new personality) grows into a big tree which yields the flowers of righteousness, and the fruit of knowledge imparted by the Guru and the fragrance (of divine wisdom from this tree) spreads throughout the world."(5)

Now describing the kind of divine wisdom, which such a person realizes and imparts to others, he says: "(O' my friends, such a holy person spreads the message that in the entire world) is pervading only the one light and only one (God) is residing in the hearts (of all) and we should see the one God in all. Only one God is pervading in the entire world, therefore we should bow our heads to all."(6)

Next commenting on the fate of those who do not meditate on God's Name. He says: "(O' my friends), look at those (shameless) persons who are bereft of God's Name. (Every day

they are so disgraced, as if they are) getting their nose chopped off. Such worshippers of power are called arrogant; without (God's) Name they live an accursed life.”(7)

Therefore Guru Ji advises: “(O’ my friends), Nanak says that as long as there is even one breath in our mind (our body), without delay (we should) seek the shelter (of God, and say to Him: “O’ God), please show mercy upon me so that I may keep washing the feet of the saints (and performing their most humble service)’.”(8-4)

The message of this *shabad* is that so long there is even a single breath in our body we should hasten to seek the shelter of the saint Guru and pray to God to bless us with the most humble service of the true Guru so that in his company we may meditate on God's Name with such love and relish that we may also become immaculate and spread the fragrance of God's love all over.

ਕਲਿਆਨ ਮਹਲਾ ੪ ॥

ਰਾਮਾ ਮੈ ਸਾਧੂ ਚਰਨ ਧੁਵੀਜੈ ॥
ਕਿਲਬਿਖ ਦਹਨ ਹੋਹਿ ਖਿਨ ਅੰਤਰਿ ਮੇਰੇ ਠਾਕੁਰ ਕਿਰਪਾ
ਕੀਜੈ ॥੧॥ ਰਹਾਉ ॥

ਮੰਗਤ ਜਨ ਦੀਨ ਖਰੇ ਦਰਿ ਠਾਵੇ ਅਤਿ ਤਰਸਨ ਕਉ
ਦਾਨੁ ਦੀਜੈ ॥
ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ ਸਰਨਿ ਪ੍ਰਭ ਆਏ ਮੇ ਕਉ ਗੁਰਮਤਿ ਨਾਮੁ
ਦ੍ਰਿਤੀਜੈ ॥੧॥

ਕਾਮ ਕਰੋਹੁ ਨਗਰ ਮਹਿ ਸਬਲਾ ਨਿਤ ਉਠਿ ਉਠਿ ਜੁਝੁ
ਕਰੀਜੈ ॥
ਅੰਗੀਕਾਰੁ ਕਰਹੁ ਰਖਿ ਲੇਵਹੁ ਗੁਰ ਪੂਰਾ ਕਾਢਿ ਕਵੀਜੈ
॥੨॥

ਅੰਤਰਿ ਅਗਨਿ ਸਬਲ ਅਤਿ ਬਿਖਿਆ ਹਿਵ ਸੀਤਲੁ ਸਬਦੁ
ਗੁਰ ਦੀਜੈ ॥

ਪੰਨਾ ੧੩੨੬

ਤਨਿ ਮਨਿ ਸਾਂਤਿ ਹੋਇ ਅਧਿਕਾਈ ਰੋਗੁ ਕਾਟੈ ਸੂਖਿ ਸਵੀਜੈ
॥੩॥

ਜਿਉ ਸੂਰਜੁ ਕਿਰਣਿ ਰਵਿਆ ਸਰਬ ਠਾਈ ਸਭ ਘਟਿ ਘਟਿ
ਰਾਮੁ ਰਵੀਜੈ ॥
ਸਾਧੂ ਸਾਧ ਮਿਲੇ ਰਸੁ ਪਾਵੈ ਤਤੁ ਨਿਜ ਘਰਿ ਬੈਠਿਆ ਪੀਜੈ
॥੪॥

ਜਨ ਕਉ ਪ੍ਰੀਤਿ ਲਗੀ ਗੁਰ ਸੇਤੀ ਜਿਉ ਚਕਵੀ ਦੇਖਿ ਸੂਰੀਜੈ
॥
ਨਿਰਖਤ ਨਿਰਖਤ ਰੈਨਿ ਸਭ ਨਿਰਖੀ ਮੁਖੁ ਕਾਵੈ ਅੰਮ੍ਰਿਤੁ
ਪੀਜੈ ॥੫॥

ਸਾਕਤ ਸੁਆਨ ਕਹੀਅਹਿ ਬਹੁ ਲੋਭੀ ਬਹੁ ਦੁਰਮਤਿ ਮੈਲੁ
ਭਰੀਜੈ ॥
ਆਪਨ ਸੁਆਇ ਕਰਹਿ ਬਹੁ ਬਾਤਾ ਤਿਨਾ ਕਾ ਵਿਸਾਹੁ
ਕਿਆ ਕੀਜੈ ॥੬॥

kali-aan mehlāa 4.

raamaa mai saaDhoo charan Dhuveejai.
kilbikh dahan hohi khin antar mayray thaakur
kirpaa keejai. ||1|| rahaa-o.

mangat jan deen kharay dar thaadhay at tarsan
ka-o daan deejai.
turaahi turaahi saran parabh aa-ay mo ka-o
gurmat naam darirheejai. ||1||

kaam karoDh nagar meh sablaa nit uth uth joojh
kareejai.
angeekaar karahu rakh layvhu gur poora kaadh
kadheejai. ||2||

antar agan sabal at bikhi-aa hiv seetal sabad gur
deejai.

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tan man saan ho-ay aDhikaa-ee rog kaatai
sookh saveejai. ||3||

ji-o sooraj kiran ravi-aa sarab thaa-ee sabh ghat
ghat raam raveejai.
saaDhoo saaDh milay ras paavai tat nij ghar
baithi-aa peejai. ||4||

jan ka-o pareet lagee gur saytee ji-o chakvee
daykh sooreejai.
nirkhat nirkhat rain sabh nirkhee mukh kaadhjai
amrit peejai. ||5||

saakat su-aan kahee-ahi baho lobhee baho
durmat mail bhareejai.
aapan su-aa-ay karahi baho baataa tinaa kaa
visaahu ki-aa keejai. ||6||

ਸਾਧੂ ਸਾਧੁ ਸਰਨਿ ਮਿਲਿ ਸੰਗਤਿ ਜਿਤੁ ਹਰਿ ਰਸੁ ਕਾਢਿ
ਕਢੀਜੈ ॥
ਪਰਉਪਕਾਰ ਬੋਲਹਿ ਬਹੁ ਗੁਣੀਆ ਮੁਖਿ ਸੰਤ ਭਗਤ ਹਰਿ
ਦੀਜੈ ॥੭॥

saaDhoo saaDh saran mil sangat̃ jīt har ras
kaadh̃ kad̃heejai.
par-upkaar boleh baho guṇee-aa mukh̃ sant̃
bhagat̃ har d̃eejai. ||7||

ਤੂ ਅਗਮ ਦਇਆਲ ਦਇਆ ਪਤਿ ਦਾਤਾ ਸਭ ਦਇਆ
ਧਾਰਿ ਰਖਿ ਲੀਜੈ ॥
ਸਰਬ ਜੀਅ ਜਗਜੀਵਨੁ ਏਕੋ ਨਾਨਕ ਪ੍ਰਤਿਪਾਲ ਕਰੀਜੈ
॥੮॥੫॥

too agam da-i-aal da-i-aa pat̃ daataa sabh
da-i-aa Dhaar rakh̃ leejai.
sarab jee-a jagjeevan ayko naanak partipaal
kareejai. ||8||5||

Kalyaan Mehla-4

In the previous *Ashtpadi*, Guru Ji advised that so long there is even a single breath in our body, we should pray to God to bless us with the most humble service of the true Guru, so that in his company we may meditate on God's Name with such love and relish that we may also become immaculate and spread the fragrance of God's love all over.

In this *Ashtpadi*, he shows us how to pray to God to bless us with the service of the saint (Guru) and tells us about many more blessings of the saint (Guru's) company.

Speaking most humbly, Guru Ji says: "O' my Master, show mercy on me and bless me that I may keep (daily serving and) washing the feet of the saint (Guru. By doing this, all) one's sins get destroyed in an instant."(1-pause)

Stating what else he has come to beg from God, he says: "O' God, we the humble beggars are standing at Your door to beg. Please give us the charity (of Your Name, for which we) are craving. Crying again and again, we have come to Your door. (Please save us from the sins) and through Guru's instruction instill Your Name within us."(1)

Giving the reason why he is begging for Guru's protection, he says: "O' God, within our (body) township reside the powerful demons of lust and anger, rising up every day we have to battle with them (to control these passions). Please help us and protect us (from these evils), and through the perfect Guru liberate us (from the grip of these passions)."(2)

But that is not all, listing other important blessings of Guru's guidance, Guru Ji says: "(O' God), within us is the raging fire of poisonous (worldly desires; to put off this fire) bless us with the ice cold word of the Guru. Then, our body and mind are immensely comforted, the affliction is removed and we may sleep in peace."(3)

Now explaining the blessings of the saints' company, he says: "Just as through its rays the sun is pervading everywhere, similarly God is pervading in all hearts. When one meets a saint, (through his union, one can also) experience the relish (of God's presence), and in this way, even while sitting in the home, one drinks the (divine) essence."(4)

Guru Ji illustrates the devotees' love for the Guru by citing the example of a bird called *Chakwi* who gets separated from her male partner in the night and is able to see and reunite with him after daybreak only. For this reason every night the *Chakwi* keeps looking forward to the sunrise. Referring to this metaphor, he says: "(O' my friends), the devotees (of God) are so attuned to the Guru that just as a *Chakwi* feels alive (again) on seeing the sun, (similarly they feel alive on seeing the Guru. Just as the *Chakwi*) spends all night looking

(towards the sun and enjoys the bliss of union with her partner, similarly when the Guru) shows his face (the devotee) drinks the nectar (of God's Name).”(5)

However commenting on the nature of the worshippers of power who do not care for God or Guru and telling us how to deal with them, Guru Ji says: “(O’ my friends), the worshippers of power are said to be very greedy like dogs, they are filled with too much filth (of evil intellect). For their self-interest they prattle, (but) we shouldn’t trust them.”(6)

Therefore Guru Ji prays for the company of saintly persons for himself (and indirectly advises us to do the same). He says: “(O’ God, bless me with) the company of Your saints, because in their company one can obtain the relish of God’s (Name). Please bless me with the company of those who are very virtuous and talk about the welfare of others.”(7)

In closing, he says: “(O’ God), You are an unfathomable, compassionate, and kind Master. Please show mercy on all and save them. You are the only one Giver of life to all beings in the world. Nanak says please sustain them (all).”(8-5)

The message of this *shabad* is that we should pray to God to bless us with the company and guidance of the saint (Guru Granth Sahib Ji) so that in his guidance we may learn to control our evil passions and meditate on God’s Name, which is the true source of peace and bliss.

ਕਲਿਆਨੁ ਮਹਲਾ ੪ ॥

ਰਾਮਾ ਹਮ ਦਾਸਨ ਦਾਸ ਕਰੀਜੈ ॥
ਜਬ ਲਗਿ ਸਾਸੁ ਹੋਇ ਮਨ ਅੰਤਰਿ ਸਾਧੂ ਧੂਰਿ ਪਿਵੀਜੈ
॥੧॥ ਰਹਾਉ ॥

ਸੰਕਰੁ ਨਾਰਦੁ ਸੇਖਨਾਗ ਮੁਨਿ ਧੂਰਿ ਸਾਧੂ ਕੀ ਲੋਚੀਜੈ ॥
ਭਵਨ ਭਵਨ ਪਵਿਤੁ ਹੋਹਿ ਸਭਿ ਜਹ ਸਾਧੂ ਚਰਨ ਧਰੀਜੈ
॥੧॥
ਤਸਿ ਲਾਜ ਅਹੰਕਾਰੁ ਸਭੁ ਤਜੀਐ ਮਿਲਿ ਸਾਧੂ ਸੰਗਿ
ਰਹੀਜੈ ॥
ਧਰਮ ਰਾਇ ਕੀ ਕਾਨਿ ਚੁਕਾਵੈ ਬਿਬੁ ਭੁਬਦਾ ਕਾਢਿ
ਕਾਢੀਜੈ ॥੨॥

ਭਰਮਿ ਸੂਕੇ ਬਹੁ ਉਭਿ ਸੁਕ ਕਹੀਅਹਿ ਮਿਲਿ ਸਾਧੂ
ਸੰਗਿ ਹਰੀਜੈ ॥
ਤਾ ਤੇ ਬਿਲਮੁ ਪਲੁ ਢਿਲ ਨ ਕੀਜੈ ਜਾਇ ਸਾਧੂ ਚਰਨਿ
ਲਗੀਜੈ ॥੩॥

ਰਾਮ ਨਾਮ ਕੀਰਤਨ ਰਤਨ ਵਥੁ ਹਰਿ ਸਾਧੂ ਪਾਸਿ ਰਖੀਜੈ
॥
ਜੇ ਬਚਨੁ ਗੁਰੁ ਸਤਿ ਸਤਿ ਕਰਿ ਮਾਨੈ ਤਿਸੁ ਆਗੈ ਕਾਢਿ
ਧਰੀਜੈ ॥੪॥

ਸੰਤਹੁ ਸੁਨਹੁ ਸੁਨਹੁ ਜਨ ਭਾਈ ਗੁਰਿ ਕਾਢੀ ਬਾਹੁ ਕੁਕੀਜੈ
॥
ਜੇ ਆਤਮ ਕਉ ਸੁਖੁ ਸੁਖੁ ਨਿਤ ਲੋੜਹੁ ਤਾਂ ਸਤਿਗੁਰੁ
ਸਰਨਿ ਪਵੀਜੈ ॥੫॥

kali-aan mehlā 4.

raamaa ham dāasan dās kareejai.
jab lag saas ho-ay man antar saaDhoo Dhoor
piveejai. ||1|| rahaa-o.

sankar naarad saykhnāag mun Dhoor saaDhoo kee
locheejai.
bhavan bhavan pavit hohi sabh jah saaDhoo
charan Dhareejai. ||1||
taj laaj ahaⁿkaar sabh taje-ai mil saaDhoo sang
raheejai.
Dharam raa-ay kee kaan chukhaavai bikh dubdāa
kaadh kadheejai. ||2||

bharam sookay baho ubh suk kahee-ahi mil
saaDhoo sang hareejai.
taa tay bilam pal dhl na keejai jaa-ay saaDhoo
charan lageejai. ||3||

raam naam keertan ratan vath har saaDhoo paas
rakheejai.
jo bachan gur sat sat kar maanai tis aagai kaadh
Dhareejai. ||4||

santahu sunhu sunhu jan bhāa-ee gur kaadhee
baah kukeejai.
jay aatam ka-o sukh sukh nit lorhahu taaⁿ satgur
saran paveejai. ||5||

ਜੇ ਵਡ ਭਾਗੁ ਹੋਇ ਅਤਿ ਨੀਕਾ ਤਾਂ ਗੁਰਮਤਿ ਨਾਮੁ
ਦਿਤੀਜੈ ॥

ਸਭੁ ਮਾਇਆ ਮੋਹੁ ਬਿਖਮੁ ਜਗੁ ਤਰੀਐ ਸਹਜੇ ਹਰਿ
ਰਸੁ ਪੀਜੈ ॥੬॥

ਮਾਇਆ ਮਾਇਆ ਕੇ ਜੋ ਅਧਿਕਾਈ ਵਿਚਿ ਮਾਇਆ
ਪਚੈ ਪਚੀਜੈ ॥

ਅਗਿਆਨੁ ਅੰਧੇਰੁ ਮਹਾ ਪੰਥੁ ਬਿਖੜਾ ਅਹੰਕਾਰਿ ਭਾਰਿ
ਲਦਿ ਲੀਜੈ ॥੭॥

ਨਾਨਕ ਰਾਮ ਰਮ ਰਮੁ ਰਮ ਰਮ ਰਾਮੈ ਤੇ ਗਤਿ ਕੀਜੈ ॥

ਸਤਿਗੁਰੁ ਮਿਲੈ ਤਾ ਨਾਮੁ ਦ੍ਰਿੜਾਏ ਰਾਮ ਨਾਮੈ ਰਲੈ
ਮਿਲੀਜੈ ॥੮॥੬॥ ਛਕਾ ੧ ॥

jay vad bhaag ho-ay at neekaa taaⁿ gurmat naam
daritheejai.

sabh maa-i-aa moh bikhām jag taree-ai sehjay har
ras peejai. ||6||

maa-i-aa maa-i-aa kay jo aDhikaa-ee vich maa-i-aa
pachai pacheejai.

agi-aan anDhayr mahaa panth bikh-rhāa ahaⁿkaar
bhaar lad leejai. ||7||

naanak raam ram ram ram ram raamai tay gat
keejai.

satgur milai taa naam drīṛh-aa-ay raam naamai
ralai mileejai. ||8||6|| chhaka 1.

Kalyaan Mehla-4

In the previous *Ashtpadi* (8-4), Guru Ji advised us that so long there is even a single breath in our body, we should seek the shelter of the saint Guru and pray to God to bless us with the most humble service of the true Guru, so that in his company we may meditate on God's Name with such love and relish, that we may also become immaculate and spread the fragrance of God's love. In this *Ashtpadi*, he prays to God to make him the servant of His servants and bless him with the utmost humble service of His devotees and beautifully explains the blessings of doing that.

He says: "O' God, make me the servant of (Your) servants. As long as there is breath in our mind (and body we should most humbly remain in their service and keep) drinking the (wash of the) dust of saints' feet."(1-pause)

Stating how not only he, but also the great sages and gods crave for the dust of the saints' feet, he says: "(O' my friends, even the gods and sages like) *Shiva, Naarad, Sheish Nag* (the legendary thousand headed cobra) and silent sages crave for the dust of the saints, because each and every house where the saints put their feet, these all become sanctified."(1)

Therefore Guru Ji advises: "(O' my friends), shedding our sense of shame and self-conceit, we should meet the saints and live in their company. (One who does that) sheds the fear of Righteous judge (because the saints) pull out the one drowning in the poisonous worldly ocean (and save that person from wasting life in evil worldly pursuits)."(2)

Continuing to state the blessings of the saints' company, Guru Ji says: "(O' my friends), even those who are so obsessed with amassing worldly wealth (that they could be) called (spiritually) dried out standing trees, by joining the company of saints, even they (develop godly qualities, as if they have become spiritually) green. Therefore, we shouldn't tarry even an instant, and go and cling to the feet (and seek the shelter) of the saint (Guru)."(3)

Guru Ji gives another very important reason for seeking the service and guidance of the saint (Guru). He says: "(O' my friends), the Name of God and His praise is (like) a very valuable jewel, which God has kept with the saint (Guru). The person who deems

as true and devotedly obeys the Guru's word, the Guru takes out and places it before that person.”(4)

Now Guru Ji uses the metaphor of the olden day practice of conveying any important proclamation of the king to his citizens. In those days a person would go from street to street and after loudly beating a drum, would pull out a roll of paper and ask all to listen to the important announcement from the king. Comparing the Guru to a messenger of God the king, he says: “Listen O’ my saintly brothers and sisters, holding out his hand the Guru is shouting (and saying to you that) if for every day you search for the supreme peace for your soul, then seek the shelter of the true Guru.”(5)

But Guru Ji observes: “(O’ my friends), only if one is very fortunate, does one imbibe God’s Name through Guru’s instruction. When imperceptibly we drink the relish of God’s (Name), we swim across the torturous worldly ocean.”(6)

However commenting on the fate of those who love worldly wealth and nothing else, Guru Ji says: “(O’ my friends), they who are extremely obsessed with worldly riches, get wasted and consumed in (the pursuits of) of worldly wealth. Within them is the pitch darkness of ignorance, due to which their journey of life becomes very tortuous; because of their ego they remain loaded (with the weight of their sins).”(7)

Guru Ji concludes this *Ashtpadi* by advising himself (and indirectly us). He says: “O’ Nanak, keep meditating on the all-pervading God, because it is only by meditating on God that we can obtain the supreme state (of salvation). When we meet the true Guru, he enshrines the (God’ Name in us and then we get absorbed in God’s Name.”(8-6-sixteplet-1)

The message of this *shabad* is that if we want everlasting peace for our soul, then we should go to the saint (Guru) and pray to him to instill God’s Name in us and pull us out of the false worldly attachments.

ਪੰਨਾ ੧੩੨੭

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਪਰਭਾਤੀ ਬਿਭਾਸ ਮਹਲਾ ੧ ਚਉਪਦੇ ਘਰੁ ੧ ॥

ਨਾਇ ਤੇਰੈ ਤਰਣਾ ਨਾਇ ਪਤਿ ਪੂਜ ॥
ਨਾਉ ਤੇਰਾ ਗਹਣਾ ਮਤਿ ਮਕਸੂਦੁ ॥
ਨਾਇ ਤੇਰੈ ਨਾਉ ਮੰਨੇ ਸਭ ਕੋਇ ॥
ਵਿਣੁ ਨਾਵੈ ਪਤਿ ਕਬਹੂ ਨ ਹੋਇ ॥੧॥

ਅਵਰ ਸਿਆਣਪੁ ਸਗਲੀ ਪਾਜੁ ॥
ਜੈ ਬਖਸੈ ਤੇ ਪੂਰਾ ਕਾਜੁ ॥੧॥ ਰਹਾਉ ॥

ਨਾਉ ਤੇਰਾ ਤਾਣੁ ਨਾਉ ਦੀਬਾਣੁ ॥
ਨਾਉ ਤੇਰਾ ਲਸਕਰੁ ਨਾਉ ਸੁਲਤਾਨੁ ॥
ਨਾਇ ਤੇਰੈ ਮਾਣੁ ਮਹਤੁ ਪਰਵਾਣੁ ॥
ਤੇਰੀ ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥੨॥

ਨਾਇ ਤੇਰੈ ਸਹਜੁ ਨਾਇ ਸਾਲਾਹੁ ॥

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ik-o"kaar satnaam kartaa purakh nirbha-o
nirvair akaal moorat ajoonee saibha" gur
parsaad.

raag parbhataa bibhaas mehlaa 1 cha-upday
ghar 1.

naa-ay tayrai tarna naa-ay pat pooj.
naa-o tayraa gahnaa mat maksood.
naa-ay tayrai naa-o mannay sabh ko-ay.
vin naavai pat kabahu na ho-ay. ||1||

avar si-aanap saglee paaj.
jai bakh say tai poora kaaj. ||1|| rahaa-o.

naa-o tayraa taan naa-o deebaana.
naa-o tayraa laskar naa-o sul taan.
naa-ay tayrai maan mahat parvaan.
tayree nadree karam pavai neesaan. ||2||

naa-ay tayrai sahj naa-ay saalaah.

ਨਾਉ ਤੇਰਾ ਅੰਮ੍ਰਿਤੁ ਬਿਖੁ ਉਠਿ ਜਾਇ ॥
 ਨਾਇ ਤੇਰੈ ਸਭਿ ਸੁਖ ਵਸਹਿ ਮਨਿ ਆਇ ॥
 ਬਿਨੁ ਨਾਵੈ ਬਾਧੀ ਜਮ ਪੁਰਿ ਜਾਇ ॥੩॥
 ਨਾਰੀ ਬੇਰੀ ਘਰ ਦਰ ਦੇਸੁ ॥
 ਮਨ ਕੀਆ ਖੁਸੀਆ ਕੀਚਹਿ ਵੇਸੁ ॥
 ਜਾਂ ਸਦੇ ਤਾਂ ਢਿਲ ਨ ਪਾਇ ॥
 ਨਾਨਕ ਕੂੜੁ ਕੂੜੇ ਹੋਇ ਜਾਇ ॥੪॥੧॥

naa-o tayraa amrit bikh uth jaa-ay.
 naa-ay tayrai sabh sukh vaseh man aa-ay.
 bin naavai baaDhee jam pur jaa-ay. ||3||
 naaree bayree ghar dar days.
 man kee-aa khusee-aa keecheh vays.
 jaa^N saday taa^N dhil na paa-ay.
 naanak koorh koorho ho-ay jaa-ay. ||4||1||

Rag Parbhathi, Vibhaas Mehla-1

Chaupadey Ghar-1

Guru Ji begins this new chapter under the heading *Rag Parbhathi, Bibhaas* (Melody *Parbhathi* and *Bibhaas*). Both these melodies are very old Indian musical measures about which not much detail is available. As the name *Parbhathi* indicates this melody is generally played during early morning hours. Like many other chapters, in this chapters also the single most important point, which has been emphasized is meditation on God's Name and blessings of Name.

Addressing God, Guru Ji says: "O' God, it is only through Your Name that we swim across (the worldly ocean), and it is only through the Name that we obtain any respect or reverence. Your Name is the embellishing ornament (of life) and the object of (true) wisdom. (Because of) Your Name, one is known all over and without (meditating on) the Name one never obtains any honor. (1)

Guru Ji continues: "Other cleverness (such as impressing people with rituals or knowledge of holy books) is all a false show. Whom (God) blesses (with the gift of Name, all that person's life) object is accomplished." (1-pause)

Continuing to list the blessings and glories one obtains through God's Name, Guru Ji says: "(O' God), Your Name is the power and the true support (for the human beings). Your Name (is one's) army (and one who has) Your Name (feels like a) king. Through Your Name, one obtains honor, importance, and recognition, and it is through Your grace that one is stamped with the sign of permission (to enter Your court)." (2)

Next stating the kinds of virtues one obtains by meditating on God's Name, Guru Ji says: "(O' God), it is through Your Name that one obtains a state of peace and poise, and it is through Name that one sings Your praise. Your Name is (such a) nectar, by drinking, which, the poison (within a person) is washed off. Therefore, through Your Name all kinds of comforts come to reside in one's mind. (But the rest of world, which) doesn't meditate on God's Name is bound to go to the city of death (and keeps suffering the pains of birth and death)." (3)

Guru Ji concludes the *shabad* by cautioning us against getting too involved in worldly pleasures and not taking the time to meditate on God's Name. He says: "(O' my friends, love of one's) wife, houses, mansions, or kingdoms, is like fetters. For the sake of the mind's pleasures we wear (many costly) dresses. But when (God wants to) call us He doesn't wait. O' Nanak, then the entire false (worldly expanse) becomes false (and doesn't accompany us)." (4-1)

The message of this *shabad* is that if we want to obtain honor, power, bliss, and happiness here and in the hereafter, then we should start meditating on God's Name now. When it pleases God, He calls us without giving any notice and then we may not have any opportunity to meditate on His Name.)

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਤੇਰਾ ਨਾਮੁ ਰਤਨੁ ਕਰਮੁ ਚਾਨਣੁ ਸੁਰਤਿ ਤਿਥੈ ਲੋਇ ॥

ਅੰਧੋਰੁ ਅੰਧੀ ਵਾਪਰੈ ਸਗਲ ਲੀਜੈ ਖੋਇ ॥੧॥

ਇਹੁ ਸੰਸਾਰੁ ਸਗਲ ਬਿਕਾਰੁ ॥

ਤੇਰਾ ਨਾਮੁ ਦਾਰੂ ਅਵਰੁ ਨਾਸਤਿ ਕਰਣਹਾਰੁ ਅਪਾਰੁ
॥੧॥ ਰਹਾਉ ॥

ਪਾਤਾਲ ਪੁਰੀਆ ਏਕ ਭਾਰ ਹੋਵਹਿ ਲਾਖ ਕਰੋਤਿ ॥

ਤੇਰੇ ਲਾਲ ਕੀਮਤਿ ਤਾ ਪਵੈ ਜਾਂ ਸਿਰੈ ਹੋਵਹਿ ਹੋਰਿ ॥੨॥

ਪੰਨਾ ੧੩੨੮

ਦੁਖਾ ਤੇ ਸੁਖ ਉਪਜਹਿ ਸੁਖੀ ਹੋਵਹਿ ਦੁਖ ॥

ਜਿਤੁ ਮੁਖਿ ਤੂ ਸਾਲਾਹੀਅਹਿ ਤਿਤੁ ਮੁਖਿ ਕੈਸੀ ਭੂਖ
॥੩॥

ਨਾਨਕ ਮੂਰਖੁ ਏਕੁ ਤੂ ਅਵਰੁ ਭਲਾ ਸੈਸਾਰੁ ॥

ਜਿਤੁ ਤਨਿ ਨਾਮੁ ਨ ਉਪਜੈ ਸੇ ਤਨ ਹੋਹਿ ਖੁਆਰ
॥੪॥੨॥

parbhāṭee mehlāa 1.

tayraa naam raṭan karam chaanaṇ suraṭ tithai
lo-ay.

anDhayr anDhee vaaprai sagal leejai kho-ay. ||1||

ih sansaar sagal bikaar.

tayraa naam daaroo avar naasaṭ karanhaar apaar.
||1|| rahaa-o.

paṭaal puree-aa ayk bhaar hoveh laakh karorh.

tayray laal keemaṭ taa pavai jaaⁿ sirai hoveh hor.
||2||

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dookhaa tay sukh oopjahi sookhee hoveh dookh.

jit mukh too salaah-ah tit mukh kaisee bhookh.
||3||

naanak moorakh ayk too avar bhala saisaar.

jit tan naam na oopjai say tan hohi khu-aar.
||4||2||

Parbhāti Mehla-1

In the previous *shabad*, Guru Ji advised us that if we want to obtain honor, power, bliss, and happiness, here and in the hereafter, then we should start meditating on God's Name now. In this *shabad*, he again stresses this point.

Addressing God, he says: “(O’ God, in that) intellect is the light (of divine wisdom, in which, through) Your grace, is studded the jewel of Name. (But the) rest of the world is enveloped by the) darkness (of ignorance. Because of which), we lose our entire (capital of life breaths and depart from here losing the game of life).”(1)

Commenting further on the state of the world and the importance of God's Name, Guru Ji says: “(O’ God), this entire world is involved in sin. O’ limitless Creator God, Your Name alone is the panacea; there is no other remedy.”(1-pause)

Next illustrating the merits of God's Name with a metaphor, Guru Ji says: “(O’ God, if on one side of the scale are put all the merits of) underworlds and cities of the world as one bundle, and there may be millions of such bundles on that side, still they could (not equal the merits of) the jewel (of Your Name). They could equal the value of Your Name only) if they have some other (merit, such as the praises of God).”(2)

Now Guru Ji enlightens us about the significance of pains and pleasures in life, which we all go through, and tells us the best way to avoid sorrows in our life. He says: “(O’ my

friends), it is from sorrows that happiness grows, and pleasures bring pain; (in sorrow we realize our mistakes, remember God, and start doing the right things. But during happiness we start indulging in many wrong habits, which are harmful for our health, and we start indulging in many egoistic and sinful deeds, which bring us the wrath of people and our Creator. But O' God, that person) doesn't suffer from any kinds of hunger (for worldly pleasures) who sings Your praises (and meditates on Your Name)." (3)

Guru Ji concludes the *shabad* by humbly admonishing himself (and indirectly us). He says: "O' Nanak, (If you don't meditate on God's Name, then) You alone are the fool and the rest of the world is better (than you). The bodies in which (God's Name) doesn't well up are wasted (in evil pursuits)." (4-2)

The message of this *shabad* is that if we don't want to keep groping in the darkness of ignorance and do not want to be wasted in the pursuit of false worldly pleasures, then we should meditate on God's Name, which is the cure for all worldly problems and pains.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਜੈ ਕਾਰਣਿ ਬੇਦ ਬ੍ਰਹਮੇ ਉਚਰੇ ਸੰਕਰਿ ਛੋਡੀ ਮਾਇਆ ॥

ਜੈ ਕਾਰਣਿ ਸਿਧ ਭਏ ਉਦਾਸੀ ਦੇਵੀ ਮਰਮੁ ਨ ਪਾਇਆ ॥੧॥

ਬਾਬਾ ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਸਾਚਾ ਕਹੀਐ ਤਰੀਐ ਸਾਚਾ ਹੋਈ ॥

ਦੁਸਮਨੁ ਦੂਖੁ ਨ ਆਵੈ ਨੇੜੈ ਹਰਿ ਮਤਿ ਪਾਵੈ ਕੋਈ ॥੧॥
ਰਹਾਉ ॥

ਅਗਨਿ ਬਿੰਬ ਪਵਣੈ ਕੀ ਬਾਣੀ ਤੀਨਿ ਨਾਮ ਕੇ ਦਾਸਾ ॥

ਤੇ ਤਸਕਰ ਜੋ ਨਾਮੁ ਨ ਲੇਵਹਿ ਵਾਸਹਿ ਕੋਟ ਪੰਚਾਸਾ ॥੨॥

ਜੋ ਕੋ ਏਕ ਕਰੈ ਚੰਗਿਆਈ ਮਨਿ ਚਿਤਿ ਬਹੁਤੁ ਬਢਾਵੈ ॥

ਏਤੇ ਗੁਣ ਏਤੀਆ ਚੰਗਿਆਈਆ ਦੇਇ ਨ ਪਛੋਤਾਵੈ ॥੩॥

ਤੁਧੁ ਸਾਲਾਹਨਿ ਤਿਨ ਧਨੁ ਪਲੈ ਨਾਨਕ ਕਾ ਧਨੁ ਸੋਈ ॥

ਜੋ ਕੋ ਜੀਉ ਕਹੈ ਓਨਾ ਕਉ ਜਮ ਕੀ ਤਲਬ ਨ ਹੋਈ ॥੪॥੩॥

parbhāṭee mehlāa 1.

jai kaaran bayd barahmai uchray sankar chhōdee
maa-i-aa.

jai kaaran siḌh bha-ay uḏaasee ḏayvee maram
na paa-i-aa. ||1||

baabaa man saachaa mukh saachaa kahee-ai
taree-ai saachaa ho-ee.

ḏusman ḏookh na aavai nayṛhai har maṭ paavai
ko-ee. ||1|| rahaa-o.

agan bimb pavṇai kee baṇee teen naam kay
ḏaasaa.

ṭay ṭaskar jo naam na layveh vaaseh kot
panchaasaa. ||2||

jay ko ayk karai changi-aa-ee man chit bahut
bafaavai.

aytay gun aytee-aa chang-aa-ee-aa ḏay-ay na
pachhoṭaavai. ||3||

tuḌh saalaahan tin Dhan palai naanak kaa Dhan
so-ee.

jay ko jee-o kahai onaa ka-o jam kee ṭalab na
ho-ee. ||4||3||

Parbhati Mehla-1

In the previous *shabad*, Guru Ji advised that if we don't want to keep groping in the darkness of ignorance and do not want to be wasted in the pursuit of false worldly pleasures, then we should meditate on God's Name, which is the cure for all worldly problems and pains. In this *shabad*, he elaborates on the greatness of God and His Name.

He says: “(O’ my friends), for whom *Brahma* uttered *Vedas*, Shiva abandoned worldly riches, the adepts renounced (the world), and other gods (tried their best, they couldn’t) understand (that God’s) mystery.”(1)

Regarding that God, Guru Ji says: “Within our mind we should meditate on the eternal (God), and with our tongue utter the Name of that eternal (God). By doing so we swim across (the worldly ocean and become like the) eternal (God). No enemy or sorrow comes near the one who acquires the wisdom of (meditating on) God.”(1-pause)

Commenting on the basic nature of the world and the importance of meditating on God’s Name, Guru Ji says: “(O’ my friends, in the final analysis the) world is made of fire, water, and air (or the impulses for vice, virtue, and power. These impulses cannot affect those who meditate on God’s Name as if) the three impulses are the slaves of God’s Name. But they who don’t meditate on God’s Name, are like thieves who live in the forts of the five robbers (the evil impulses of lust, anger, greed, attachment, and ego, and they suffer because of these impulses).”(2)

Now Guru Ji compares our petty mindedness with the broad mindedness of God. He says: “(O my friends, in this world if) anyone does one good thing (for another), that person feels very proud (and regrets very much, if later the other person doesn’t return the favor. But God) bestows so many merits and so many virtues (on the human being, yet He) never regrets doing so many favors.”(3)

In conclusion Guru Ji says: “(O’ God), they who praise You, in their minds is the wealth (of Your Name), and for Nanak also that (Name) is the (true) wealth. Whoever pays respect to those (devotees) is not summoned by the demon of death (and is not subjected to the punishment by the judge of righteousness).”(4-3)

The message of this *shabad* is that we should also try to be large hearted like God and shouldn’t regret if someone doesn’t return our favors. Instead we should always respect and try to emulate those devotees who meditate on God’s Name, so that in their company we may also be ferried across this worldly ocean.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਜਾ ਕੈ ਰੂਪੁ ਨਾਹੀ ਜਾਤਿ ਨਾਹੀ ਨਾਹੀ ਮੁਖੁ ਮਾਸਾ ॥

ਸਤਿਗੁਰਿ ਮਿਲੇ ਨਿਰੰਜਨੁ ਪਾਇਆ ਤੇਰੈ ਨਾਮਿ ਹੈ
ਨਿਵਾਸਾ ॥੧॥

ਅਉਧੁ ਸਹਜੇ ਤਤੁ ਬੀਚਾਰਿ ॥

ਜਾ ਤੇ ਫਿਰਿ ਨ ਆਵਹੁ ਸੈਸਾਰਿ ॥੧॥ ਰਹਾਉ ॥

ਜਾ ਕੈ ਕਰਮੁ ਨਾਹੀ ਧਰਮੁ ਨਾਹੀ ਨਾਹੀ ਸੁਚਿ ਮਾਲਾ ॥

ਸਿਵ ਜੋਤਿ ਕੰਨਹੁ ਬੁਧਿ ਪਾਈ ਸਤਿਗੁਰੁ ਰਖਵਾਲਾ ॥੨॥

ਜਾ ਕੈ ਬਰਤੁ ਨਾਹੀ ਨੇਮੁ ਨਾਹੀ ਨਾਹੀ ਬਕਬਾਈ ॥

parbhaate mehlā 1.

jaa kai roop naahee jaat naahee naahee mukh
maasaa.

satgur milay niranjan paa-i-aa tayrai naam hai
nivaasaa. ||1||

a-oDhoo sehjay tat beechaar.

jaa tay fir na aavhu saisaar. ||1|| rahaa-o.

jaa kai karam naahee Dharam naahee naahee
such maalaa.

siv jot kannahu buDh paa-ee satguroo rakhvaalaa.
||2||

jaa kai barat naahee naym naahee naahee
bakbaa-ee.

ਗਤਿ ਅਵਗਤਿ ਕੀ ਚਿੰਤ ਨਾਹੀ ਸਤਿਗੁਰੂ ਫੁਰਮਾਈ ॥੩॥

gaṭ avgatṭ kee chintṭ naahee satṭguroo furmaa-ee. ||3||

ਜਾ ਕੈ ਆਸ ਨਾਹੀ ਨਿਰਾਸ ਨਾਹੀ ਚਿਤਿ ਸੁਰਤਿ ਸਮਝਾਈ ॥

jaa kai aas naahee niraas naahee chitṭ suratṭ samṭhāa-ee.

ਤੰਤ ਕਉ ਪਰਮ ਤੰਤੁ ਮਿਲਿਆ ਨਾਨਕਾ ਬੁਧਿ ਪਾਈ ॥੪॥੪॥

ṭantṭ ka-o param ṭantṭ mili-aa naankaa buḌhiṭṭ paa-ee. ||4||4||

Parbhati Mehla-1

In so many previous *shabads*, Guru Ji advised us to meditate on God's Name as per Guru's instruction. In this *shabad*, while apparently talking to a yogi, he clarifies how it doesn't matter what rituals one performs, or what one's caste, age, or gender is, if following Guru's guidance one meditates on God's Name with sincere devotion.

He says: "(O' yogi, even those) who don't have any beauty, (high) caste, nor any (sharp) feature or physical health, when they met the true Guru (and followed his advice, they) obtained immaculate God. (O' God, in this way by meeting and following the Guru's advice they have obtained) abode in Your Name."(1)

Therefore advising all of us in general and the yogi in particular, Guru Ji says: "O' detached yogi, calmly reflect on the essence (of the way to union with God, by adopting which) you may not have to come to the world again."(1-pause)

Stating how the Guru saved those who didn't know about any faith rituals, he says: "(O' yogi, even those) who do not perform any ritualistic deeds, have not followed any particular faith, didn't observe outside purification, nor said any rosaries, when the true Guru became their savior, they obtained wisdom from the divine light (to unite with God)."(2)

Continuing to describe the virtues of meeting the Guru and following his guidance, he says: "(O' yogi, even) those who don't observe any fasts, don't follow any (religious) routine, or don't enter into any arguments or discussion; (when they) listened to the true Guru (and started acting on it, they) didn't worry about salvation, or no salvation."(3)

In closing, he says: "(O' yogi), one who lives neither in any hopes (of worldly possessions), nor is living in a state of hopelessness (about the world, that one wants to renounce it), but has (enshrined Guru's instruction in) mind and soul. Nanak says, that one has obtained such wisdom that his or her essence has united with the prime essence (God)."(4-4)

The message of this *shabad* is that it doesn't matter to what caste we belong, what rituals we perform, or how physically fit we are. If we listen and act on the Guru's advice; we would meet God and merge in Him.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਤਾ ਕਾ ਕਹਿਆ ਦਰਿ ਪਰਵਾਣੁ ॥

ਬਿਖੁ ਅੰਮ੍ਰਿਤੁ ਦੁਇ ਸਮ ਕਰਿ ਜਾਣੁ ॥੧॥

parbhāṭee mehlāa 1.

ṭaa kaa kahi-aa ḍar parvaṇṭ.

bikh amritṭ ḍu-ay sam kar jaanṭ. ||1||

ਕਿਆ ਕਹੀਐ ਸਰਬੇ ਰਹਿਆ ਸਮਾਇ ॥

ki-aa kahee-ai sarbay rahi-aa samaa-ay.

ਜੋ ਕਿਛੁ ਵਰਤੈ ਸਭ ਤੇਰੀ ਰਜਾਇ ॥੧॥ ਰਹਾਉ ॥

jo kichh vartai sabh tayree rajaa-ay. ||1||
rahaa-o.

ਪ੍ਰਗਟੀ ਜੋਤਿ ਚੁਕਾ ਅਭਿਮਾਨੁ ॥
ਸਤਿਗੁਰਿ ਦੀਆ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ॥੨॥
ਕਲਿ ਮਹਿ ਆਇਆ ਸੋ ਜਨੁ ਜਾਣੁ ॥
ਸਾਚੀ ਦਰਗਹ ਪਾਵੈ ਮਾਣੁ ॥੩॥

pargatee jot chookaa abhimaan.
satgur dee-aa amrit naam. ||2||
kal meh aa-i-aa so jan jaan.
saachee dargeh paavai maan. ||3||

ਕਹਣਾ ਸੁਨਣਾ ਅਕਥ ਘਰਿ ਜਾਇ ॥
ਕਥਨੀ ਬਦਨੀ ਨਾਨਕ ਜਲਿ ਜਾਇ ॥੪॥੫॥

kahnāa sunṇāa akath ghar jaa-ay.
kathnee badṇee naanak jal jaa-ay. ||4||5||

Parbhati Mehla-1

Guru Ji concluded the previous *shabad*, with the remark that one who lives neither in any kinds of hopes (of worldly possessions), nor is living in a state of hopelessness (about the world), but has (enshrined Guru's instruction in) the mind and soul, that one has obtained such wisdom that his or her essence has united with the Prime essence (of God).

In this *shabad*, he describes the blessings enjoyed by such balanced persons who accept all pains and pleasures with the same sense of balance and equanimity and cheerfully accept the will of God.

Guru Ji says: (O' my friends), one who looks at poison and nectar (of pain or pleasure) alike, that one's utterance is approved in (God's) court.”(1)

Acknowledging God's will in all happenings in the world, Guru Ji says: “(O' God), whatever is happening (in the world is happening as per) Your will. What else can we say (in this regard), when we know that You are pervading in all, (and it is You who is going through any pain or pleasure in everybody).”(1-pause)

Describing the blessings a person to whom the Guru gives the nectar of Name obtains, he says: “The one to whom the true Guru has given the immortalizing elixir of Name, (in that one) manifests the (divine) light and (he or she) is rid of self-conceit.”(2)

Now stating whose advent in this world we should deem as fruitful, Guru Ji says: “(O' my friend), deem approved the advent of only that person in this (present) *Kal Yug* who receives honor in the true court (of God).”(3)

In conclusion, Guru Ji says: “(O' my friends), it is fruitful only to utter and listen to those words through which one reaches the home of the indescribable (God). O' Nanak, (all other talk or speech, which takes us away from God is wasted, as if) it is burnt down (into ashes).”(4-5)

The message of this *shabad* is that if we want to achieve the objective of this life, then we need to accept alike, both pain and pleasure as God's sweet will. We should utter and listen to only those things, which bring us honor in His court. We should meditate on God's Name and sing His praises at all times.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਅੰਮ੍ਰਿਤੁ ਨੀਰੁ ਗਿਆਨਿ ਮਨ ਮਜਨੁ ਅਠਸਠਿ ਤੀਰਥੁ
ਸੰਗਿ ਗਹੇ ॥

ਗੁਰ ਉਪਦੇਸਿ ਜਵਾਹਰ ਮਾਣਕ ਸੇਵੇ ਸਿਖੁ ਸੁ ਖੋਜਿ ਲਹੈ
॥੧॥

ਗੁਰ ਸਮਾਨਿ ਤੀਰਥੁ ਨਹੀ ਕੋਇ ॥

ਸਰੁ ਸੰਤੋਖੁ ਤਾਸੁ ਗੁਰੁ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੧੩੨੯

ਗੁਰੁ ਦਰੀਆਉ ਸਦਾ ਜਲੁ ਨਿਰਮਲੁ ਮਿਲਿਆ ਦੁਰਮਤਿ
ਮੇਲੁ ਹਰੈ ॥

ਸਤਿਗੁਰਿ ਪਾਇਐ ਪੂਰਾ ਨਾਵਨੁ ਪਸੂ ਪਰੇਤਹੁ ਦੇਵ ਕਰੈ
॥੨॥

ਰਤਾ ਸਚਿ ਨਾਮਿ ਤਲ ਹੀਅਲੁ ਸੋ ਗੁਰੁ ਪਰਮਲੁ ਕਹੀਐ
॥

ਜਾ ਕੀ ਵਾਸੁ ਬਨਾਸਪਤਿ ਸਉਰੈ ਤਾਸੁ ਚਰਣ ਲਿਵ
ਰਹੀਐ ॥੩॥

ਗੁਰਮੁਖਿ ਜੀਅ ਪ੍ਰਾਨ ਉਪਜਹਿ ਗੁਰਮੁਖਿ ਸਿਵ ਘਰਿ
ਜਾਈਐ ॥

ਗੁਰਮੁਖਿ ਨਾਨਕ ਸਚਿ ਸਮਾਈਐ ਗੁਰਮੁਖਿ ਨਿਜ ਪਦੁ
ਪਾਈਐ ॥੪॥੬॥

parbhaatē mehlāa 1.

amrit neer gi-aan man majan aṭhsath tīrath sang
gahay.

gur updays javaahar maanak sayvay sikh so khoj
lahai. ||1||

gur samaan tīrath nahee ko-ay.

sar santokh taas gur ho-ay. ||1|| rahaa-o.

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gur daree-aa-o sadāa jal nirmal mili-aa dūrmāt
mail harai.

satgur paa-i-ai poora naavan pasoo paraytahu
dayv karai. ||2||

raṭaa sach naam tal hee-al so gur parmal kahee-ai.

jaa kee vaas banaaspat sa-uray taas charan liv
rahee-ai. ||3||

gurmukh jee-a paraan upjahi gurmukh siv ghar
jaa-ee-ai.

gurmukh naanak sach samaa-ee-ai gurmukh nij
pad paa-ee-ai. ||4||6||

Parbhati Mehla-1

In the second stanza of previous *shabad*, Guru Ji stated that to whom the true Guru has given the immortalizing elixir of Name, in that one manifests the (divine) light. That person is rid of self-conceit. In this *shabad*, he lists many other gifts and virtues, which the Guru bestows on his disciple, and also tells about the powers and merits the true Guru possesses.

Guru Ji says: “(One who so enshrines the Guru’s instruction, as if one has) bathed in the ambrosial water (of Guru’s) wisdom, (along with other benefits, that person) also receives the merit of bathing at all the sixty eight holy places. In the Guru’s instruction are contained the (priceless) gems and jewels (of divine wisdom); the disciple who serves (and attentively listens to the Guru), finds (these diamonds).”(1)

Therefore, Guru Ji says: “(O’ my friends), no pilgrimage place is equal (in merit) to the Guru. That Guru is (like) the ocean of (peace and) contentment.”(1-pause)

Now comparing the Guru to a great river, he says: “(O’ my friends, the) Guru is like a river whose water (of God’s Name remains pure and pristine. Meeting whom, all one’s dirt of evil intellect is washed off. On meeting the true Guru (and following his advice we get rid of all our evil tendencies and thus) obtain complete ablution. (In this way, the Guru turns even those who are evil like) animals and ghosts, into (immaculate and virtuous persons like) gods.”(2)

Advising us on how much we should value the true Guru and how much we should venerate him, Guru Ji says: “(O’ my friends), one who is imbued with the true love of (God’s) Name from the bottom of one’s heart, we should value such a Guru like Sandal,

through whose fragrance the surrounding vegetation also gets embellished (and listening to whose sermon all the people around become immaculate), we should remain attuned (to such a Guru).”(3)

In conclusion, Guru Ji says: “(O’ my friends), It is through Guru’s grace, that within one wells up the spirit of life and it is through the Guru, that we reach the house of God. O’ Nanak, it is through the Guru, that we merge in the eternal (God), and through the Guru we obtain the (pure) state of self.”(4-6)

The message of this *shabad* is that if we want to obtain the most meritorious objects of life, such as peace, contentment, self-realization, and oneness with God, then we should bathe in the divine sermon of the true Guru by carefully reading, understanding and acting on the advice given in Guru Granth Sahib.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਗੁਰ ਪਰਸਾਦੀ ਵਿਦਿਆ ਵੀਚਾਰੈ ਪੜਿ ਪੜਿ ਪਾਵੈ ਮਾਨੁ ॥

ਆਪਾ ਮਧੇ ਆਪੁ ਪਰਗਾਸਿਆ ਪਾਇਆ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ
॥੧॥

ਕਰਤਾ ਤੂ ਮੇਰਾ ਜਜਮਾਨੁ ॥

ਇਕ ਦਖਿਣਾ ਹਉ ਤੈ ਪਹਿ ਮਾਗਉ ਦੇਹਿ ਆਪਣਾ ਨਾਮੁ
॥੧॥ ਰਹਾਉ ॥

ਪੰਚ ਤਸਕਰ ਧਾਵਤ ਰਾਖੇ ਚੂਕਾ ਮਨਿ ਅਭਿਮਾਨੁ ॥

ਦਿਸਟਿ ਬਿਕਾਰੀ ਦੁਰਮਤਿ ਭਾਗੀ ਐਸਾ ਬ੍ਰਹਮ ਗਿਆਨੁ
॥੨॥

ਜਤੁ ਸਤੁ ਚਾਵਲ ਦਇਆ ਕਣਕ ਕਰਿ ਪ੍ਰਾਪਤਿ ਪਾਤੀ
ਧਾਨੁ ॥

ਦੂਧੁ ਕਰਮੁ ਸੰਤੋਖੁ ਘੀਉ ਕਰਿ ਐਸਾ ਮਾਂਗਉ ਦਾਨੁ ॥੩॥

ਖਿਮਾ ਧੀਰਜੁ ਕਰਿ ਗਉ ਲਵੇਰੀ ਸਹਜੇ ਬਛਰਾ ਖੀਰੁ ਪੀਐ
॥

ਸਿਫਤਿ ਸਰਮ ਕਾ ਕਪੜਾ ਮਾਂਗਉ ਹਰਿ ਗੁਣ ਨਾਨਕ ਰਵਤੁ
ਰਹੈ ॥੪॥੨॥

parbhaatē mehlā 1.

gur parsaaḏee vidī-aa veechaarai parh parh
paavai maan.

aapaa maḏhay aap pargaasi-aa paa-i-aa amrit
naam. ||1||

kartaa too mayraa jajmaan.

ik dakhinaa ha-o tai peh maaga-o deh aapnaa
naam. ||1|| rahaa-o.

panch taskar Dhaavat raakhay chookaa man
abhimaan.

disat bikaaree durmat bhaagee aisaa barahm
gi-aan. ||2||

jat sat chaaval da-i-aa kanak kar paraapat
paatee Dhaan.

dooḏh karam santokh ghee-o kar aisaa maaⁿga-o
daan. ||3||

khimaa Dheeraj kar ga-oo lavayree sehjay
bachhraa kheer pee-ai.

sifat saram kaa kapṛhaa maaⁿga-o har gun
naanak ravat rahai. ||4||7||

Parbhati Mehla-1

In the previous *shabad*, Guru Ji told us that if we want to obtain the most meritorious objects of life such as peace, contentment, self-realization, and oneness with God, then we should bathe in the divine sermon of the true Guru by carefully reading, understanding, and acting on the advice given in Guru Granth Sahib. In this *shabad*, he shows us what kind of honor and blessings we obtain when through Guru’s grace, we read and reflect on his advice, and what kinds of virtues and merits we should beg from God.

First describing the kinds of blessings one obtains who reflects on the divine knowledge, Guru Ji says: “(O’ my friends), through Guru’s grace, one who reflects on the (divine)

knowledge, by reading it again and again, obtains honor (in the world. Then one's true self (true virtuous nature) becomes manifest within and one obtains immortalizing Name.”(1)

Now Guru Ji uses a very beautiful metaphor and taking his poetic imagery to unbelievable heights, he imagines himself one of those pundits who go to the houses of their *jajmaans* (hosts), expecting to be served with delicious foods, and given gifts in the forms of food grains, cows, cash, and whatever else the pundit asks for and desires.

Comparing himself to such a pundit and God to his host, Guru Ji says: “O’ Creator, You are (like my) *Jajmaan*; I ask from You the one *Dakshana* (or charity, that) You bless me with Your Name.”(1-pause)

Stating the reason for asking for the charity of Name, he says: “(O’ God, I am asking for the charity of Your Name, because one who has obtained this blessing, has so controlled one’s five impulses of lust, anger, greed, attachment, and ego, as if one has) put a check on the five wandering thieves and robbers, and the ego of one’s mind is removed. (O’ God), such is Your divine knowledge by virtue of which, one’s sinful outlook and evil intellect vanishes.”(2)

But that is not all. Like the pundits, he also specifies what kinds of food grains, and other such things he would like to have from God, his *Jajmaan*. He says: “(O’ God, instead of) rice I beg for self-control and truth; compassion (instead of) wheat, and attainment of God as my food plate served on leaves. (O’ God, bless me with) the milk of (good) deeds, and clarified butter of contentment; such is the charity for which I beg.”(3)

Finally alluding to the tradition of giving a cow to the pundits in addition to the charity of food grains and clothes, Guru Ji says: “(O’ God, give me in charity), the milk (yielding) cow of compassion and contentment so that the calf (of my mind) may peacefully drink the milk (of Your Name. Finally O’ God), I ask for the robe of Your devotional praise, (and request You to bless) Nanak that he may remain engaged in uttering God’s praises.”(4-7)

The message of this *shabad* is that instead of asking God for worldly riches and power, we should ask Him for the charity of His Name, the Guru’s guidance, divine wisdom, and such divine virtues as truth, compassion, contentment, and the inspiration to keep singing His praises.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਆਵਤੁ ਕਿਨੈ ਨ ਰਾਖਿਆ ਜਾਵਤੁ ਕਿਉ ਰਾਖਿਆ ਜਾਇ ॥

ਜਿਸ ਤੇ ਹੋਆ ਸੋਈ ਪਰੁ ਜਾਣੈ ਜਾਂ ਉਸ ਹੀ ਮਾਹਿ ਸਮਾਇ
॥੧॥

ਤੂਹੈ ਹੈ ਵਾਹੁ ਤੇਰੀ ਰਜਾਇ ॥

ਜੋ ਕਿਛੁ ਕਰਹਿ ਸੋਈ ਪਰੁ ਹੋਇਬਾ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਇ
॥੧॥ ਰਹਾਉ ॥

ਜੈਸੇ ਹਰਹਟ ਕੀ ਮਾਲਾ ਟਿੰਡ ਲਗਤ ਹੈ ਇਕ ਸਖਨੀ ਹੋਰ
ਫੋਰ ਭਰੀਅਤ ਹੈ ॥

ਤੈਸੇ ਹੀ ਇਹੁ ਖੇਲੁ ਖਸਮ ਕਾ ਜਿਉ ਉਸ ਕੀ ਵਡਿਆਈ
॥੨॥

parbhaatē mehlāa 1.

aavaṭṭ kinai na raakhī-aa jaavaṭṭ ki-o raakhī-aa
jaa-ay.

jis ṭay ho-aa so-ee par jaanai jaaⁿ us hee maahi
samaa-ay. ||1||

toohai hai vaahu ṭayree rajaa-ay.

jo kichh karahi so-ee par ho-ibaa avar na karnaa
jaa-ay. ||1|| rahaa-o.

jaisay harhat kee maalaa tind lagaṭṭ hai ik
sakhnee hor fayr bharee-aṭṭ hai.

ṭaiso hee ih kḥayl kḥasam kaa ji-o us kee
vadi-aa-ee. ||2||

ਸੁਰਤੀ ਕੈ ਮਾਰਗਿ ਚਲਿ ਕੈ ਉਲਟੀ ਨਦਰਿ ਪ੍ਰਗਾਸੀ ॥
ਮਨਿ ਵੀਚਾਰਿ ਦੇਖੁ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉਨੁ ਗਿਰਹੀ ਕਉਨੁ
ਉਦਾਸੀ ॥੩॥

surtee kai maarag chal kai ultee naḁar pargaasee.
man veechaar daykh barahm gi-aanee ka-un
girhee ka-un uḁaasee. ||3||

ਜਿਸ ਕੀ ਆਸਾ ਤਿਸ ਹੀ ਸਉਪਿ ਕੈ ਏਹੁ ਰਹਿਆ
ਨਿਰਬਾਣੁ ॥
ਜਿਸ ਤੇ ਹੋਆ ਸੋਈ ਕਰਿ ਮਾਨਿਆ ਨਾਨਕ ਗਿਰਹੀ
ਉਦਾਸੀ ਸੋ ਪਰਵਾਣੁ ॥ ੪॥੮॥

jis kee aasaa tis hee sa-up kai ayhu rahi-aa
nirbaan.
jis tay ho-aa so-ee kar maani-aa naanak girhee
uḁaasee so parvaan. ||4||8||

Parbhati Mehla-1

Many people ponder over the mystery of this world and reflect on such questions as from where one comes, where one goes after death, or why there is so much misery and pain in this world. Sometimes overwhelmed by family problems or sufferings, people get so frustrated that they start hating the world and renouncing it, go to live in jungles and mountains in the hope of obtaining peace of mind and union with God, which is often fruitless.

In this *shabad*, Guru Ji tells us the right attitude with which to view the world, how to remain truly detached from world's problems and obtain acceptance in God's court even while living in the family.

First commenting on birth and death, he says: "(O' my friends), nobody has ever been able to stop (a creature from being born or) coming into this world. So how can we stop one from (dying or) departing from here? Only that (God from whom) has emanated (this world) understands (this mystery, and the creature ultimately) merges in Him." (1)

Next going into ecstasy over the astonishing ways of God, he says: "O' God, wonderful are You and astonishing is Your will. Whatever You do, only that would come to pass, (and beside that) nothing else can be done." (1-pause)

Guru Ji now explains the process of birth and death with a beautiful example of a *Persian wheel* in which some buckets are attached to a continuous chain. With the help of an animal, and a mechanical arrangement, some empty buckets keep going down into the well, while others keep coming up filled with water, and emptying into a trough, from where the water is diverted into different fields. So using this metaphor, Guru Ji says: "(O' my friends), just as on the chain of the *Persian wheel* are attached some buckets, one is being emptied and the other is being filled again, similar is the play (of the world, set up by) the Master, as is His wondrous glory." (2)

Addressing all those who keep reflecting on such questions from where they have come and where they have to go, and sometimes renounce the world and look down upon the house holders with disdain, Guru Ji says: "(O' my friends), only the mind of that person has been illuminated (by divine wisdom), who by adopting the way of attuning his or her consciousness to the word (of the Guru) has turned the attention of the mind away from (worldly attachments). O' my friend, who considers himself a divinely wise person, reflect in your mind (and then decide, who truly) is a householder and who is detached, (the one who renounces world, but still keeps getting involved in worldly desires, or the

one who, even though living in the household, detaches the mind from worldly hopes and desires)?"(3)

Guru Ji concludes the *shabad* by telling us the way to get detached and approved in God's court. He says: "(O' my friends), one who surrenders all ones hopes and desires to (that God) to whom it belongs, remains detached. O' Nanak, one who believes that God to be eternal, from whom (this world has) emanated, whether a householder or a recluse, is approved in God's court."(4-8)

The message of this *shabad* is that whatever happens in this world, happens as per the will of that God, who has created it. Therefore we should accept all pain and pleasure, including birth and death as God's sweet will, and rise above all worldly hopes and desires. Any Guru following person who adopts such an attitude of mind obtains acceptance in God's court, no matter whether he or she is a householder or a recluse.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਦਿਸਟਿ ਬਿਕਾਰੀ ਬੰਧਨਿ ਬਾਧੈ ਹਉ ਤਿਸ ਕੈ ਬਲਿ ਜਾਈ ॥
॥

ਪਾਪ ਪੁੰਨ ਕੀ ਸਾਰ ਨ ਜਾਣੈ ਭੂਲਾ ਫਿਰੈ ਅਜਾਈ ॥੧॥

ਬੋਲਹੁ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰ ॥

ਫੁਨਿ ਬਹੁਤਿ ਨ ਆਵਣ ਵਾਰ ॥੧॥ ਰਹਾਉ ॥

ਉਚਾ ਤੇ ਫੁਨਿ ਨੀਚੁ ਕਰਤੁ ਹੈ ਨੀਚ ਕਰੈ ਸੁਲਤਾਨੁ ॥
ਜਿਨੀ ਜਾਣੁ ਸੁਜਾਣਿਆ ਜਗਿ ਤੇ ਪੂਰੇ ਪਰਵਾਨੁ ॥੨॥

ਤਾ ਕਉ ਸਮਝਾਵਣ ਜਾਈਐ ਜੇ ਕੋ ਭੂਲਾ ਹੋਈ ॥

ਪੰਨਾ ੧੩੩੦

ਆਪੇ ਖੇਲ ਕਰੇ ਸਭ ਕਰਤਾ ਐਸਾ ਬੂਝੈ ਕੋਈ ॥੩॥

ਨਾਉ ਪ੍ਰਭਾਤੈ ਸਬਦਿ ਧਿਆਈਐ ਛੋਡਹੁ ਦੁਨੀ
ਪਰੀਤਾ ॥

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਦਾਸਨਿ ਦਾਸਾ ਜਗਿ ਹਾਰਿਆ ਤਿਨਿ
ਜੀਤਾ ॥੪॥੧॥

parbhaatee mehlāa 1.

ḍisat bikaaree banDhan baaḍḥai ha-o tīs kai bal
jaa-ee.

paap punn kee saar na jaanai bhoolaa firai ajaa-ee.
||1||

bolhu sach naam kartaar.

fun bahuṛi na aavan vaar. ||1|| rahaa-o.

oochaa ṭay fun neech karatḥ hai neech karai sultaan.
jinee jaan sujaan-aa jag ṭay pooray parvaan. ||2||

taa ka-o samjhaavan jaa-ee-ai jay ko bhoolaa
ho-ee.

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aapay khayl karay sabh kartaa aisaa boojhai ko-ee.
||3||

naa-o parbhaatai sabaḍ Dhi-aa-ee-ai chhodahu
dunee pareetaa.

paranvatḥ naanak daasan daasaa jag haari-aa tin
jeetaa. ||4||9||

Parbhati Mehla-1

In the previous *shabad*, Guru Ji told us that whatever happens in this world, happens as per the will of that God, who has created it. Therefore we should accept all pain and pleasure, including birth and death as God's sweet will, and rise above all worldly hopes and desires. In this *shabad*, he tells us about the power of God, how He can raise the lowest to the highest position and vice versa, and also describes the virtues of meditating on His Name.

First of all stating how much he respects the person who controls his or her evil desires through the discipline of God's Name, Guru Ji says: "(O' my friends), I am a sacrifice to the one who binds down (and keeps under check) one's vicious tendencies with the bond (or discipline of Name). The person who doesn't know the difference between vice

and virtue remains strayed (from the right path of life and wastes his or human birth) in vain.”(1)

Therefore, Guru Ji advises: “(O’ my friends), utter the eternal Name of the Creator. (By doing that), your turn to come back (into this world) would not come again (you would not go through the rounds of birth and death).”(1-pause)

Stating the extent of God’s power and the blessings obtained by those who have realized Him, Guru Ji says: “(O’ my friends), God brings down those who are (occupying) high (positions), and can elevate the lowly (and poor to the status of) kings. Approved is the advent of those in the world who have realized that all-wise (God).”(2)

Sometimes people start complaining about unpleasant happenings in the world or in their families, and say,” God shouldn’t have done this or that.” Advising us to refrain from all such remarks, Guru Ji says: “(O’ my friends), we could go to advise (God to do things differently), if He were mistaken. But it is only a rare person who understands that the Creator Himself executes all His plays (of the world).”(3)

In conclusion, Guru Ji says: “(O’ my friends), shed the love of worldly (things), and meditate on God’s Name in the early morning hours. Nanak the servant of servants of God supplicates that they who have lost (interest in the riches or powers of) the world, have won (the object of human life or reunion with God).”(4-9)

The message of this *shabad* is that we should recognize that God is infallible and whatever He does that is right. So we shouldn’t complain about any unpleasant happenings in the world or in our family. Instead we should humbly submit to His will and meditate on His Name in the early morning hours.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਮਨੁ ਮਾਇਆ ਮਨੁ ਧਾਇਆ ਮਨੁ ਪੰਖੀ ਆਕਾਸਿ ॥

ਤਸਕਰ ਸਬਦਿ ਨਿਵਾਰਿਆ ਨਗਰੁ ਵੁਠਾ ਸਾਬਾਸਿ ॥

ਜਾ ਤੂ ਰਾਖਹਿ ਰਾਖਿ ਲੈਹਿ ਸਾਬਤੁ ਹੋਵੈ ਰਾਸਿ ॥੧॥

ਐਸਾ ਨਾਮੁ ਰਤਨੁ ਨਿਧਿ ਮੇਰੈ ॥

ਗੁਰਮਤਿ ਦੇਹਿ ਲਗਉ ਪਗਿ ਤੇਰੈ ॥੧॥ ਰਹਾਉ ॥

ਮਨੁ ਜੋਗੀ ਮਨੁ ਭੋਗੀਆ ਮਨੁ ਮੂਰਖੁ ਗਵਾਰੁ ॥

ਮਨੁ ਦਾਤਾ ਮਨੁ ਮੰਗਤਾ ਮਨੁ ਸਿਰਿ ਗੁਰੁ ਕਰਤਾਰੁ ॥

ਪੰਚ ਮਾਰਿ ਸੁਖੁ ਪਾਇਆ ਐਸਾ ਬ੍ਰਹਮੁ ਵੀਚਾਰੁ ॥੨॥

ਘਟਿ ਘਟਿ ਏਕੁ ਵਖਾਣੀਐ ਕਹਉ ਨ ਦੇਖਿਆ ਜਾਇ ॥

ਖੋਟੋ ਪੂਠੋ ਰਾਲੀਐ ਬਿਨੁ ਨਾਵੈ ਪਤਿ ਜਾਇ ॥

ਜਾ ਤੂ ਮੇਲਹਿ ਤਾ ਮਿਲਿ ਰਹਾਂ ਜਾਂ ਤੇਰੀ ਹੋਇ ਰਜਾਇ ॥੩॥

ਜਾਤਿ ਜਨਮੁ ਨਹ ਪੂਛੀਐ ਸਚ ਘਰੁ ਲੇਹੁ ਬਤਾਇ ॥

parbhāaṭee mehlāa 1.

man maa-i-aa man Dhaa-i-aa man pankh^{ee} aakaas.

taskar sabad nivaari-aa nagar vuth^{aa} saabaas.

jaa too raakh^{hi} raakh^h laihi saabat hovai raas. ||1||

aisaa naam ratan niD^h mayrai.

gurmat deh laga-o pag tayrai. ||1|| rahaa-o.

man jogee man bhogee-aa man moorakh^h gaavaar.

man d^{aa}taa man mangtaa man sir gur kartaar.

panch maar sukh^h paa-i-aa aisaa barahm veechaar. ||2||

ghat ghat ayk vak^hhaanee-ai kaha-o na dayk^{hi}-aa jaa-ay.

khoto pootho raalee-ai bin naavai pat jaa-ay.

jaa too mayleh taa mil rahaaⁿ jaaⁿ tayree ho-ay rajaa-ay. ||3||

jaat janam nah pooch^hhee-ai sach ghar layho bataa-ay.

ਸਾ ਜਾਤਿ ਸਾ ਪਤਿ ਹੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ ॥
ਜਨਮ ਮਰਨ ਦੁਖੁ ਕਾਟੀਐ ਨਾਨਕ ਛੂਟਿਸਿ ਨਾਇ
॥੪॥੧੦॥

saa jaat saa pat hai jayhay karam kamaa-ay.
janam maran dukh kaatee-ai naanak chhootas
naa-ay. ||4||10||

Parbhati Mehla-1

In stanza (1) of the previous *shabad*, Guru Ji stated that he is a sacrifice to the one who binds down (and keeps under check) the vicious tendencies with the bond or discipline of Name. One who doesn't know the difference between vice and virtue remains strayed from the right path of life and wastes the human birth in vain. In this *shabad*, he comments further on the nature of our mind and tells us how to control it and enjoy the bliss of God's Name.

He says: "(O' God), our mind is so obsessed with worldly riches that it keeps running after it. (Sometimes), the mind runs after (worldly wealth or *Maya*) like birds in the sky, (with the result that, spiritually speaking, the township of body appears lonely and uninhabited. (But when by reflecting on the Guru's) word, the thieves (of lust, anger, and attachment are) driven out (from the body township, then there is so much joy in the body, as if this) city has become inhabited and he is being congratulated. (But O' God, only when, through) the word of the Guru, You want to protect it, You save it (from these evil impulses) and one's capital (of breaths) becomes whole (and fruitful)."(1)

Therefore specifying his prayer, Guru Ji says: "(O' God, please) bestow upon me such a jewel (of Your Name) that it becomes my treasure. (O' God), I bow to Your feet, please bless me with the instruction of the Guru so that I may keep adhering to Your feet (and always remain in Your shelter)."(1-pause)

Commenting on the nature of the human mind, Guru Ji says: "Our mind is like a foolish ignorant person. (Sometimes it becomes detached like) a yogi and sometimes it becomes an indulger (in worldly pleasures. Sometimes it becomes) the giver and sometimes the beggar. (However) the mind is under the overall control of Guru God. (When a person realizes this, the mind acquires) such divine reflection that controlling one's five (impulses) one obtains peace."(2)

In some minds the question may arise that when God is present in all of us, then why instead of wandering and suffering in existences, can we not see Him and remain united with Him?

Answering such like questions, Guru Ji says: "(O' my friends including me, we all say that the same one God) resides in each and every heart, but simply by saying that, He cannot be seen (or realized. The reason is that because of one's) false (pursuits, one is punished and made to suffer in pain by being) hung upside down and without meditating on (God's) Name one loses one's honor. (O' God), when You Yourself unite and when it is Your will, only then can I remain united (with You)."(3)

Finally Guru Ji advises: "(O' my friends, whenever we meet anyone), we shouldn't ask (about such things as what is his or her) caste (or the family in which he or she was) born. We should find out the way to reach the house of the eternal (God. Because one's true) caste or honor is determined by the deeds one does. O' Nanak, our pains of births and deaths are ended and we are emancipated only by meditating on God's Name."(4-10)

The message of this *shabad* is that if we want to get emancipated and enjoy the bliss of union with God, then following Guru's advice, we should control our mind and save it from being swayed by the evil impulses of lust, anger, and greed, and attune it to the meditation of God's Name.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਜਾਗਤੁ ਬਿਗਸੈ ਮੂਠੇ ਅੰਧਾ ॥
ਗਲਿ ਫਾਹੀ ਸਿਰਿ ਮਾਰੇ ਧੰਧਾ ॥
ਆਸਾ ਆਵੈ ਮਨਸਾ ਜਾਇ ॥
ਉਰਬੀ ਤਾਣੀ ਕਿਛੁ ਨ ਬਸਾਇ ॥੧॥

ਜਾਗਸਿ ਜੀਵਣ ਜਾਗਣਹਾਰਾ ॥
ਸੁਖ ਸਾਗਰ ਅੰਮ੍ਰਿਤ ਭੰਡਾਰਾ ॥੧॥ ਰਹਾਉ ॥

ਕਹਿਓ ਨ ਬੂਝੈ ਅੰਧੁ ਨ ਸੂਝੈ ਭੋਂਡੀ ਕਾਰ ਕਮਾਈ ॥

ਆਪੇ ਪ੍ਰੀਤਿ ਪ੍ਰੇਮ ਪਰਮੇਸੁਰੁ ਕਰਮੀ ਮਿਲੈ ਵਡਾਈ ॥੨॥

ਦਿਨੁ ਦਿਨੁ ਆਵੈ ਤਿਲੁ ਤਿਲੁ ਛੀਜੈ ਮਾਇਆ ਮੋਹੁ
ਘਟਾਈ ॥

ਬਿਨੁ ਗੁਰ ਬੂਝੇ ਨਉਰ ਨ ਪਾਵੈ ਜਬ ਲਗ ਦੂਜੀ ਰਾਈ
॥੩॥

ਅਹਿਨਿਸਿ ਜੀਆ ਦੇਖਿ ਸਮੁਲੈ ਸੁਖੁ ਦੁਖੁ ਪੁਰਬਿ
ਕਮਾਈ ॥

ਕਰਮਹੀਣੁ ਸਚੁ ਭੀਖਿਆ ਮਾਂਗੈ ਨਾਨਕ ਮਿਲੈ
ਵਡਾਈ॥੪॥੧੧॥

parbhaatee mehlā 1.

jaagaṭ bigsai mooṭhō anḎhaa.
gal faahee sir maaray ḎhanḎhaa.
aasaa aavai mansaa jaa-ay.
urjhee taanee kichh na basaa-ay. ||1||

jaagas jeevan jaaganhaaraa.
sukh saagar amrit bhandaaaraa. ||1|| rahaa-o.

kahi-o na boojhai anḎh na soojhai bhoⁿdee kaar
kamaa-ee.

aapay pareet paraym parmaysur karmee milai
vadaa-ee. ||2||

ḏin ḏin aavai til til chheejai maa-i-aa moh
ghataa-ee.

bin gur boodo tha-ur na paavai jab lag doojee
raa-ee. ||3||

ahinis jee-aa daykh sam^aalai sukh dukh purab
kamaa-ee.

karamheen sach bheekhi-aa maaⁿgai naanak milai
vadaa-ee. ||4||11||

Parbhati Mehla-1

In stanza (3) of the previous *shabad*, Guru Ji stated that because of false pursuits, man is punished and made to suffer in pain by being hung upside down, and without meditating on (God's) Name one loses one's honor. In this *shabad*, he elaborates on the state of mind of the ordinary human being, how one is so entangled in the web of worldly affairs that one cannot get out of it and without the guidance of the Guru doesn't find a place of rest.

He says: “(Even though apparently an ordinary human being) is awake and is feeling happy, (in reality) the blind one is being robbed (of the wealth of one's life breaths). Around one's neck is the noose (of worldly attachments) and the worldly business (is so agonizing, as if it) is hitting one on the head. One comes into the world with many hopes, but departs with (many unfulfilled) desires. So entangled is the web (of one's life) that one feels helpless.”(1)

Now telling us who is truly awake (to the false worldly allurements), Guru Ji says: “(O' my friends), awake only is that (God who is) the life of the entire world. He is the ocean of peace and the storehouse of immortalizing nectar.”(1-pause)

Resuming his comments on the nature of ordinary human beings, Guru Ji says: “(O' my friends, man is so misguided by worldly attachments, that) one doesn't understand what is

being told (to one by the wise people). The blind fool doesn't realize that he or she is doing evil deeds. (But man is helpless, because) God Himself imbues one with His love and by His grace one obtains the honor (of meditating on God's Name and doing the righteous deeds)."(2)

Now Guru Ji draws our attention to the daily passing away of our life. He says: "(O' my friends), one by one each day of life comes and man's life keeps lessening bit by bit, but the attachment of worldly riches resides in man's heart. Without the guidance of the Guru man drowns (in the ocean of worldly problems). So long there is even a bit of duality (or worldly desire) in one, one doesn't find a place of rest (for one's soul)."(3)

In conclusion, Guru Ji says: "(O' my friends), day and night God looks after His creatures (and dispenses them) pain or pleasure in accordance with their past deeds. O' Nanak, when the unfortunate being humbly asks for the charity of (God's) true Name, only then does one obtain honor (in God's court)."(4-11)

The message of this *shabad* is that even though we might be awake, the thieves of lust, anger and greed keep robbing us. If we don't take notice and remain involved in our worldly pursuits we would keep suffering the pains of births and deaths. The only way to find a permanent place of rest for our soul is to follow Guru's advice and beg God for the charity of His Name.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਮਸਟਿ ਕਰਉ ਮੂਰਖੁ ਜਗਿ ਕਹੀਆ ॥
ਅਧਿਕ ਬਕਉ ਤੇਰੀ ਲਿਵ ਰਹੀਆ ॥
ਭੂਲ ਚੂਕ ਤੇਰੇ ਦਰਬਾਰਿ ॥
ਨਾਮ ਬਿਨਾ ਕੈਸੇ ਆਚਾਰ ॥੧॥

ਐਸੇ ਭੂਠਿ ਮੁਠੇ ਸੰਸਾਰਾ ॥
ਨਿੰਦਕੁ ਨਿੰਦੈ ਮੁਝੈ ਪਿਆਰਾ ॥੧॥ ਰਹਾਉ ॥

ਜਿਸੁ ਨਿੰਦਰਿ ਸੋਈ ਬਿਧਿ ਜਾਣੈ ॥
ਗੁਰ ਕੈ ਸਬਦੇ ਦਰਿ ਨੀਸਾਣੈ ॥
ਕਾਰਣ ਨਾਮੁ ਅੰਤਰਗਤਿ ਜਾਣੈ ॥
ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਸੋਈ ਬਿਧਿ ਜਾਣੈ ॥੨॥

ਮੈ ਮੈਲੋ ਉਜਲੁ ਸਚੁ ਸੋਇ ॥
ਉਤਮੁ ਆਖਿ ਨ ਉਚਾ ਹੋਇ ॥
ਮਨਮੁਖੁ ਖੁਲਿ ਮਹਾ ਬਿਖੁ ਖਾਇ ॥
ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਰਾਚੈ ਨਾਇ ॥੩॥

ਅੰਧੋ ਬੋਲੋ ਮੁਗਧੁ ਗਵਾਰੁ ॥
ਪੰਨਾ ੧੩੩੧
ਹੀਣੋ ਨੀਚੁ ਬੁਰੋ ਬੁਰਿਆਰੁ ॥
ਨੀਧਨ ਕੋ ਧਨੁ ਨਾਮੁ ਪਿਆਰੁ ॥
ਇਹੁ ਧਨੁ ਸਾਰੁ ਹੋਰੁ ਬਿਖਿਆ ਛਾਰੁ ॥੪॥

ਉਸਤਤਿ ਨਿੰਦਾ ਸਬਦੁ ਵੀਚਾਰੁ ॥

parbhaaṭee mehlāa 1.

masat kara-o moorakh jag kahee-aa.
aDhik baka-o tayree liv rahee-aa.
bhool chook tayrai darbaar.
naam binaa kaisay aachaar. ||1||

aisay jhooth muthay sansaaraa.
nindak nindai mujhai pi-aaraa. ||1|| rahaa-o.

jis nindeh so-ee biDh jaanai.
gur kai sabday dar neesaanai.
kaaran naam antargat jaanai.
jis no nadar karay so-ee biDh jaanai. ||2||

mai mailou oojal sach so-ay.
ootam aakh na oochaa ho-ay.
manmukh khooli mahaa bikh khaa-ay.
gurmukh ho-ay so raachai naa-ay. ||3||

anDhou bolou mugaDh gavaar.

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heenou neech burou buri-aar.
neeDhan kou Dhan naam pi-aar.
ih Dhan saar hor bikhi-aa chhaar. ||4||

ustat ningaa sabad veechaar.

ਜੇ ਦੇਵੈ ਤਿਸ ਕਉ ਨੈਕਾਰੁ ॥
 ਤੂ ਬਖਸਹਿ ਜਾਤਿ ਪਤਿ ਹੋਇ ॥
 ਨਾਨਕੁ ਕਹੈ ਕਹਾਵੈ ਸੋਇ ॥੫॥੧੨॥

jo dayvai tis ka-o jaikaar.
 too bakhshahi jaat pat ho-ay.
 naanak kahai kahaavai so-ay. ||5||12||

Parbhati Mehla-1

In the previous so many *shabads*, Guru Ji told us that the only way to meet God and obtain salvation from the repeated rounds of births and deaths is to seek guidance of the Guru and meditate on God's Name with true love and devotion. But still most of us keep doing ritual worships. Not only that we often make fun and talk ill of those devotees who meditate on God's Name. In this *shabad*, Guru Ji pleads to God on behalf of such saintly people and tells us the right way to conduct ourselves and obtain honor in God's court.

Speaking on behalf of the saints, Guru Ji says: "O' God, if (without caring about the worldly rituals and focusing only on the meditation of Your Name) I remain silent, the world calls me a fool and if I speak too much (to explain, that what I am doing is the right thing), then my concentration (in You) is broken. (O' God, whatever my) mistake or shortcoming is, (that is going to be judged) in Your court. (But O' God, I wonder) how can there be any kind of good conduct without (the meditation of Your) Name?" (1)

Therefore stating what he thinks about the conduct of the world and his own attitude in this matter, Guru Ji says: "(O' God, I think that) the world is being cheated by such false practices. A slanderer slanders (those who meditate on Your Name, but such a devotee who meditates on God's Name) is dear to me." (1-pause)

Listing the merits of God's devotee whom people often slander, Guru Ji says: "(O' God), whom (the worldly people) slander, that (person) alone knows the right way of life. (Through) the Guru's word (and following Guru's advice), such a person attains the door (to God's house) and is honored there. That person enshrines the Name of (God) the cause of all causes in the heart. But that person alone understands the way (to meet Him) on whom (God) shows His grace." (2)

Commenting further on the state of those egocentrics who because of their self-conceit keep indulging in false practices and consider themselves as pure, Guru Ji says: "(O' my friends, the person who is involved in the sense of) I-amness, is filthy (from inside). Only that eternal (God) is immaculate. By claiming oneself to be sublime, one doesn't become high (in God's eyes). The self-conceited partakes with abandon the worldly poison (and unhesitatingly indulges in worldly sins). But one who follows Guru's advice remains imbued with the (God's) Name." (3)

Continuing his comments on the conduct of self-conceited persons, Guru Ji says: "(The self-conceited person who remains involved in worldly pleasures and doesn't listen to Guru's advice) is like a blind, dumb, foolish, and uncivilized person. Such a person is wretched, low, and vilest of the vile. That person doesn't realize that) love of (God's) Name is the true wealth for a unwealthy person. (For such a person, except for this, all other worldly wealth is useless like) ashes." (4)

In conclusion, Guru Ji says: "(O' my friends), we should salute that (God) who assigns praise, slander, or the reflection on Guru's word (to us. We should say to Him, O' God),

only if You bestow upon us (the gift of Your Name, we obtain high) caste or honor. O' Nanak, (ultimately it is) He, who says or causes to be said (anything).”(5-12)

The message of this *shabad* is that intoxicated by their self-conceit, most of us indulge in false rituals, and slander those who meditate on God's Name. But we should love and respect such devotees of God. We should always bow before that God who assigns different roles to His creatures and meditate on His Name.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਖਾਇਆ ਮੇਲੁ ਵਧਾਇਆ ਪੈਐ ਘਰ ਕੀ ਹਾਣਿ ॥

ਬਕਿ ਬਕਿ ਵਾਦੁ ਚਲਾਇਆ ਬਿਨੁ ਨਾਵੈ ਬਿਖੁ ਜਾਣਿ ॥੧॥

ਬਾਬਾ ਐਸਾ ਬਿਖਮ ਜਾਲਿ ਮਨੁ ਵਾਸਿਆ ॥

ਬਿਬਲੁ ਝਾਗਿ ਸਹਜਿ ਪਰਗਾਸਿਆ ॥੧॥ ਰਹਾਉ ॥

ਬਿਖੁ ਖਾਣਾ ਬਿਖੁ ਬੋਲਣਾ ਬਿਖੁ ਕੀ ਕਾਰ ਕਮਾਇ ॥

ਜਮ ਦਰਿ ਬਾਧੇ ਮਾਰੀਅਹਿ ਛੂਟਸਿ ਸਾਚੈ ਨਾਇ ॥੨॥

ਜਿਵ ਆਇਆ ਤਿਵ ਜਾਇਸੀ ਕੀਆ ਲਿਖਿ ਲੈ ਜਾਇ ॥

ਮਨਮੁਖਿ ਮੂਲੁ ਗਵਾਇਆ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥੩॥

ਜਗੁ ਖੋਟੈ ਸਚੁ ਨਿਰਮਲੋ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰਿ ॥

ਤੇ ਨਰ ਵਿਰਲੇ ਜਾਣੀਅਹਿ ਜਿਨ ਅੰਤਰਿ ਗਿਆਨੁ ਮੁਚਾਰਿ ॥੪॥

ਅਜਰੁ ਜਰੈ ਨੀਬਰੁ ਭਰੈ ਅਮਰ ਅਨੰਦ ਸਰੂਪ ॥

ਨਾਨਕੁ ਜਲ ਕੋ ਮੀਨੁ ਸੈ ਬੇ ਭਾਵੈ ਰਾਖਹੁ ਪ੍ਰੀਤਿ ॥੫॥੧੩॥

parbhaatee mehlāa 1.

khāa-i-aa mail vaDhāa-i-aa paiDhai ghar kee haan.

bak bak vaad chalaai-aa bin naavai bikh jaan. ||1||

baabaa aisaa bikhām jaal man vaasi-aa.

bibal jhaag sahj pargaasi-aa. ||1|| rahaa-o.

bikh khaanaa bikh bolnaa bikh kee kaar kamaa-ay.

jam dar baaDhay maaree-ah chhootas saachai naa-ay. ||2||

jiv aa-i-aa tiv jaa-isee kee-aa likh lai jaa-ay.

manmukh mool gavaa-i-aa dargeh milai sajaa-ay. ||3||

jag khotou sach nirmalou gur sabdeeⁿ veechaar.

tay nar virlay jaanee-ahi jin antar gi-aan muraar. ||4||

ajar jarai neejhar jharai amar anand saroop.

naanak jal kou meen sai thay bhaavai raakhoo pareet. ||5||13||

Parbhati Mehla-1

In the previous *shabad*, Guru Ji advised us that we should love and respect those devotees of God who meditate on God's Name because they know the true way of life and how to merge in God. We should also ourselves pray to God to bless us with His Name, which alone can secure us true honor in His court. In this *shabad*, he tells us what happens to those who remain busy in enjoying different foods and clothes or other such false pleasures of life and don't care to meditate on God's Name or reflect on (*Gurbani*) the word of the Guru, and conduct their lives in accordance with it.

Speaking in practical terms, Guru Ji says: “(O’ my friends), one who eats (too much food, only) increases the filth (in the body). Similarly by wearing (costly) clothes, one is incurring loss (to one’s spiritual progress). By prattling too much, one creates strife (with others). In short, O’ man) except Name, deem (all other things) as poison.”(1)

Next citing the example of a boat caught in the murky waters of an ocean, which is full of foamy waters, Guru Ji says: “O’ respected sir, (ordinarily) one’s mind is so caught in such treacherous web (of harmful worldly enjoyments and disputes), as if it is in the middle of an ocean full of stormy foam producing waves. (But by meditating on God’s Name, it) safely crosses (that worldly ocean and then) a state of poise manifests (in the mind).”(1-pause)

Stating the harmful effects of living a life without remembering God, Guru Ji says: “(O’ my friend, if one doesn’t remember God, then whatever) one eats, whatever one wears, or whatever one does, is all (harmful) like poison. (Such people) are bound at the door of the demon of death (and subjected to the punishment of birth and death). They are delivered (from this punishment only when they get attuned to meditating on the) eternal Name.”(2)

Now Guru Ji explains how this process of rounds of birth and death continues for those who don’t meditate on God.

He says: “(O’ my friends, one who doesn’t meditate on God’s Name) departs from the world (as empty handed as) one had come (into it) and whatever one has done (in one’s life, one) takes the written (account of these deeds) with him or her. Thus the self-conceited person even loses the capital (of previous good deeds) and is awarded (additional) punishment in God’s court (and continues suffering in pains of births and deaths).”(3)

Therefore Guru Ji says: “(O’ my friends, by) reflecting on the word of the Guru, (we come to know that attachment with the) world is false (and all its pleasures are short lived), but the (Name of) eternal God is pure (and it purifies the mind). But rare are those human beings, who are known to have (such) knowledge about God.”(4)

Guru Ji concludes this *shabad* by describing what kind of bliss a person enjoys after bearing the unbearable manifestation of divine knowledge. Therefore he prays to God and says: “(O’ my friends), the one who bears the unbearable (illumination of God’s Name, in that one’s mind starts) trickling a (spring) of immortalizing form of bliss. (Therefore O’ God), just as a fish loves water, similarly keep Nanak imbued with Your love (so that one day, he too may enjoy the bliss of the manifestation of Your Name in him).”(5-13)

The message of this *shabad* is that without the meditation of God’s Name all other worldly enjoyments and involvements are harmful like poison. Therefore they who don’t meditate on God’s Name depart from this world as empty handed as they had come and keep suffering pains of births and deaths. The only way to obtain emancipation from these rounds of births and deaths is to meditate on God’s Name.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਗੀਤ ਨਾਦ ਹਰਖ ਚਤੁਰਾਈ ॥
ਰਹਸ ਰੰਗ ਫੁਰਮਾਇਸਿ ਕਾਈ ॥
ਪੈਨੁ ਖਾਣਾ ਚੀਤਿ ਨ ਪਾਈ ॥
ਸਾਚੁ ਸਹਜੁ ਸੁਖੁ ਨਾਮਿ ਵਸਾਈ ॥੧॥

ਕਿਆ ਜਾਨਾਂ ਕਿਆ ਕਰੈ ਕਰਾਵੈ ॥
ਨਾਮ ਬਿਨਾ ਤਨਿ ਕਿਛੁ ਨ ਸੁਖਾਵੈ ॥੧॥ ਰਹਾਉ ॥

ਜੋਗ ਬਿਨੋਦ ਸ੍ਵਾਦ ਆਨੰਦਾ ॥

parbhāṭee mehlāa 1.

geet naad harakh chaturaa-ee.
rahas rang furmaa-is kaa-ee.
pain^{an} khaanaa cheet na paa-ee.
saach sahj sukh naam vasaa-ee. ||1||

ki-aa jaanaaⁿ ki-aa karai karaavai.
naam binaa tan kichh na sukhaavai. ||1|| rahaa-o.

jog binod savaad aanandaa.

ਮਤਿ ਸਤ ਭਾਇ ਭਗਤਿ ਗੋਬਿੰਦਾ ॥
ਕੀਰਤਿ ਕਰਮ ਕਾਰ ਨਿਜ ਸੰਦਾ ॥
ਅੰਤਰਿ ਰਵਤੋ ਰਾਜ ਰਵਿੰਦਾ ॥੨॥

mat̃ sat̃ bhāa-ay bhagat̃ gobindāa.
keerat̃ karam kaar nij sandāa.
antar̃ raṽtō raaj ravindāa. ||2||

ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਪ੍ਰੀਤਿ ਪ੍ਰੇਮਿ ਉਰ ਧਾਰੀ ॥
ਦੀਨਾ ਨਾਥੁ ਪ੍ਰਿਉ ਬਨਵਾਰੀ ॥
ਅਨਦਿਨੁ ਨਾਮੁ ਦਾਨੁ ਬੁਤਕਾਰੀ ॥
ਤ੍ਰਿਪਤਿ ਤਰੰਗ ਤਤੁ ਬੀਚਾਰੀ ॥੩॥

pari-o pari-o pareet̃ paraym ur Dhaaree.
deenāa naath pee-o banvaaree.
an-d̃in naam dāan barat̃kaaree.
taripat̃ tarang tat̃ beechaaree. ||3||

ਅਕਥੋ ਕਥਉ ਕਿਆ ਮੈ ਜੋਰੁ ॥
ਭਗਤਿ ਕਰੀ ਕਰਾਇਹਿ ਮੋਰ ॥
ਅੰਤਰਿ ਵਸੈ ਚੁਕੈ ਮੈ ਮੋਰ ॥
ਕਿਸੁ ਸੇਵੀ ਦੂਜਾ ਨਹੀ ਹੋਰੁ ॥੪॥

akthou katha-o ki-aa mai jor.
bhagat̃ karee karaa-ihī mor.
antar̃ vasai chookai mai mor.
kis sayvee doojaa nahee hor. ||4||

ਗੁਰ ਕਾ ਸਬਦੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ॥
ਐਸਾ ਅੰਮ੍ਰਿਤੁ ਅੰਤਰਿ ਭੀਠਾ ॥
ਜਿਨਿ ਚਾਖਿਆ ਪੂਰਾ ਪਦੁ ਹੋਇ ॥
ਨਾਨਕ ਧ੍ਰਾਪਿਓ ਤਨਿ ਸੁਖੁ ਹੋਇ ॥੫॥੧੪॥

gur kaa sabad̃ mahaa ras meethāa.
aisaa amrit̃ ant̃ar̃ b̃hīṭhāa.
jin chaakhi-aa pooraa pad̃ ho-ay.
naanak Dharaapi-o tañ sukh̃ ho-ay. ||5||14||

Parbhati Mehla-1

In the previous *shabad*, Guru Ji told us that without the meditation of Name, all other worldly enjoyments and involvements are harmful like poison. Therefore they who don't meditate on God's Name depart from this world as empty handed as they had come and they keep suffering pains of births and deaths. The only way to obtain emancipation from these rounds is to meditate on God's Name. In this *shabad*, he shares his personal experience about the bliss and satisfaction he obtains by meditating on God's Name and how it includes the merits of all other worships.

Describing his present state of mind, he says: "(O' my friends), now none of such things as songs, tunes, worldly pleasures, cleverness, comforts, merry making, issuing commands, (enjoying dainty) dishes, or (wearing costly) clothes interests my mind at all. Because God's Name has enshrined eternal peace and poise (in my mind)." (1)

But Guru Ji shows us that even when we are enjoying the bliss of God's Name, we should never let any egoistic thoughts enter our mind. Because it is God's own grace that He instills us with the love of His Name. Therefore, he says: "(O' my friends), I don't know what He is doing or getting (done from me, but I know only this, that now) except His Name nothing seems pleasing (to me)." (1-pause)

Describing further the state of his mind, Guru Ji says: "(By the grace of) God's true love and devotion, (I am enjoying) the relish and bliss of the wonders of yoga. Now to utter and sing God's praises has become my daily avocation. My within is enlightened by Him who provides light even to the sun and the moon." (2)

Elaborating on his present conduct of life and the bliss he is enjoying, he says: "(O' my friends, such is) the love of my beloved I have enshrined in my heart (that like a song bird), I keep uttering the Name of my Love. That merciful Master of the meek is the owner of this

garden of the universe. To meditate on His Name every day, is now my giving of charity or observing fasts. By reflecting on the essence I have become satiated from the waves (of worldly) desires.”(3)

However still maintaining his humility, Guru Ji acknowledges God’s grace on him and says: “(O’ God), what powers have I to describe (You) the indescribable One? Whatever worship I do, is because You make me do that. When (Your Name) resides within me all my sense of mine-ness and self-conceit is finished. (Beside You), who else could I serve (or worship, because I know that) there is no other (like You).”(4)

In conclusion, Guru Ji says: “(O’ my friends), sweet is the supreme elixir of (*Gurbani*) the Guru’s word. Such nectar, I have seen (and experienced) within me. They who have tasted it have obtained perfect (spiritual) status. O’ Nanak, (such a devotee) gets satiated (from worldly desires) and peace prevails in his or her (entire) body.”(5-14)

The message of this *shabad* is that instead of running after worldly pleasures such as eating dainty dishes or wearing fancy clothes, we should listen to (*Gurbani*) the Guru’s word and relish the nectar of God’s Name. Then we would forget about all other relishes and enjoyments and would feel fully satiated from all worldly desires.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਅੰਤਰਿ ਦੇਖਿ ਸਬਦਿ ਮਨੁ ਮਾਨਿਆ ਅਵਰੁ ਨ
ਰਾਂਗਨਹਾਰਾ ॥

ਅਹਿਨਿਸਿ ਜੀਆ ਦੇਖਿ ਸਮਾਲੇ ਤਿਸ ਹੀ ਕੀ ਸਰਕਾਰਾ
॥੧॥

ਮੇਰਾ ਪ੍ਰਭੁ ਰਾਂਗਿ ਘਣੈ ਅਤਿ ਰੂੜੈ ॥

ਦੀਨ ਦਇਆਲੁ ਪ੍ਰੀਤਮ ਮਨਮੋਹਨੁ ਅਤਿ ਰਸ ਲਾਲ
ਸਗੂੜੈ ॥੧॥ ਰਹਾਉ ॥

ਊਪਰਿ ਕੂਪੁ ਗਗਨ ਪਨਿਹਾਰੀ ਅੰਮ੍ਰਿਤੁ ਪੀਵਣਹਾਰਾ ॥
ਜਿਸ ਕੀ ਰਚਨਾ ਸੇ ਬਿਧਿ ਜਾਣੈ ਗੁਰਮੁਖਿ ਗਿਆਨੁ
ਵੀਚਾਰਾ ॥੨॥

ਪੰਨਾ ੧੩੩੨

ਪਸਰੀ ਕਿਰਣਿ ਰਸਿ ਕਮਲ ਬਿਗਾਸੇ ਸਸਿ ਘਰਿ ਸੂਰੁ
ਸਮਾਇਆ ॥

ਕਾਲੁ ਬਿਧੁੰਸਿ ਮਨਸਾ ਮਨਿ ਮਾਰੀ ਗੁਰ ਪ੍ਰਸਾਦਿ ਪ੍ਰਭੁ
ਪਾਇਆ ॥੩॥

ਅਤਿ ਰਸਿ ਰੰਗਿ ਚਲੂਲੈ ਰਾਤੀ ਦੂਜਾ ਰੰਗੁ ਨ ਕੋਈ ॥
ਨਾਨਕ ਰਸਨਿ ਰਸਾਏ ਰਾਤੇ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਸੋਈ
॥੪॥੧੫॥

parbhāṭee mehlāa 1.

aṅṭar ḁayḁh sabad man maani-aa avar na
raaṅganhaaraa.

ahinis jee-aa ḁayḁh samaalay tis hee kee
sarkaaraa. ||1||

mayraa parabh raaṅg ghaṅou at roorhou.

ḁeen ḁa-i-aal pareetam manmohan at ras laal
sagoorhou. ||1|| rahaa-o.

oopaar koop gagan panihaaree amrit peevanhaaraa.
jis kee rachnaa so biḁh jaanai gurmukh gi-aan
veechaaraa. ||2||

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pasree kiran ras kamal bigaasay sas ghar soor
samaa-i-aa.

kaal biḁhuns mansaa man maaree gur parsaad
parabh paa-i-aa. ||3||

at ras rang chaloalai raatee doojaa rang na ko-ee.
naanak rasan rasaa-ay raatay rav rahi-aa parabh
so-ee. ||4||15||

Parbhati Mehla-1

Guru Ji started the previous *shabad* by sharing with us that he was so absorbed in true peace and poise of God’s Name, that now none of such things as songs, tunes, worldly pleasures, cleverness, comforts, merry making, issuing commands, enjoying dainty dishes, or wearing costly clothes interests his mind at all. Because the meditation on God’s Name

has enshrined eternal peace and poise in his mind. In this *shabad*, he explains how all this has happened.

He says: “(O’ my friends), by seeing (God) in my heart through the word (of the Guru), my mind has been convinced that except for (God) there is no one else who can imbue us with His love. Day and night, He looks after and takes care of His creatures and it is His rule (which governs all).”(1)

Describing the captivating beauty and loving nature of God, Guru Ji says: “(O’ my friends), my God is imbued with deep love and is very handsome. That merciful master of the meek, beloved captivator of hearts, has extremely sweet tongue, and is immensely full of love.”(1-pause)

Guru Ji now describes, where in our body is located the source of the divine nectar and how can one enjoy its relish. He says: “(O’ my friends), the well (of the nectar) is located high in the heaven (of our brain). Only the person with high spiritual thinking can drink this nectar (through God’s grace). The Guru’s follower has reflected on (this divine) wisdom that He who has created this creation alone knows the way to (take care of it).”(2)

Elaborating on the way how the divine knowledge provides spiritual bliss and removes all one’s fears including the fear of death, Guru Ji says: “(O’ my friends), just as with the spreading of the sun rays the lotus flowers blossom forth, (similarly in whose mind spreads the ray of divine knowledge, that person’s mind blossoms with such delight and peace as if the) sun (of dark impulses) has merged in the house of the moon (of peace). Also by overcoming (the fear of) death one kills the (worldly) desire of one’s mind in the mind itself, and by Guru’s grace obtains God.”(3)

Therefore, on the basis of his personal experience, Guru Ji says: “(O’ my friends), the tongue which is thoroughly imbued with the Love (of God) cannot be imbued with any other kind of love. O’ Nanak, they who have made their tongue taste the relish of God’s Name (are able to see) that God is pervading every where.”(4-15)

The message of this *shabad* is that when by Guru’s grace we reflect on the true divine wisdom we are able to experience God within us and our mind is satiated and realizes that it is by His own grace that God imbues us with His love. Then we also realize that He who has created all beings also looks after His creatures, His command is running all over, and He is pervading everywhere.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਬਾਰਹ ਮਹਿ ਰਾਵਲ ਖਪਿ ਜਾਵਹਿ ਚਹੁ ਛਿਅ ਮਹਿ
ਸੰਨਿਆਸੀ ॥

ਜੋਗੀ ਕਾਪੜੀਆ ਸਿਰਖੂਬੇ ਬਿਨੁ ਸਬਦੈ ਗਲਿ ਫਾਸੀ ॥੧॥

ਸਬਦਿ ਰਤੇ ਪੂਰੇ ਬੈਰਾਗੀ ॥

ਅਉਹੁਨਿ ਹਸਤ ਮਹਿ ਭੀਖਿਆ ਜਾਚੀ ਏਕ ਭਾਇ ਲਿਵ
ਲਾਗੀ ॥੧॥ ਰਹਾਉ ॥

ਬ੍ਰਹਮਣ ਵਾਦੁ ਪੜਹਿ ਕਰਿ ਕਿਰਿਆ ਕਰਣੀ ਕਰਮ ਕਰਾਏ
॥

parbhāṭee mehlāa 1.

baarah meh raaval khap jaaveh chahu chhi-a
meh sani-aasee.

jogee kaaprhee-aa sirkhoothay bin sabdai gal
faasee. ||1||

sabad raṭay pooray bairaagee.

a-uhath hasat meh bheekhi-aa jaachee ayk
bhaa-ay liv laagee. ||1|| rahaa-o.

barahman vaad parheh kar kiri-aa karnee karam
karaa-ay.

ਬਿਨੁ ਬੂਝੈ ਕਿਛੁ ਸੂਝੈ ਨਾਹੀ ਮਨਮੁਖੁ ਵਿਛੁੜਿ ਦੁਖੁ ਪਾਏ
॥੨॥

ਸਬਦਿ ਮਿਲੇ ਸੇ ਸੁਚਾਚਾਰੀ ਸਾਚੀ ਦਰਗਹ ਮਾਨੇ ॥

ਅਨਦਿਨੁ ਨਾਮਿ ਰਤਨਿ ਲਿਵ ਲਾਗੇ ਜੁਗਿ ਜੁਗਿ ਸਾਚਿ
ਸਮਾਨੇ ॥੩॥

ਸਗਲੇ ਕਰਮ ਧਰਮ ਸੁਚਿ ਸੰਜਮ ਜਪ ਤਪ ਤੀਰਥ ਸਬਦਿ
ਵਸੇ ॥

ਨਾਨਕ ਸਤਿਗੁਰ ਮਿਲੈ ਮਿਲਾਇਆ ਦੂਖ ਪਰਾਛਤ ਕਾਲ
ਨਸੇ ॥੪॥੧੬॥

bin boojhay kichh soojhai naahee manmukh
vichhurh dukh paa-ay. ||2||

sabad milay say soochaachaaree saachee dargah
maanay.

an-din naam raṭan liv laagay jug jug saach
samaanay. ||3||

saglay karam Dharam such sanjam jap tap tirath
sabad vasay.

naanak satgur milai milaa-i-aa dookh paraachhat
kaal nasay. ||4||16||

Parbhathi Mehla-1

In the previous *shabad*, Guru Ji told us that when by Guru's grace we reflect on the true divine wisdom we are able to experience God within us and our mind is satiated and realizes that it is by His own grace that God imbues us with His love. However in this *shabad*, Guru Ji notes that instead of listening to the Guru, we keep pursuing our own self-conceited ideas and without meditating on God's Name, keep ruining ourselves.

First taking the example of yogis, sanyasies, and other such recluses, Guru Ji says: "(O' my friends), yogis consume themselves in the conceit of their twelve sects (such as *Hayt*, *Paav*—and) *Raaval*, and the *sanyasis* in their ten classes. (Similarly the yogis who call themselves as) *Kaapparria* roam about wearing tattered rags, (and the Jains who) who have the hair on their heads plucked (also get ruined), because without following the advice in the Guru's word all get noose of death put around their necks."(1)

Next describing who are the truly detached persons and what is their conduct, Guru Ji says: "(O' my friends), perfectly detached (persons) are they who remain imbued with the love of the word (of the Guru). They are attuned only to the love of one (God) and they beg for the alms (of Name) from God abiding within their own hearts."(1-pause)

But the pursuit of their own self-conceit is not limited to yogis, sanyasies, or other such recluses who renounce the world; even the pundits and scholars who read holy books, also keep practicing their own egoistic ways. Regarding such people, Guru Ji says: "(Instead of giving true guidance, a) Brahmin recites (the stories of) strife and asks his clients to do all kinds of ritualistic deeds. Without understanding (the true essence of the holy books), he cannot think of anything (else except these false practices), therefore getting separated (from God) he suffers pain (of birth and death)."(2)

Now describing the merits and blessings enjoyed by those who remain attuned to the Guru's word, he says: "They who day and night remain united with (and attuned to Guru's) word are (truly the men) of purity, and they are recognized as such in the eternal court (of God). Day and night, they remain attuned to the jewel of God's Name, throughout all ages (forever), they remain absorbed in the eternal (God)."(3)

In conclusion, Guru Ji says: "(O' my friends, the merits of) all kinds of deeds of righteousness, piety, ablution, austerities, worships, penances, pilgrimages are contained in (following Guru's instruction). O' Nanak, one meets (God) only when the Guru unites one, and then all one's pains, sins, and (the fears of) death flee away."(4-16)

The message of this *shabad* is that instead of following the self-conceited ways of yogis, *sanyasies*, or pundits, we should follow the Guru's word (*Gurbani* as contained in *Guru Granth Sahib*) and meditate on God's Name. Then all our pains and sufferings would end and we would be united with God Himself.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਸੰਤਾ ਕੀ ਰੇਣੁ ਸਾਧ ਜਨ ਸੰਗਤਿ ਹਰਿ ਕੀਰਤਿ ਤਰੁ ਤਾਰੀ ॥
ਕਹਾ ਕਰੈ ਬਖੁਰਾ ਜਮੁ ਡਰਪੈ ਗੁਰਮੁਖਿ ਰਿਚੈ ਮੁਰਾਰੀ ॥੧॥

ਜਲਿ ਜਾਉ ਜੀਵਨੁ ਨਾਮ ਬਿਨਾ ॥
ਹਰਿ ਜਪਿ ਜਾਪੁ ਜਪਉ ਜਪਮਾਲੀ ਗੁਰਮੁਖਿ ਆਵੈ ਸਾਧੁ
ਮਨਾ ॥੧॥ ਰਹਾਉ ॥

ਗੁਰ ਉਪਦੇਸ ਸਾਚੁ ਸੁਖੁ ਜਾ ਕਉ ਕਿਆ ਤਿਸੁ ਉਪਮਾ
ਕਹੀਐ ॥
ਲਾਲ ਜਵੇਹਰ ਰਤਨ ਪਦਾਰਥ ਖੋਜਤ ਗੁਰਮੁਖਿ ਲਹੀਐ
॥੨॥

ਚੀਨੈ ਗਿਆਨੁ ਧਿਆਨੁ ਧਨੁ ਸਾਚੋ ਏਕ ਸਬਦਿ ਲਿਵ ਲਾਵੈ
॥
ਨਿਰਾਲੰਬੁ ਨਿਰਹਾਰੁ ਨਿਹਕੇਵਲੁ ਨਿਰਭਉ ਤਾਤੀ ਲਾਵੈ
॥੩॥

ਸਾਇਰ ਸਪਤ ਭਰੇ ਜਲ ਨਿਰਮਲਿ ਉਲਟੀ ਨਾਵ ਤਰਾਵੈ ॥
ਬਾਹਰਿ ਜਾਤੋ ਠਾਕਿ ਰਹਾਵੈ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਵੈ ॥੪॥

ਸੋ ਗਿਰੀ ਸੋ ਦਾਸੁ ਉਦਾਸੀ ਜਿਨਿ ਗੁਰਮੁਖਿ ਆਪੁ
ਪਛਾਨਿਆ ॥
ਨਾਨਕੁ ਕਹੈ ਅਵਰੁ ਨਹੀ ਦੂਜਾ ਸਾਚ ਸਬਦਿ ਮਨੁ ਮਾਨਿਆ
॥੫॥੧੭॥

parbhāṭee mehlāa 1.

sanṭaa kee rayṇ saaḍh jan sangat har keerat tar
ṭaaree.
kahaa karai bapuraa jam darpai gurmukh ridai
muraaree. ||1||

jal jaa-o jeevan naam binaa.
har jap jaap japa-o japmaalee gurmukh aavai
saad manaa. ||1|| rahaa-o.

gur updays saach sukh jaa ka-o ki-aa tis upmaa
kahee-ai.
laal javayhar ratan padaarath khojat gurmukh
lahee-ai. ||2||

cheenai gi-aan Dhi-aan Dhan saachou ayk sabad
liv laavai.
niraalamb nirhaar nihkayval nirbha-o taarhee
laavai. ||3||

saa-ir sapat bharay jal nirmal ultee naav taraavai.
baahar jaatou thaak rahaavai gurmukh sahj
samaavai. ||4||

so girhee so daas udaasee jin gurmukh aap
pachhaani-aa.
naanak kahai avar nahee doojaa saach sabad
man maani-aa. ||5||17||

Parbhāti Mehla-1

In the previous *shabad*, Guru Ji advised us that instead of following the self-conceited ways of yogis, *sanyasis*, or pundits, we should follow the Guru's word and meditate on God's Name. Then all our pains and sufferings would end and we would be united with God Himself. In this *shabad*, he admonishes his mind in the strongest possible words to meditate on God's Name and states what kinds of blessings and virtues we obtain when we seek the humble service of the saint (Guru) and in his company sing praises of God.

Addressing his own mind (and indirectly us), he says: "(O' my mind), in the dust of the feet (the most humble service) of saints and the company of saintly persons, sing praises of God (and in this way) swim across (the worldly ocean). Even the demon of death is afraid of a Guru's follower and can do him or her no harm in whose heart resides God."(1)

Stressing on the necessity of meditating on God's Name, Guru Ji says: "(O' my mind, the life without God's Name is so useless, that) may the life without God's Name be burnt

down. Therefore O' my mind, I meditate on God's Name again and again, (as if it is) my rosary. (In this way), I obtain great relish by following Guru's guidance."(1-pause)

Now commenting on the virtues of following Guru's guidance, he says: "(O' my friends, there is nothing) to which we can compare the true bliss enjoyed by the person who has been blessed with the instruction of the Guru. By searching through the Guru, we find (such virtues, which are like priceless) jewels, rubies, and gems."(2)

Describing the merits of attuning to God's Name, Guru Ji says: "(O' my friends), one who attunes the mind to the one word (of God's Name), recognizes (true divine) wisdom, meditation, and the wealth of true (Name). Such a person then remains absorbed in the meditation of the immaculate fearless (God), who doesn't need any support, or sustenance."(3)

Elaborating on the merits of attuning one's mind to God, he says: "In whom all the seven oceans (the senses of touch, taste, smell, sound, speech, mind, and intellect) get filled with the true immaculate waters (of God's Name), that one's mind turns back (from the worldly pursuits and thus) ferries across the boat of life (across the worldly ocean). Such a person holds steady the outgoing (mind) and through Guru's grace merges in the state of equipoise."(4)

In conclusion, Guru Ji says: "(O' my friends, that person alone is the true) householder, and truly detached servant (of God), who through the Guru's grace has recognized his or her self. Nanak says whose mind has been convinced through the Guru's word, except (God), doesn't see any other."(5-17)

The message of this *shabad* is that to meditate on God's Name under Guru's instruction is the true way of life. The person who in the company of saints sings praises of God gets rid of all pains, sufferings, and even fear of death. That person alone is the true householder and the true detached yogi who recognizes his or her self.

ਰਾਗੁ ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੩ ਚਉਪਦੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਕੋਈ ਬੂਝੈ ਸਬਦੇ ਰਹਿਆ ਸਮਾਈ ॥

ਨਾਮਿ ਰਤੇ ਸਦਾ ਸੁਖੁ ਪਾਵੈ ਸਾਚਿ ਰਹੈ ਲਿਵ ਲਾਈ ॥੧॥

ਪੰਨਾ ੧੩੩੩

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਜਨ ਭਾਈ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਮਨੁ ਅਸਥਿਰੁ ਹੋਵੈ ਅਨਦਿਨੁ ਹਰਿ ਰਸਿ
ਰਹਿਆ ਅਘਾਈ ॥ ੧॥ ਰਹਾਉ ॥

ਅਨਦਿਨੁ ਭਗਤਿ ਕਰਹੁ ਦਿਨੁ ਰਾਤੀ ਇਸੁ ਜੁਗ ਕਾ ਲਾਹਾ
ਭਾਈ ॥

ਸਦਾ ਜਨ ਨਿਰਮਲ ਮੈਲੁ ਨ ਲਾਗੈ ਸਚਿ ਨਾਮਿ ਚਿਤੁ ਲਾਈ
॥੨॥

ਸੁਖੁ ਸੀਗਾਰੁ ਸਤਿਗੁਰੂ ਦਿਖਾਇਆ ਨਾਮਿ ਵਡੀ ਵਡਿਆਈ
॥

raag parbhāṭee mehlāa 3 cha-upday
ik-o"kaar satgur parsaad.

gurmukh virḷaa ko-ee boojhai sabday rahi-aa
samaa-ee.

naam raṭay sadāa sukh paavai saach rahai liv
laa-ee. ||1||

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har har naam japahu jan bhāa-ee.

gur parsaad man asthir hovai an-din har ras
rahi-aa aghāa-ee. ||1|| rahaa-o.

an-din bhagat karahu din raṭee is jug kaa
laahaa bhāa-ee.

sadāa jan nirmal mail na laagai sach naam chit
laa-ee. ||2||

sukh seegaar satguroo dikhāa-i-aa naam vadee
vadi-aa-ee.

ਅਖੁਟ ਭੰਡਾਰ ਭਰੇ ਕਦੇ ਤੋਟਿ ਨ ਆਵੈ ਸਦਾ ਹਰਿ ਸੇਵਹੁ
ਭਾਈ ॥੩॥

akhut bhandaar bharay kaday tot na aavai sadā
har sayvhu bhāa-ee. ||3||

ਆਪੇ ਕਰਤਾ ਜਿਸ ਨੇ ਦੇਵੈ ਤਿਸੁ ਵਸੈ ਮਨਿ ਆਈ ॥
ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਸਦਾ ਤੂ ਸਤਿਗੁਰਿ ਦੀਆ ਦਿਖਾਈ
॥੪॥੧॥

aapay kartā jis no dayvai tis vasai man aa-ee.
naanak naam Dhi-aa-ay sadā too satgur dee-aa
dikhaa-ee. ||4||1||

Rag Parbhati Mehla-3 Chaupadey

In the previous *shabad*, Guru Ji told us that to meditate on God's Name under Guru's instruction is the true way of life. The person who in the company of saints sings praises of God, gets rid of all the pains, sufferings, and even fear of death. In this *shabad*, he tells us who are those who realize that God is hidden in (*Gurbani*) the Guru's word, and the real profit of life lies in meditating on His Name and singing His praises day and night.

He says: "By (Guru's) grace only a rare person understands that God is (invisibly) pervading in the Guru's word. One who is imbued with the love of God's Name and always remains attuned to the eternal (God) always enjoys peace."(1)

Therefore Guru Ji affectionately advises: "O' my brotherly devotees, always meditate on God's Name. Through Guru's grace, one's mind becomes stable and remains satiated with the relish of God's (Name) day and night."(1-pause)

He adds: "O' my brothers, worship (God) day and night; this is the true profit of life in this age. They who attune their mind to the eternal Name, are not soiled by the dirt (of evils) and such devotees always remain immaculate."(2)

On the basis of his personal experience Guru Ji advises "(O' my friends), the peace giving ornament which my true Guru has shown me is that the greatest glory lies in (God's) Name. The inexhaustible stores (of God's Name) always remain full and never run short. Therefore O' my brothers, always keep serving God (by meditating on His Name)"(3)

In closing, Guru Ji says: "(O' my friends, this treasure) comes to abide only in that person's heart whom God Himself gives. Nanak says, always meditate on God's Name, (which is the way) the true Guru has already shown you."(4-1)

The message of this *shabad* is that we should always pray to God to bless us with the guidance of the Guru, who may show us the right way to meditate on God's Name, which is the true embellishment and profit of human life.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੩ ॥

ਨਿਰਗੁਣੀਆਰੇ ਕਉ ਬਖਸਿ ਲੈ ਸੁਆਮੀ ਆਪੇ ਲੈਹੁ
ਮਿਲਾਈ ॥
ਤੂ ਬਿਅੰਤੁ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ਸਬਦੇ ਦੇਹੁ ਬੁਝਾਈ
॥੧॥

parbhāṭee mehlā 3.

nirgunēe-aaray ka-o bakhās lai su-aamee aapay
laihu milāa-ee.
too bi-ant̃ tayraa ant̃ na paa-i-aa sabday dayh
bujhaa-ee. ||1||

ਹਰਿ ਜੀਉ ਤੁਧੁ ਵਿਟਹੁ ਬਲਿ ਜਾਈ ॥
ਤਨੁ ਮਨੁ ਅਰਪੀ ਤੁਧੁ ਆਗੈ ਰਾਖਉ ਸਦਾ ਰਹਾਂ ਸਰਣਾਈ
॥੧॥ ਰਹਾਉ ॥

har jee-o tuDh vitahu bal jaa-ee.
tan man arpee tuDh aagai raakha-o sadā rahaaⁿ
sarṇaa-ee. ||1|| rahaa-o.

ਆਪਣੇ ਭਾਣੇ ਵਿਚਿ ਸਦਾ ਰਖੁ ਸੁਆਮੀ ਹਰਿ ਨਾਮੋ ਦੇਹਿ
ਵਡਿਆਈ ॥

ਪੂਰੇ ਗੁਰ ਤੇ ਭਾਣਾ ਜਾਪੈ ਅਨਦਿਨੁ ਸਹਜਿ ਸਮਾਈ ॥੨॥

ਤੋਰੈ ਭਾਣੈ ਭਗਤਿ ਜੋ ਤੁਧੁ ਭਾਵੈ ਆਪੇ ਬਖਸਿ ਮਿਲਾਈ ॥

ਤੋਰੈ ਭਾਣੈ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਗੁਰਿ ਤ੍ਰਿਸਨਾ ਅਗਨਿ
ਬੁਝਾਈ ॥੩॥

ਜੋ ਤੂ ਕਰਹਿ ਸੁ ਹੋਵੈ ਕਰਤੇ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਈ ॥

ਨਾਨਕ ਨਾਵੈ ਜੇਵਡੁ ਅਵਰੁ ਨ ਦਾਤਾ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਈ
॥੪॥੨॥

aapnay bhaanay vich sadaa rakh su-aamee har
naamo deh vadi-aa-ee.

pooray gur tay bhaanaa jaapai an-din sajh
samaa-ee. ||2||

tayrai bhaanai bhagat jay tuDh bhaavai aapay
bakhass milaa-ee.

tayrai bhaanai sadaa sukh paa-i-aa gur tarisnaa
agan bujhaa-ee. ||3||

jo too karahi so hovai kartay avar na karna
jaa-ee.

naanak naavai jayvad avar na daataa pooray gur
tay paa-ee. ||4||2||

Parbhati Mehla-3

In the previous *shabad*, Guru Ji advised us that we should pray to God to bless us with the guidance of the Guru, who may show us the right way to meditate on God's Name, which is the true profit of human life. In this *shabad*, he shows us how to make such a prayer and what kinds of peace one obtains, when one lives in accordance with God's will.

Humbly addressing God, Guru Ji says: "O' God, forgive me the merit less one and You Yourself unite me with You. O' God), You are limitless; no one has found Your limit. Please make me understand You through the Guru's word." (1)

Next surrendering himself completely before God, he says: "O' my respectful God, I am a sacrifice unto You. I surrender my body and mind and place it before You and (I wish that) I may always remain in Your shelter." (1-pause)

Elaborating on his prayer, Guru Ji says: "O' my Master, always keep me in Your will (so that I may always act in accordance with Your desire), and bless me with the glory of Your Name. (Also bless me with the guidance of the Guru, because only) through the guidance of the true Guru one understands Your will and day and night remains absorbed in a state of peace and poise." (2)

Now explaining, why he is asking God to bless him that he may conduct his life in accordance with God's will, Guru Ji humbly submits: "O' God, if it so pleases You only then one can worship You while acting in accordance with Your will. Forgiving one on Your own, You unite one with Yourself. (O' God, the one who has lived) in accordance with Your will has always obtained peace and the Guru has quenched the fire of (worldly) desire (in such a person)." (3)

Guru Ji concludes this *shabad* by acknowledging that everything happens as per God's will, and nothing is greater than God's Name. He says: "O' Creator, whatever You do, only that happens and nothing else can be done. Nanak says that no other bounty is equal (in merit) to (Your) Name, which is obtained (only) through the perfect Guru." (4-2)

The message of this *shabad* is that nothing happens outside God's will, and there is no bounty greater than His Name. This gift can only be obtained through the perfect

Guru. Therefore we should always pray to God to bless us with the guidance of the Guru who may teach us how to live in accordance with God's will and who may also help us in obtaining the gift of God's Name.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੩ ॥

ਗੁਰਮੁਖਿ ਹਰਿ ਸਾਲਾਹਿਆ ਜਿੰਨਾ ਤਿਨ ਸਲਾਹਿ ਹਰਿ
ਜਾਤਾ ॥

ਵਿਚਹੁ ਭਰਮੁ ਗਇਆ ਹੈ ਦੂਜਾ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਤਾ
॥੧॥

ਹਰਿ ਜੀਉ ਤੂ ਮੇਰਾ ਇਕੁ ਸੋਈ ॥

ਤੁਧੁ ਜਪੀ ਤੁਧੈ ਸਾਲਾਹੀ ਗਤਿ ਮਤਿ ਤੁਝ ਤੇ ਹੋਈ ॥੧॥
ਰਹਾਉ ॥

ਗੁਰਮੁਖਿ ਸਾਲਾਹਨਿ ਸੇ ਸਾਦੁ ਪਾਇਨਿ ਮੀਠਾ ਅੰਮ੍ਰਿਤੁ ਸਾਹੁ
॥

ਸਦਾ ਮੀਠਾ ਕਦੇ ਨ ਫੀਕਾ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰੁ ॥੨॥

ਜਿਨਿ ਮੀਠਾ ਲਾਇਆ ਸੋਈ ਜਾਣੈ ਤਿਸੁ ਵਿਟਹੁ ਬਲਿ
ਜਾਈ ॥

ਸਬਦਿ ਸਲਾਹੀ ਸਦਾ ਸੁਖਦਾਤਾ ਵਿਚਹੁ ਆਪੁ ਗਵਾਈ
॥੩॥

ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਦਾ ਹੈ ਦਾਤਾ ਜੋ ਇਛੈ ਸੇ ਫਲੁ ਪਾਏ ॥

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਗੁਰ ਸਬਦੀ ਸਚੁ ਪਾਏ
॥੪॥੩॥

parbhaatee mehlāa 3.

gurmukh har salaahi-aa jinna tin salaahi har
jaataa.

vichahu bharam ga-i-aa hai doojaa gur kai sabad
pachhaataa. ||1||

har jee-o too mayraa ik so-ee.

tuDh japee tuDhai saalaahē gat mat tujh tay
ho-ee. ||1|| rahaa-o.

gurmukh saalaahan say saad paa-in meethaa
amrit saar.

sadaa meethaa kaday na feekee gur sabdee
veechaar. ||2||

jin meethaa laa-i-aa so-ee jaanai tis vitahu bal
jaa-ee.

sabad salaahē sadaa sukh-daaṭa vichahu aap
gavaa-ee. ||3||

satgur mayraa sadaa hai daataa jo ichhai so fal
paa-ay.

naanak naam milai vadi-aa-ee gur sabdee sach
paa-ay. ||4||3||

Parbhati Mehla-3

In the previous *shabad*, Guru Ji told us that nothing happens outside God's will and there is no bounty greater than His Name. This gift can only be obtained through the perfect Guru. Therefore we should always pray to God to bless us with the guidance of the Guru who may teach us how to live in accordance with God's will, and may also help us in obtaining the gift of God's Name. In this *shabad* he tells us, what kinds of virtues, those persons have obtained who by Guru's grace meditated on God's Name and uttered His praises. He also tells us how much he loves and thanks his Guru who has helped him to enjoy the relish of God's Name.

He tells: "(O' my friends), through the Guru's grace, they who have praised God, have realized God by praising Him. From within them has gone out the doubt of duality and through the Guru's word they have recognized (God)."(1)

Therefore Guru Ji humbly submits: "(O' my respected God, You are my only one (friend) who takes care of me. (Therefore, I only) meditate upon You, sing only Your praises, (and I know that it is only) through You, that one obtains the intellect to obtain the supreme state (of salvation)."(1-pause)

Describing the kind of relish those people enjoy who praise God through the Guru, he says: “(O’ my friends), they who praise (God) through the Guru obtain the sweet and supreme nectar (of God’s Name). Yes, they who reflect on (God), through the Guru’s word (to them the relish of God’s Name) always seems sweet and never insipid.”(2)

Next expressing his gratitude to his Guru for the above blessing, he says: “(O’ my friends), he who has made (God’s Name taste) sweet (to me, that Guru) alone knows (how he did that), I am (simply) a sacrifice to him. (Now) banishing my self-conceit from within through the Guru’s word I praise (God) who is always the Giver of peace.”(3)

In conclusion, Guru Ji says: “(O’ my friends), my true Guru is always the giver, whatever one desires one obtains that fruit (from the Guru). O’ Nanak, (by singing God’s praises through *Gurbani*) the Guru’s word, one obtains the glory of Name and attains to the eternal (God).”(4-3)

The message of this *shabad* is that we should seek the guidance of Guru (Granth Sahib Ji and through the *Gurbani*) sing God’s praises. By doing so, meditation of Name would start seeming sweet to us and ultimately we would be blessed with His eternal union.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੩ ॥

ਜੋ ਤੇਰੀ ਸਰਣਾਈ ਹਰਿ ਜੀਉ ਤਿਨ ਤੂ ਰਾਖਨ ਜੋਗੁ ॥

ਤੁਧੁ ਜੇਵਡੁ ਮੈ ਅਵਰੁ ਨ ਸੂਝੈ ਨਾ ਕੋ ਹੋਆ ਨ ਹੋਗੁ ॥੧॥

ਹਰਿ ਜੀਉ ਸਦਾ ਤੇਰੀ ਸਰਣਾਈ ॥

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਹੁ ਮੇਰੇ ਸੁਆਮੀ ਏਹ ਤੇਰੀ ਵਡਿਆਈ
॥੧॥ ਰਹਾਉ ॥

ਜੋ ਤੇਰੀ ਸਰਣਾਈ ਹਰਿ ਜੀਉ ਤਿਨ ਕੀ ਕਰਹਿ ਪ੍ਰਤਿਪਾਲ
॥

ਪੰਨਾ ੧੩੩੪

ਆਪਿ ਕ੍ਰਿਪਾ ਕਰਿ ਰਾਖਹੁ ਹਰਿ ਜੀਉ ਪੋਹਿ ਨ ਸਕੈ
ਜਮਕਾਲੁ ॥੨॥

ਤੇਰੀ ਸਰਣਾਈ ਸਚੀ ਹਰਿ ਜੀਉ ਨਾ ਓਹ ਘਟੈ ਨ ਜਾਇ ॥

ਜੋ ਹਰਿ ਛੋਡਿ ਦੂਜੇ ਭਾਇ ਲਾਗੈ ਓਹੁ ਜੰਮੈ ਤੈ ਮਰਿ ਜਾਇ
॥੩॥

ਜੋ ਤੇਰੀ ਸਰਣਾਈ ਹਰਿ ਜੀਉ ਤਿਨਾ ਦੂਖ ਭੂਖ ਕਿਛੁ ਨਾਹਿ
॥

ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਸਦਾ ਤੂ ਸਚੈ ਸਬਦਿ ਸਮਾਹਿ
॥੪॥੪॥

parbhāṭee mehlāa 3.

jo ṭayree sarnāa-ee har jee-o ṭin ṭoo raakhān
jog.

tuḍh jayvad mai avar na soojhai naa ko ho-aa
na hog. ||1||

har jee-o sadāa ṭayree sarnāa-ee.

ji-o bhāavai ṭi-o raakhō mayray su-aamee ayh
ṭayree vadi-aa-ee. ||1|| rahaa-o.

jo ṭayree sarnāa-ee har jee-o ṭin kee karahi
parṭipaal.

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aap kirpaa kar raakhō har jee-o pohi na sakai
jamkaal. ||2||

ṭayree sarnāa-ee sachee har jee-o naa oh ghatai
na jaa-ay.

jo har chhod doojai bhāa-ay laagai oh jammai ṭai
mar jaa-ay. ||3||

jo ṭayree sarnāa-ee har jee-o ṭinaa dookh
bhookh kichh naahi.

naanak naam salaahi sadāa ṭoo sachai sabad
samaahi. ||4||4||

Parbhati Mehla-3

In the central idea of the previous *shabad*, while expressing his full faith in God, Guru Ji said: “O’ my respected God, You are my only friend, who takes care of me. Therefore I only meditate upon You, sing only Your praises, and I know that it is only through You that one obtains the intellect to obtain the supreme state of salvation.” In this *shabad*, he again expresses his trust in God and tells us how powerful and capable is God to provide protection to those who seek His shelter, and what pains those people suffer who forsaking God seek the shelter of anyone else.

Addressing God, Guru Ji says: “O’ my respect God, whosoever seek Your shelter, You are capable of protecting them. I cannot think of any body else like You; neither there has been, nor would there be any one (like You in future).”(1)

Now Guru Ji shows us how to place ourselves under the shelter of God with full faith in Him, he says: “O’ my respected God, I am always in Your refuge. Howsoever it pleases You, save me O’ my Master, (because) this is Your glory (that You save all those who seek Your shelter).”(1-pause)

Continuing to express his faith in God, Guru Ji says: “O’ my respected God, they who seek Your shelter You sustain them. Showing mercy You Yourself protect them, then even the demon (fear) of death cannot touch them.”(2)

Next comparing the shelter provided by God with that provided by any one else, he says: “O’ God, Your shelter is everlasting, it neither diminishes nor goes away. But forsaking God, one who is attached to the love of the other (worldly riches and powers), takes birth and dies (and keeps suffering pains of repeated births and deaths).”(3)

In closing, Guru Ji says: “O’ God, they who seek Your shelter don’t suffer from any pain or hunger (for worldly riches) Therefore O’ Nanak, always praise (God’s) Name so that you may remain merged in the praise of eternal word.”(4-4)

The message of this *shabad* is that if we want to be free from any kind of pain, hunger, and even fear of death, then we should seek the shelter of God, express full faith in Him and beg Him to save us, howsoever He pleases.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੩ ॥

ਗੁਰਮੁਖਿ ਹਰਿ ਜੀਉ ਸਦਾ ਧਿਆਵਹੁ ਜਬ ਲਗੁ ਜੀਅ
ਪਰਾਨ ॥

ਗੁਰ ਸਬਦੀ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਚੂਕਾ ਮਨਿ ਅਭਿਮਾਨੁ ॥

ਸਫਲੁ ਜਨਮੁ ਤਿਸੁ ਪ੍ਰਾਨੀ ਕੇਰਾ ਹਰਿ ਕੈ ਨਾਮਿ ਸਮਾਨ
॥੧॥

ਮੇਰੇ ਮਨ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀਜੈ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਤਾ ਸਹਜੇ ਹਰਿ ਰਸੁ ਪੀਜੈ
॥੧॥ ਰਹਾਉ ॥

ਮੂਲੁ ਪਛਾਣਨਿ ਤਿਨ ਨਿਜ ਘਰਿ ਵਾਸਾ ਸਹਜੇ ਹੀ ਸੁਖੁ
ਹੋਈ ॥

parbhatee mehlā 3.

gurmukh har jee-o sadāa Dhi-aavahu jab lag
jee-a paraan.

gur sabdēe man nirmal ho-aa chookaa man
abhimaan.

safal janam tīs paraanee kayraa har kai naam
samaan. ||1||

mayray man gur kee sikh sunēejai.

har kaa naam sadāa sukh-dāatā sehjay har ras
peejai. ||1|| rahaa-o.

mool pachhaanan tīn nij ghar vaasaa sehjay hee
sukh ho-ee.

ਗੁਰ ਕੈ ਸਬਦਿ ਕਮਲੁ ਪਰਗਾਸਿਆ ਹਉਮੈ ਦੁਰਮਤਿ ਖੋਈ ॥
ਸਭਨਾ ਮਹਿ ਏਕੋ ਸਚੁ ਵਰਤੈ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ ॥੨॥

gur kai sabad̥ kamal pargaasi-aa ha-umai d̥urmat̥
kho-ee.
sabh̥naa meh ayko sach vart̥ai vir̥laa booj̥hai
ko-ee. ||2||

ਗੁਰਮਤੀ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਅੰਮ੍ਰਿਤੁ ਤਤੁ ਵਖਾਨੈ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਸਦਾ ਮਨਿ ਵਸਿਆ ਵਿਚਿ ਮਨ ਹੀ ਮਨੁ
ਮਾਨੈ ॥
ਸਦ ਬਲਿਹਾਰੀ ਗੁਰ ਅਪੁਨੇ ਵਿਟਹੁ ਜਿਤੁ ਆਤਮ ਰਾਮੁ
ਪਛਾਨੈ ॥੩॥

gurmat̥ee man nirmal ho-aa amrit̥ tat̥ vak̥haanai.
har kaa naam sad̥aa man vasi-aa vich man hee
man maanai.
sad̥ balihaaree gur apunay vitahu jit̥ aat̥am raam
pach̥haanai. ||3||

ਮਾਨਸ ਜਨਮਿ ਸਤਿਗੁਰੂ ਨ ਸੇਵਿਆ ਬਿਰਥਾ ਜਨਮੁ
ਗਵਾਇਆ ॥
ਨਦਰਿ ਕਰੇ ਤਾਂ ਸਤਿਗੁਰੂ ਮੇਲੇ ਸਹਜੇ ਸਹਜਿ ਸਮਾਇਆ ॥
ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਪੂਰੈ ਭਾਗਿ ਧਿਆਇਆ
॥੪॥੫॥

maanas janam sat̥guroo na sayvi-aa birthaa
janam gavaa-i-aa.
nad̥ar karay t̥aaⁿ sat̥gur maylay sehjay sahj
samaa-i-aa.
naanak naam milai vadi-aa-ee poorai bh̥aag
Dhi-aa-i-aa. ||4||5||

Parbhati Mehla-3

In many previous *shabads*, Guru Ji advised us to meditate on God's Name under the guidance of the Guru. In this *shabad*, he once again stresses on this point and lists the benefits of acting on his suggestion.

Guru Ji says: "(O' my friends), as long as there is life in you and you are breathing, always keep meditating on God under the guidance of the Guru. (One who has meditated on God in accordance with *Gurbani*), the Guru's word, that one's mind has become immaculate, and the conceit of mind has been dispelled. Fruitful becomes the life of such a human being, who thus remains absorbed (in the meditation of God's) Name."(1)

Therefore addressing his own mind (and indirectly us), he says: "O' my mind, listen to the advice of the Guru. God's Name is always the giver of peace; slowly and steadily drink this divine nectar (of God's Name)."(1-pause)

Describing what kind of wisdom and bliss those persons obtain who by following Guru's advice realize (God) their original source, Guru Ji says: "(O' my friends), they who recognize (God as) their true origin (He who gave them life), abide in their own home (of the heart, their mind remains attuned to God), and quite naturally they enjoy (a state of) peace. Through the Guru's word, the lotus (of their mind) blossoms (in joy) and they get rid of their ego and evil intellect. (They also realize that) in all abides the one (God; however) only a rare person understands (this concept)."(2)

Continuing to describe the divine understanding obtained by the one whose mind is purified by Guru's instruction, he says: "One whose mind has become immaculate through the Guru's intellect utters the essence of the nectar (of God's Name). God's Name always abides in the mind, and the mind remains satiated within itself (and doesn't run outside to seek satisfaction). Such a person always is a sacrifice to the Guru through whom one recognizes God (within)."(3)

In conclusion, Guru Ji says: “(O’ my friends), one who has not served (and followed) the true Guru, has wasted one’s (human) life. (But in a way, man is helpless. Because only when God) shows (His) mercy, then He unites (a person) with the true Guru and then imperceptibly one merges in a state of (spiritual) poise. In short O’ Nanak, through perfect destiny one who has meditated (on God), obtains the glory of (meditating on the) Name.”(4-5)

The message of this *shabad* is that we should pray to God to unite us with the true Guru so that following his advice we may purify our mind and enjoy the peace and bliss of meditation of God’s Name.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੩ ॥

ਆਪੇ ਭਾਂਤਿ ਬਣਾਏ ਬਹੁ ਰੰਗੀ ਸਿਸਟਿ ਉਪਾਇ ਪ੍ਰਭਿ ਖੇਲੁ
ਕੀਆ ॥
ਕਰਿ ਕਰਿ ਵੇਖੈ ਕਰੇ ਕਰਾਏ ਸਰਬ ਜੀਆ ਨੇ ਰਿਜਕੁ ਦੀਆ
॥੧॥

ਕਲੀ ਕਾਲ ਮਹਿ ਰਵਿਆ ਰਾਮੁ ॥
ਘਟਿ ਘਟਿ ਪੂਰਿ ਰਹਿਆ ਪ੍ਰਭੁ ਏਕੋ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹਰਿ
ਹਰਿ ਨਾਮੁ ॥੧॥ ਰਹਾਉ ॥

ਗੁਪਤਾ ਨਾਮੁ ਵਰਤੈ ਵਿਚਿ ਕਲਜੁਗਿ ਘਟਿ ਘਟਿ ਹਰਿ
ਭਰਪੂਰਿ ਰਹਿਆ ॥
ਨਾਮੁ ਰਤਨੁ ਤਿਨਾ ਹਿਰਦੈ ਪ੍ਰਗਟਿਆ ਜੋ ਗੁਰ ਸਰਣਾਈ
ਭਜਿ ਪਇਆ ॥੨॥

ਇੰਦ੍ਰੀ ਪੰਚ ਪੰਚੋ ਵਸਿ ਆਣੈ ਖਿਮਾ ਸੰਤੋਖੁ ਗੁਰਮਤਿ ਪਾਵੈ ॥
ਸੋ ਧਨੁ ਧਨੁ ਹਰਿ ਜਨੁ ਵਡ ਪੂਰਾ ਜੋ ਭੈ ਬੈਰਾਗਿ ਹਰਿ ਗੁਣ
ਗਾਵੈ ॥੩॥

ਗੁਰ ਤੇ ਮੁਹੁ ਫੇਰੇ ਜੇ ਕੋਈ ਗੁਰ ਕਾ ਕਹਿਆ ਨ ਚਿਤਿ
ਧਰੈ ॥
ਕਰਿ ਆਚਾਰ ਬਹੁ ਸੰਪਉ ਸੰਚੈ ਜੋ ਕਿਛੁ ਕਰੈ ਸੁ ਨਰਕਿ
ਪਰੈ ॥੪॥

ਏਕੋ ਸਬਦੁ ਏਕੋ ਪ੍ਰਭੁ ਵਰਤੈ ਸਭ ਏਕਸੁ ਤੇ ਉਤਪਤਿ ਚਲੈ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਏ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਜਾਇ
ਰਲੈ ॥੫॥੬॥

parbhāṭee mehlāa 3.

aapay bḥaaṭ bāṇaa-ay baho rangee sisat
upaa-ay parabh khayl kee-aa.
kar kar vaykhai karay karaa-ay sarab jee-aa no
rijak dee-aa. ||1||

kalee kaal meh ravi-aa raam.
ghat ghat poor rahi-aa parabh ayko gurmukh
pargat har har naam. ||1|| rahaa-o.

guṭṭaa naam vartai vich kaljug ghat ghat har
bḥarpoor rahi-aa.
naam raṭan ṭinaa hirdai pargati-aa jo gur
sarṇaa-ee bḥaj pa-i-aa. ||2||

indree panch panchay vas aṇṇai khimaa santokh
gurmat paavai.
so Dhan Dhan har jan vad poora jo bḥai bairaag
har gun gaavai. ||3||

gur ṭay muhu fayray jay ko-ee gur kaa kahi-aa
na chit Dharai.
kar aachaar baho sampa-o sanchai jo kichh karai
so narak parai. ||4||

ayko sabad ayko parabh vartai sabh aykas ṭay
uṭṭat chalai.
naanak gurmukh mayl milaa-ay gurmukh har har
jaa-ay ralai. ||5||6||

Parbhati Mehla-3

In the previous *shabad*, Guru Ji advised us that we should pray to God to unite us with the true Guru so that following his advice we may purify our mind and enjoy the peace and bliss of meditation of God’s Name. In this *shabad*, he tells us how God has created this world in myriads of ways and how He is invisibly pervading in every body.

Guru Ji says: “(O’ my friends), on His own (God) creates the world of myriad colors (and kinds) and by creating the world, He has produced a play. After creating (this world play)

He looks after it. He does and gets every thing done and has provided sustenance to all the creatures.”(1)

Commenting upon the all pervasive nature of God, Guru Ji says: “(O’ my friends), in *Kal Yug* (the present age), God is pervading every where. (Actually) that one (God) is pervading in each and every heart. Through the Guru, one who has meditated on Him, God’s Name becomes manifest in that person.”(1-pause)

Once again clarifying this point, Guru Ji says: “(O’ my friends), that God who is pervading in each and every heart, His invisible Name (power and light) is present even in this (present age, called) *Kal Yug*. But this jewel of Name has become visible (only) in the hearts of those who have hastened to seek the shelter (guidance) of the Guru.”(2)

Describing, what other merits and blessings that person obtains who seeks and acts on the Guru’s advice, he says: “(O’ my friends, one who follows Guru’s advice), gains control over all the five sensory organs (the senses of touch, taste, smell, sight, and sound), and through Guru’s instruction acquires (the qualities of) forgiveness and contentment. Blessed and perfect becomes such a devotee, who under the fear and respect (for the Guru) sings praises of God in a state of detachedness (with true love and devotion, and not for the sake of any worldly gains).”(3)

Now commenting upon the state and fate of those self-conceited persons who don’t care for Guru’s advice, he says: “If any one turns one’s face away from the Guru (doesn’t follow his advice), doesn’t enshrine in the mind what the Guru has said, and amasses lot of wealth by doing ritualistic deeds, whatever such a person does (goes waste and he or she) falls into hell.”(4)

However Guru Ji concludes the *shabad* with the one overarching principle. He says: “(O’ my friends), it is the one command of the one God which pervades (every where), that the entire creation is being run by the one (God). O’ Nanak, through the Guru whom He unites with Him, by meditating on God’s Name, (that person) merges in God.”(5-6)

The message of this *shabad* that God Himself has created and set up the play of this entire universe. He is pervading in each and every heart. Following Guru’s advice they who meditate on His Name obtain divine virtues and are able to experience His light in them. But they who don’t listen to the Guru, no matter what faith rituals they observe, or how much wealth they amass, they still fall in hell.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੩ ॥

ਮੇਰੇ ਮਨ ਗੁਰੁ ਅਪਣਾ ਸਾਲਾਹਿ ॥

ਪੰਨਾ ੧੩੩੫

ਪੂਰਾ ਭਾਗੁ ਹੋਵੈ ਮੁਖਿ ਮਸਤਕਿ ਸਦਾ ਹਰਿ ਕੇ ਗੁਣ ਗਾਹਿ
॥੧॥ ਰਹਾਉ ॥

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਭੋਜਨੁ ਹਰਿ ਦੇਇ ॥

ਕੋਟਿ ਮਧੇ ਕੋਈ ਵਿਰਲਾ ਲੇਇ ॥

ਜਿਸ ਨੋ ਅਪਣੀ ਨਦਰਿ ਕਰੇਇ ॥੧॥

ਗੁਰ ਕੇ ਚਰਣ ਮਨ ਮਾਹਿ ਵਸਾਇ ॥

ਦੁਖੁ ਅਨੇਕਾ ਅੰਦਰਹੁ ਜਾਇ ॥

ਆਪੇ ਸਾਚਾ ਲਏ ਮਿਲਾਇ ॥੨॥

parbhāṭee mehlāa 3.

mayray man gur apṇaa saalaahi.

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pooraa bhāag hovai mukh mastak sadāa har kay
gūn gaahi. ||1|| rahaa-o.

amrit naam bhojan har day-ay.

kot maDhay ko-ee virḷaa lay-ay.

jis no apṇee naḍar karay-i. ||1||

gur kay charaṇ man maahi vasaa-ay.

dukh an'ayraa andrahu jaa-ay.

aapay saachaa la-ay milaa-ay. ||2||

ਗੁਰ ਕੀ ਬਾਣੀ ਸਿਉ ਲਾਇ ਪਿਆਰੁ ॥
ਐਥੇ ਓਥੇ ਏਹੁ ਅਧਾਰੁ ॥
ਆਪੇ ਦੇਵੈ ਸਿਰਜਨਹਾਰੁ ॥੩॥

gur kee banee si-o laa-ay pi-aar.
aithai othai ayhu aDhaar.
aapay dayvai sirjanhaar. ||3||

ਸਚਾ ਮਨਾਏ ਅਪਣਾ ਭਾਣਾ ॥
ਸੋਈ ਭਗਤੁ ਸੁਖਤੁ ਸੋਜਾਣਾ ॥
ਨਾਨਕੁ ਤਿਸ ਕੈ ਸਦ ਕੁਰਬਾਣਾ ॥੪॥੧੨॥੧੨॥੨੪॥

sachaa manaa-ay apnaa bhaanaa.
so-ee bhagat sugharh sojaanaa.
naanak tis kai sad kurbaanaa. ||4||7||17||7||24||

Parbhati Mehla-3

In the previous *shabad*, Guru Ji told us that following Guru's advice they who meditate on God's Name obtain divine virtues and are able to experience His light in them. But they who don't listen to the Guru, no matter what faith rituals they observe, or how much wealth they amass, still fall in hell. Therefore in this *shabad*, he urges his mind and indirectly all of us to meditate on God's Name and sing His praises. He also tells us what other kinds of virtues and blessings we obtain if we remember Guru's advice and keep following it.

So first addressing his own mind, Guru Ji says: "O' my mind, praise your Guru. On whose forehead manifests the perfect destiny, always sings praises of God." (1-pause)

Advising us to deem it as God's grace if we are meditating on God's Name, Guru Ji says: "(O' my mind), God distributes the fare of the rejuvenating nectar of His Name (to all). But it is a rare one among millions partakes (this food) on whom (He) casts His glance of grace." (1)

Next describing the virtues one obtains by sincerely acting on Guru's advice, he says: "(O' my friends), one who enshrines Guru's feet (his advice) in the mind, from within that one departs (all) pain and darkness (of ignorance). Then the eternal (God) Himself unites such a person with Himself." (2)

Therefore Guru Ji suggests: "(O' my friend), one should imbue oneself with the love of (*Gurbani*) the Guru's word. Then it would become one's support both here (in this world) and there (in the next). However it is on His own that the Creator blesses (some one with this love)." (3)

In closing, Guru Ji says: "The eternal (God) Himself makes us obey His will. That person alone is the (true) devotee, sagacious, and wise (person, who obeys God's will). Nanak is always a sacrifice to that person." (4-7-17-7-24)

The message of this *shabad* is that we should imbue ourselves with the love of *Gurbani* (devotedly listen, understand, and act on it) and meditate on God's Name with true love and devotion. Then all our pain and darkness of ignorance would go away and on His own God would unite us with Him.

Detail of shabads:

Parbhati M: 1=17, Parbhati M: 3=7, Total=24

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੪ ਬਿਭਾਸ**ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥**

ਰਸਕਿ ਰਸਕਿ ਗੁਨ ਗਾਵਹ ਗੁਰਮਤਿ ਲਿਵ ਉਨਮਨਿ ਨਾਮਿ
ਲਗਾਨ ॥

ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਪੀਆ ਗੁਰ ਸਬਦੀ ਹਮ ਨਾਮ ਵਿਟਹੁ ਕੁਰਬਾਨ
॥੧॥

ਹਮਰੇ ਜਗਜੀਵਨ ਹਰਿ ਪ੍ਰਾਨ ॥

ਹਰਿ ਉਤਮੁ ਰਿਦ ਅੰਤਰਿ ਭਾਇਓ ਗੁਰਿ ਮੰਤ੍ਰੁ ਦੀਓ ਹਰਿ
ਕਾਨ ॥੧॥ ਰਹਾਉ ॥

ਆਵਹੁ ਸੰਤ ਮਿਲਹੁ ਮੇਰੇ ਭਾਈ ਮਿਲਿ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਵਖਾਨ ॥

ਕਿਤੁ ਬਿਧਿ ਕਿਉ ਪਾਈਐ ਪ੍ਰਭੁ ਅਪੁਨਾ ਮੋ ਕਉ ਕਰਹੁ
ਉਪਦੇਸੁ ਹਰਿ ਦਾਨ ॥ ੨ ॥

ਸਤਸੰਗਤਿ ਮਹਿ ਹਰਿ ਹਰਿ ਵਸਿਆ ਮਿਲਿ ਸੰਗਤਿ ਹਰਿ
ਗੁਨ ਜਾਨ ॥

ਵਡੇ ਭਾਗਿ ਸਤਸੰਗਤਿ ਪਾਈ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਰਸਿ
ਭਗਵਾਨ ॥੩॥

ਗੁਨ ਗਾਵਹ ਪ੍ਰਭ ਅਗਮ ਨਾਕੁਰ ਕੇ ਗੁਨ ਗਾਇ ਰਹੇ ਹੈਰਾਨ
॥

ਜਨ ਨਾਨਕ ਕਉ ਗੁਰਿ ਕਿਰਪਾ ਧਾਰੀ ਹਰਿ ਨਾਮੁ ਦੀਓ
ਖਿਨ ਦਾਨ ॥੪॥੧॥

parbhaatee mehlā 4 bibhaas**ik-oᳵkaar satgur pārsaaᳵ.**

rasak rasak gun gaavah gurmat᳚ liv unman naam
lagaan.

amrit᳚ ras pee-aa gur sab᳚dee ham naam vitahu
kurbaan. ||1||

hamray jagjeevan har paraan.

har ootam ri᳚d antar᳚ bhāa-i-o gur mant᳚ dee-o har
kaan. ||1|| rahaa-o.

aavhu sant᳚ milhu mayray bhāa-ee mil har har
naam vakhaan.

kit᳚ bi᳚Dh᳚ ki-o paa-ee-ai parabh᳚ apunaa mo ka-o
karahu up᳚days har ᳚daan. ||2||

satsangat᳚ meh har har vasi-aa mil sangat᳚ har
gun jaan.

vadai bhāag satsangat᳚ paa-ee gur satgur paras
bhagvaan. ||3||

gun gaavah parabh᳚ agam thāakur kay gun
gaa-ay rahay hairaan.

jan naanak ka-o gur kirpaa᳚ Dhaaree har naam
dee-o khin᳚ ᳚daan. ||4||1||

Parbhati Mehla-4 Bibhaas

In the previous *shabad*, Guru Ji suggested to us that we should imbue ourselves with the love of *Gurbani* (devotedly listen, understand, and act on it) and meditate on God's Name with true love and devotion. Then all our pain and darkness of ignorance would go away and on His own God would unite us with Him. In this *shabad*, he expresses his love for God and lovingly invites us to come and join him in singing praises of God and enjoy the bliss of doing that.

Addressing us, he says: "(O' my friends, following) Guru's instruction let us again and again sing God's praises with relish. In this way going into a state of ecstasy the mind gets attuned (to God). Through the Guru's word I have partaken the ambrosial relish (of God's Name, and I have enjoyed it so much that) I am a sacrifice to God's Name."(1)

Describing the merits of the Guru's mantra, he says: "(O' my friends), God the life of universe is (like) our life breaths. In whose ears the Guru has put the mantra (of God's Name), God becomes dear in that person's heart."(1-pause)

Therefore once again affectionately inviting us, Guru Ji says: "Come O' my saintly brothers, join me and joining together talk about God's Name, and give me the charity of teaching me how we could attain to our God."(2)

As if his saintly friends answer his question, Guru Ji says: "(O' my friends), God resides in the congregation of saintly people, joining such a society acquaint yourself with the merits

of God. By good fortune, one who has obtained the company of saintly persons through the (grace of the) touch of the true Guru has obtained (union with) God.”(3)

Guru Ji concludes the *shabad* by once again inviting us and saying: “(Come O’ my friends), let us sing praises of the incomprehensible God, because we are astonished (when we sing about His) virtues. The Guru has shown mercy to slave Nanak and has instantly blessed him with the bounty of (God’s) Name).”(4-10)

The message of this *shabad* is that joining the company of saintly persons we should sing praises of God with relish and abandon. By doing so we would get astonished by His virtues and would be totally imbued with His love. Then through Guru’s grace we would also enjoy the bliss of His sight and holy union.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੪ ॥

ਉਗਵੈ ਸੂਰੁ ਗੁਰਮੁਖਿ ਹਰਿ ਬੋਲਹਿ ਸਭ ਰੈਨਿ ਸਮਾਲਹਿ
ਹਰਿ ਗਾਲ ॥

ਹਮਰੈ ਪ੍ਰਭਿ ਹਮ ਲੋਚ ਲਗਾਈ ਹਮ ਕਰਹ ਪ੍ਰਭੁ ਹਰਿ
ਭਾਲ ॥੧॥

ਮੇਰਾ ਮਨੁ ਸਾਧੂ ਧੂਰਿ ਰਵਾਲ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਓ ਗੁਰਿ ਮੀਠਾ ਗੁਰ ਪਗ
ਝਾਰਹ ਹਮ ਬਾਲ ॥੧॥ ਰਹਾਉ ॥

ਸਾਕਤ ਕਉ ਦਿਨੁ ਰੈਨਿ ਅੰਧਾਰੀ ਮੋਹਿ ਫਾਬੋ ਮਾਇਆ
ਜਾਲ ॥

ਖਿਨੁ ਪਲੁ ਹਰਿ ਪ੍ਰਭੁ ਰਿਦੈ ਨ ਵਸਿਓ ਰਿਨਿ ਬਾਧੋ ਬਹੁ
ਬਿਧਿ ਬਾਲ ॥੨॥

ਸਤਸੰਗਤਿ ਮਿਲਿ ਮਤਿ ਬੁਧਿ ਪਾਈ ਹਉ ਛੂਟੇ ਮਮਤਾ
ਜਾਲ ॥

ਹਰਿ ਨਾਮਾ ਹਰਿ ਮੀਠ ਲਗਾਨਾ ਗੁਰਿ ਕੀਏ ਸਬਦਿ
ਨਿਹਾਲ ॥੩॥

ਹਮ ਬਾਰਿਕ ਗੁਰ ਅਗਮ ਗੁਸਾਈ ਗੁਰ ਕਰਿ ਕਿਰਪਾ
ਪ੍ਰਤਿਪਾਲ ॥

ਬਿਖੁ ਭਉਜਲ ਡੁਬਦੇ ਕਾਢਿ ਲੇਹੁ ਪ੍ਰਭ ਗੁਰ ਨਾਨਕ ਬਾਲ
ਗੁਪਾਲ ॥੪॥੨॥

parbhaatee mehlā 4.

ugvai soor gurmukh har boleh sabh rain samaalih
har gaal.

hamrai parabh ham loch lagaa-ee ham karah
parabhoo har bhaal. ||1||

mayraa man saaDhoo Dhoor ravaal.

har har naam darikh-aa-i-o gur meethaa gur pag
jhaarah ham baal. ||1|| rahaa-o.

saakat ka-o din rain anDhaaree mohi faathay
maa-i-aa jaal.

khin pal har parabh ridai na vasi-o rin baaDhay
baho biDh baal. ||2||

satsangat mil mat buDh paa-ee ha-o chhootay
mamtaa jaal.

har naamaa har meeth lagaanaa gur kee-ay sabad
nihaal. ||3||

ham baarik gur agam gusaa-ee gur kar kirpaa
partipaal.

bikh bha-ojal dubday kaadh layho parabh gur
naanak baal gupaal. ||4||2||

Parbhati Mehla-4

In the previous *shabad*, Guru Ji advised us that joining the company of saintly persons we should sing praises of God with relish and gusto. By doing so we would get astonished by His virtues and would be totally imbued with His love. Then through Guru’s grace we would also enjoy the bliss of His sight and holy union. In this *shabad*, he describes the conduct of Guru’s followers and tells us how taking a cue from them what he himself does. He also tells us what happens to those self-conceited persons who do not listen to the Guru and do not meditate on God’s Name at all.

First describing the conduct of Guru’s followers, and the effect it has on their own conduct, he says: “(O’ my friends), when the sun rises the Guru’s followers utter God’s Name.

During all the night also they keep thinking and talking about God. (In me also) God has instilled a craving (for Him, therefore) I too keep looking for God.”(1)

Expressing his love for the Guru who has imbued him with God's love, Guru Ji says: “(O’ my friends, I feel so indebted to the Guru that my mind has become the dust of the feet of the saint (Guru). The Guru has implanted in me the sweet Name of God, therefore I feel like dusting Guru’s feet with my hair.”(1-pause)

However commenting on the state of the *Saakats* (worshippers of power), he says: “For the *Saakats* there is pitch darkness (of ignorance) both day and night, because they remain caught in the web of worldly attachments and wealth. Even for a moment they don’t enshrine God in their mind; they are bound from head to toe in (spiritual) debt.”(2)

On the other hand once again narrating the blessings obtained by those who by joining the saintly congregation obtain good intellect, Guru Ji says: “(O’ my friends), by joining the company of saints they who have obtained (immaculate) intellect and understanding, they have been liberated from the net of ego and (worldly) attachment. God has made them love God’s Name and the Guru has blessed them with his word (the *Gurbani*).”(3)

Guru Ji concludes the *shabad* by showing us how to humbly pray to God, and what to beg from Him. He says: “O’ God, we are Your little children and You are the unfathomable Master of the universe; please show mercy and save us. (I) Nanak say, we are drowning in the sea of (worldly) poison, please pull us out of it, we are Your small children.”(4-2)

The message of this *shabad* is that like innocent children we should pray to God to save us from drowning in the worldly ocean. We should also pray to Him to bless us with the company of saintly persons and guidance of the Guru, so that every day we may sing His praises and listen to the immaculate advice of the Guru.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੪ ॥

ਇਕੁ ਖਿਨੁ ਹਰਿ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ਗੁਨ ਗਾਏ ਰਸਕ ਰਸੀਕ
॥

ਪੰਨਾ ੧੩੩੬

ਗਾਵਤ ਸੁਨਤ ਦੇਉ ਭਏ ਮੁਕਤੇ ਜਿਨਾ ਗੁਰਮੁਖਿ ਖਿਨੁ ਹਰਿ
ਪੀਕ ॥੧॥

ਮੇਰੈ ਮਨਿ ਹਰਿ ਹਰਿ ਰਾਮ ਨਾਮੁ ਰਸੁ ਟੀਕ ॥

ਗੁਰਮੁਖਿ ਨਾਮੁ ਸੀਤਲ ਜਲੁ ਪਾਇਆ ਹਰਿ ਹਰਿ ਨਾਮੁ ਪੀਆ
ਰਸੁ ਝੀਕ ॥ ੧॥ ਰਹਾਉ ॥

ਜਿਨ ਹਰਿ ਹਿਰਦੈ ਪ੍ਰੀਤਿ ਲਗਾਨੀ ਤਿਨਾ ਮਸਤਕਿ ਊਜਲ ਟੀਕ
॥

ਹਰਿ ਜਨ ਸੋਭਾ ਸਭ ਜਗ ਊਪਰਿ ਜਿਉ ਵਿਚਿ ਉਡਵਾ ਸਜਿ
ਕੀਕ ॥੨॥

ਜਿਨ ਹਰਿ ਹਿਰਦੈ ਨਾਮੁ ਨ ਵਸਿਓ ਤਿਨ ਸਭਿ ਕਾਰਜ ਫੀਕ ॥

ਜੈਸੇ ਸੀਗਾਰੁ ਕਰੈ ਦੇਹ ਮਾਨੁਖ ਨਾਮ ਬਿਨਾ ਨਕਟੇ ਨਕ ਕੀਕ
॥੩॥

parbhāṭee mehlāa 4.

ik khin har parabh kirpaa Dhaaree gun gaa-ay
rasak raseek.

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gaavat sunat de-oo bha-ay mukṭay jinaa
gurmukh khin har peek. ||1||

mayrai man har har raam naam ras teek.

gurmukh naam seetal jal paa-i-aa har har
naam pee-aa ras jheek. ||1|| rahaa-o.

jin har hirdai pareet lagaanee tinaa mastak
oojal teek.

har jan sobhaa sabh jag oopar ji-o vich udvaa
sas keek. ||2||

jin har hirdai naam na vasi-o tin sabh kaaraj
feek.

jaisay seegaar karai dayh maanukh naam
binaa naktay nak keek. ||3||

ਘਟਿ ਘਟਿ ਰਮਈਆ ਰਮਤ ਰਾਮ ਰਾਇ ਸਭ ਵਰਤੈ
ਸਭ ਮਹਿ ਈਕ ॥

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਗੁਰ ਬਚਨ
ਧਿਆਇਓ ਘਰੀ ਮੀਕ ॥ ੪॥੩॥

ghat ghat rama-ee-aa ramat raam raa-ay sabh
vartai sabh meh eek.

jan naanak ka-o har kirpaa Dhaaree gur bachan
Dhi-aa-i-o gharee meek. ||4||3||

Parbhati Mehla-4

In the previous *shabad*, Guru Ji advised us that like innocent children we should pray to God to save us from drowning in the worldly ocean. We should also pray to Him to bless us with the company of saintly persons and guidance of the Guru so that every day we may sing God's praises and listen to the immaculate advice of the Guru. In this *shabad*, on the basis of his personal experience he tells us what kind of peace, bliss, and honor those devotees have obtained on whom God has shown even a little bit of mercy and they have uttered or listened to God's praises.

He says: "On whom God has shown mercy even for a moment, they have sung His praises with great relish. Both those singers and the listeners have been emancipated, who under Guru's shelter have tasted God's nectar"(1)

Describing his personal experience and the bliss he is enjoying, Guru Ji says: "(O' my friends), by Guru's grace, God's Name is steadily enshrined in my mind. I have obtained the refreshing water of God's Name through the Guru, and I have (so enjoyed the meditation on God's Name, as if) I have drunk the relish of God's Name in gulps."(1-pause)

Now describing the glory and bliss obtained by all those devotees whose hearts have been imbued with the love of God's Name, Guru Ji says: "(O' my friends), in whose hearts (the Guru) has instilled love of God, (they have obtained such honor in this and the next world, as if) their foreheads have been anointed with a shining frontal mark. Yes, the glory of devotees of God spreads all over the world, just as the moon stands out among the stars."(2)

But regarding the state of those in whose heart God's Name is not enshrined, Guru Ji says: "(O' my friends), they in whose mind is not enshrined God's Name, all their tasks (have no fruitful outcome, as if they) are insipid. Just as if a nose less person may decorate him or herself (in many different ways, yet he or she still looks ugly, similarly the persons) without God's Name look (shameless) like those whom (God) has made nose less."(3)

In conclusion, Guru Ji says: "(O' my friends, that) all pervading God is present in every heart. He alone pervades in the entire world and in all beings. When God showed mercy on devotee Nanak, following Guru's advice, he started meditating on Him each and every moment."(4-3)

The message of this *shabad* is that we should pray to God to show mercy on us so that following Guru's advice we too may start singing God's praises day and night and enjoy the relish and bliss of the nectar of His Name.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੪ ॥

ਅਗਮ ਦਇਆਲ ਕ੍ਰਿਪਾ ਪ੍ਰਭਿ ਧਾਰੀ ਮੁਖਿ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਹਮ ਕਹੇ ॥

ਪਤਿਤ ਪਾਵਨ ਹਰਿ ਨਾਮੁ ਧਿਆਇਓ ਸਭਿ ਕਿਲਬਿਖ ਪਾਪ
ਲਹੇ ॥੧॥

parbhaatee mehlā 4.

agam da-i-aal kirpaa parabh Dhaaree mukh har
har naam ham kahay.

patit paavan har naam Dhi-aa-i-o sabh kilbikh
paap lahay. ||1||

ਜਪਿ ਮਨ ਰਾਮ ਨਾਮੁ ਰਵਿ ਰਹੇ ॥

ਦੀਨ ਦਇਆਲੁ ਦੁਖ ਭੰਜਨੁ ਗਾਇਓ ਗੁਰਮਤਿ ਨਾਮੁ
ਪਦਾਰਥੁ ਲਹੇ ॥੧॥ ਰਹਾਉ ॥

jap man raam naam rav rahay.

deen da-i-aal dukh bhanjan gaa-i-o gurmat
naam padaarath lahay. ||1|| rahaa-o.

ਕਾਇਆ ਨਗਰਿ ਨਗਰਿ ਹਰਿ ਬਸਿਓ ਮਤਿ ਗੁਰਮਤਿ ਹਰਿ
ਹਰਿ ਸਹੇ ॥

ਸਰੀਰਿ ਸਰੋਵਰਿ ਨਾਮੁ ਹਰਿ ਪ੍ਰਗਟਿਓ ਘਰਿ ਮੰਦਰਿ ਹਰਿ
ਪ੍ਰਭੁ ਲਹੇ ॥੨॥

kaa-i-aa nagar nagar har basi-o mat gurmat har
har sahay.

sareer sarovar naam har pargati-o ghar mandar
har parabh lahay. ||2||

ਜੇ ਨਰ ਭਰਮਿ ਭਰਮਿ ਉਦਿਆਨੇ ਤੇ ਸਾਕਤ ਮੂੜ ਮੁਹੇ ॥

ਜਿਉ ਮ੍ਰਿਗ ਨਾਭਿ ਬਸੈ ਬਾਸੁ ਬਸਨਾ ਭ੍ਰਮਿ ਭ੍ਰਮਿਓ ਝਾਰ
ਗਹੇ ॥੩॥

jo nar bharam bharam udi-aanay tay saakat
moorh muhay.

ji-o marig naabh basai baas basnaa bharam
bharmi-o jhaar gahay. ||3||

ਤੁਮ ਵਡ ਅਗਮ ਅਗਾਧਿ ਬੋਧਿ ਪ੍ਰਭ ਮਤਿ ਦੇਵਹੁ ਹਰਿ
ਪ੍ਰਭੁ ਲਹੇ ॥

ਜਨ ਨਾਨਕ ਕਉ ਗੁਰਿ ਹਾਥੁ ਸਿਰਿ ਧਰਿਓ ਹਰਿ ਰਾਮ
ਨਾਮਿ ਰਵਿ ਰਹੇ ॥ ੪॥੪॥

tum vad agam agaaDh boDh parabh mat dayvhu
har parabh lahay.

jan naanak ka-o gur haath sir Dhari-o har raam
naam rav rahay. ||4||4||

Parbhati Mehla-4

Guru Ji started the previous *shabad*, with the remark that on whom God has shown mercy even for a moment, they have sung His praise with great relish. In this *shabad*, he relates his personal experience and tells us what kinds of virtues and blessings he obtained when God showed mercy on him and he repeated God's Name from his tongue.

He says: "When the incomprehensible and merciful God showed mercy (upon me), I repeated God's Name with my tongue and I meditated upon the Name of God's the purifier of sinners, all my sins and vices were washed off."(1)

Therefore advising his own mind (and indirectly us), Guru Ji says: "O' my mind, keep meditating on the Name of that God who is pervading every where. Under Guru's instruction, (who has) sung praises of the merciful Master of the meek and the destroyer of pains, that person has obtained the commodity (of God's Name)."(1-pause)

Now describing what happens when one obtains the gift of God's Name, Guru Ji says: "(O' my friends), our body is like a township. In this township resides God, but it is through the instruction of the Guru that one develops faith in it and God's Name becomes manifest in the body's pool and then one realizes God in the mansion of one's heart."(2)

But regarding the state of those who keep wandering around in jungles for this purpose, Guru Ji says: "Those human beings who keep wandering in jungles, those foolish worshippers of wealth are (ultimately) cheated (of their life purpose and waste their life in vain. Their condition is like) a deer, within whose navel resides the musk, but it keeps running in doubt and smelling one bush after the other (in its search)."(3)

Therefore Guru Ji humbly prays to God and says: "O' God, You are extremely incomprehensible, unfathomable and beyond our understanding. O' God, please give us the

wisdom that we may attain to You. Nanak says, on whose head the Guru has placed his hand (whom, He has blessed, that person) has remained absorbed in God's Name.”(4-4)

The message of this *shabad* is that we should pray to God to bless us with the guidance of the Guru so that following it we may meditate on God's Name and realize God who resides within our own body.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੪ ॥

ਮਨਿ ਲਾਗੀ ਪ੍ਰੀਤਿ ਰਾਮ ਨਾਮ ਹਰਿ ਹਰਿ ਜਪਿਓ ਹਰਿ
ਪ੍ਰਭੁ ਵਡਫਾ ॥

ਸਤਿਗੁਰ ਬਚਨੇ ਸੁਖਾਨੇ ਹੀਅਰੈ ਹਰਿ ਧਾਰੀ ਹਰਿ ਪ੍ਰਭ
ਕ੍ਰਿਪਫਾ ॥੧॥

ਮੇਰੇ ਮਨ ਭਜੁ ਰਾਮ ਨਾਮ ਹਰਿ ਨਿਮਖਫਾ ॥

ਹਰਿ ਹਰਿ ਦਾਨੁ ਦੀਓ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮਾ ਮਨਿ ਤਨਿ
ਬਸਫਾ ॥੧॥ ਰਹਾਉ ॥

ਕਾਇਆ ਨਗਰਿ ਵਸਿਓ ਘਰਿ ਮੰਦਰਿ ਜਪਿ ਸੋਭਾ ਗੁਰਮੁਖਿ
ਕਰਪਫਾ ॥

ਹਲਤਿ ਪਲਤਿ ਜਨ ਭਏ ਸੁਹੇਲੇ ਮੁਖ ਉਜਲ ਗੁਰਮੁਖਿ
ਤਰਫਾ ॥੨॥

ਅਨਭਉ ਹਰਿ ਹਰਿ ਹਰਿ ਲਿਵ ਲਾਗੀ ਹਰਿ ਉਰ ਧਾਰਿਓ
ਗੁਰਿ ਨਿਮਖਫਾ ॥

ਕੋਟਿ ਕੋਟਿ ਕੇ ਦੇਖ ਸਭ ਜਨ ਕੇ ਹਰਿ ਦੂਰਿ ਕੀਏ ਇਕ
ਪਲਫਾ ॥੩॥

ਤੁਮਰੇ ਜਨ ਤੁਮ ਹੀ ਤੇ ਜਾਨੇ ਪ੍ਰਭ ਜਾਨਿਓ ਜਨ ਤੇ ਮੁਖਫਾ ॥

ਹਰਿ ਹਰਿ ਆਪੁ ਧਰਿਓ ਹਰਿ ਜਨ ਮਹਿ ਜਨ ਨਾਨਕੁ ਹਰਿ
ਪ੍ਰਭੁ ਇਕਫਾ ॥ ੪॥੫॥

parbhāṭee mehlāa 4.

man laagee pareet raam naam har har japi-o har
parabh vadfaa.

satgur bachan sukhaanay hee-arai har Dhaaree
har parabh kirpfaa. ||1||

mayray man bhaj raam naam har nimkhafaa.

har har daan dee-o gur poorai har naamaa man
tan basfaa. ||1|| rahaa-o.

kaa-i-aa nagar vasi-o ghar mandar jap sobhaa
gurmukh karpafaa.

halat palat jan bha-ay suhaylay mukh oojal
gurmukh tarfaa. ||2||

anbha-o har har har liv laagee har ur Dhaari-o
gur nimkhafaa.

kot kot kay dokh sabh jan kay har door kee-ay
ik palfaa. ||3||

tumray jan tum hee tay jaanay parabh jaani-o
jan tay mukhfaa.

har har aap Dhari-o har jan meh jan naanak har
parabh ikfaa. ||4||5||

Parbhati Mehla-4

In the previous *shabad*, Guru Ji advised us that we should pray to God to bless us with the guidance of the Guru so that following it we may meditate on God's Name and realize God who resides within our own body. In this *shabad*, he describes what kinds of blessings, one obtains when God shows mercy on him or her.

Guru Ji says: “(O’ my friends), on whom God shows mercy, to that one’s mind the words of the true Guru seem pleasing. Then one’s mind is imbued with the love of God’s Name and one meditates on God, the supreme Being.”(1)

Therefore advising his own mind, Guru Ji says: “O’ my mind, meditate on God’s Name at every moment. (Whom) the perfect Guru has given the charity of Name, in that person’s mind and body God’s Name comes to reside.”(1-pause)

Describing the conduct of the Guru’s followers and the blessings enjoyed by them, he says: “(O’ my friends), within the township of the body, in the temple of heart resides God. Meditating on Him the Guru’s followers obtain glory. (Thus both in) this and the

next world, the devotees enjoy peace, obtain honor, and by Guru's grace they are ferried across.”(2)

Continuing to state the blessings enjoyed by those devotees who have enshrined God in their hearts Guru Ji says: “(O’ my friends), they whose mind has been attuned to the fear free God and who have enshrined God in their hearts even for a moment, God has dispelled the sins of millions of births of such devotees in an instant.”(3)

Guru Ji concludes the *shabad*, by making a very powerful statement about the relationship between God and His devotees. He says: “(O’ God), Your devotees are known because of You and those devotees who have known (and realized) You, they have become supreme in the world. O’ Nanak, (the fact is that) God has placed Himself in the devotees, therefore the devotees and God are one (and there is no difference between God, and His true devotee).”(4-5)

The message of this *shabad* is that we should realize that God and His devotee are one and the same. So if we want to enjoy the relish of God within our own heart then following Guru's advice (the *Gurbani* as included in Guru Granth Sahib Ji) we should meditate on God's Name with true love and devotion.

ਪੰਨਾ ੧੩੩੭

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੪ ॥

ਗੁਰ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਓ ਹਰਿ ਹਰਿ ਹਮ ਮੁਏ
ਜੀਵੇ ਹਰਿ ਜਪਿਭਾ ॥

ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ਬਿਖੁ ਭੁਬਦੇ ਬਾਰ
ਦੇਇ ਕਵਿਭਾ ॥੧॥

ਜਪਿ ਮਨ ਰਾਮ ਨਾਮੁ ਅਰਧਾਂਡਾ ॥

ਉਪਜਪਿ ਉਪਾਇ ਨ ਪਾਈਐ ਕਤਹੁ ਗੁਰਿ ਪੂਰੈ ਹਰਿ
ਪ੍ਰਭੁ ਲਾਭਾ ॥੧॥ ਰਹਾਉ ॥

ਰਾਮ ਨਾਮੁ ਰਸੁ ਰਾਮ ਰਸਾਇਣੁ ਰਸੁ ਪੀਆ ਗੁਰਮਤਿ
ਰਸਭਾ ॥

ਲੋਹ ਮਨੁਰ ਕੰਚਨੁ ਮਿਲਿ ਸੰਗਤਿ ਹਰਿ ਉਰ ਧਾਰਿਓ
ਗੁਰਿ ਹਰਿਭਾ ॥੨॥

ਹਉਮੈ ਬਿਖਿਆ ਨਿਤ ਲੋਭਿ ਲੁਭਾਨੇ ਪੁਤ ਕਲਤ ਮੋਹਿ
ਲੁਭਿਭਾ ॥

ਤਿਨ ਪਗ ਸੰਤ ਨ ਸੇਵੇ ਕਬਹੂ ਤੇ ਮਨਮੁਖ ਭੁੰਭਰ ਭਰਭਾ
॥੩॥

ਤੁਮਰੇ ਗੁਨ ਤੁਮ ਹੀ ਪ੍ਰਭ ਜਾਨਹੁ ਹਮ ਪਰੇ ਹਾਰਿ ਤੁਮ
ਸਰਨਭਾ ॥

ਜਿਉ ਜਾਨਹੁ ਤਿਉ ਰਾਖਹੁ ਸੁਆਮੀ ਜਨ ਨਾਨਕੁ ਦਾਸੁ
ਤੁਮਨਭਾ ॥੪॥੬॥ ਛਕਾ ੧ ॥

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parbhāṭee mehlā 4.

gur satgur naam darīh-aa-i-o har har ham mu-ay
jeevay har japibhāa.

Dhan Dhan guroo gur satgur pooraa bikh dubḡay
baah ḡay-ay kadhibhāa. ||1||

jap man raam naam arDhaaⁿbhāa.

upjamp upaa-ay na paa-ee-ai kaṭhoo gur poorai
har parabḡ laabhāa. ||1|| rahaa-o.

raam naam ras raam rasaa-iṇ ras pee-aa gurmat
rasbhāa.

loh manoor kanchan mil sangat har ur Dhaari-o
gur haribhāa. ||2||

ha-umai bikhī-aa niṭ lobḡ lubḡaanay put kalaṭ mohi
lubhibhāa.

tin pag sant na sayvay kabhoo tay manmukḡ
bhoombhar bharbhāa. ||3||

tumray gun tum hee parabḡ jaanhu ham paray
haar tum sarnabhāa.

ji-o jaanhu ti-o raakho su-aamee jan naanak daas
tumnabhāa. ||4||6|| chhakaa 1.

Parbhati Mehla-4

In the previous *shabad*, Guru Ji advised us that we should realize that God and His devotee are one and the same. So if we want to enjoy the relish of God within our own heart then following Guru's advice we should meditate on God's Name with true love and devotion. In this *shabad*, he tells us what kind of new life we obtain when the true Guru implants God's Name in us and tells us what is the right way of obtaining it. However he also cautions us against such misconceptions as God's Name being some kind of a secret mantra, which a Guru whispers into our ears.

First expressing his gratitude to the true Guru, who saved him from the worldly problems and blessed him with new lease of (spiritual) life, Guru Ji says: "(O' my friends), when my Guru, the true Guru made me firmly meditate on God's Name, (I felt that) by uttering God's Name with my tongue, (from a spiritually) dead person I have become alive again. Therefore blessed again and again is my perfect true Guru who by extending his hand has pulled me out of the poisonous (ocean of worldly problems in which I was) drowning." (1)

Therefore, advising his own mind (and indirectly all of us) to regularly meditate on God's Name and also cautioning us against some secret formulae in this regard, Guru Ji says: "O' my mind, meditate on the Name of that God who is worthy of worship. We never find (God) by any kinds of secret mantra, which a supposed Guru whispers in our ears (or any other such methods). It is only by meditating under the guidance of the true Guru that God is obtained." (1-pause)

Describing the merits of God's Name, he says: "(O' my friends), the relish of God's Name is the essence of all relishes but that person alone enjoys this relish who (has meditated on it) and drunk its relish as per Guru's instruction. Just as in the company of (the philosopher's stone) the rusted iron becomes gold, similarly by joining the congregation (of saintly persons, one) enshrines (God's Name) in the heart, by Guru's grace God's light becomes manifest in that one." (2)

However commenting upon the conduct of the egocentric persons, he says: "(O' my friends), they who always remain (intoxicated) with the poison of ego, allured by greed or the attachment for their sons, (daughters), or spouses, they never touch the feet of the saints (Guru and listen to him); the ashes of (the fire of worldly desires) always keep smoldering in them." (3)

But in his compassion, Guru Ji shows us how in spite of all our faults and sins we can pray to God and ask Him to save us. Guru Ji says: "O' God, Your merits, only You Yourself know. Having grown weary (of trying all other places), we have come to Your refuge. In whatever way You know, save Nanak, Your slave." (4-6-sixtiplus-1)

The message of this *shabad* is that if we wish to obtain union with God then shedding our ego and worldly greed we should join the society of saintly persons and meditate on God's Name under the guidance of the true Guru.

ਪ੍ਰਭਾਤੀ ਬਿਭਾਸ ਪਰਿਤਾਲ ਮਹਲਾ ੪

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਪਿ ਮਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨ ॥

ਹਰਿ ਦਰਗਹ ਪਾਵਹਿ ਮਾਨ ॥

parbhaatee bibhaas parh-taal mehlāa 4

ik-oṁkaar satgur parsaad.

jap man har har naam niDhaan.

har dargeh paavahi maan.

ਜਿਨਿ ਜਪਿਆ ਤੇ ਪਾਰਿ ਪਰਾਨ ॥੧॥ ਰਹਾਉ ॥

jin japi-aa tay paar paraan. ||1|| rahaa-o.

ਸੁਨਿ ਮਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਰਿ ਧਿਆਨੁ ॥

sun man har har naam kar Dhi-aan.

ਸੁਨਿ ਮਨ ਹਰਿ ਕੀਰਤਿ ਅਨਸਨਿ ਮਜਾਨੁ ॥

sun man har keeraṭ aṭhsathṭh majaan.

ਸੁਨਿ ਮਨ ਗੁਰਮੁਖਿ ਪਾਵਹਿ ਮਾਨੁ ॥੧॥

sun man gurmukh paavahi maan. ||1||

ਜਪਿ ਮਨ ਪਰਮੇਸੁਰੁ ਪਰਧਾਨੁ ॥

jap man parmaysur parDhaan.

ਖਿਨ ਖੋਵੈ ਪਾਪ ਕੋਟਾਨ ॥

khin khovai paap kotaan.

ਮਿਲੁ ਨਾਨਕ ਹਰਿ ਭਗਵਾਨ ॥੨॥੧॥੨॥

mil naanak har bhagvaan. ||2||1||7||

Parbhathi Bibhaas

Parrtaal Mehla-4

In the previous *shabad*, Guru Ji advised us that if we wish to obtain union with God then shedding our ego and worldly greed we should join the society of saintly people and meditate on God's Name under the guidance of the true Guru. Therefore in this *shabad*, he lists the merits of meditating on God's Name.

He says: "O' my mind, meditate on God's Name, the treasure of (virtues), so that you may obtain honor in God's court. They who have meditated (on God's Name) have been ferried across (this worldly ocean)." (1-pause)

But meditating on God's Name isn't restricted to uttering God's Name with our tongue, listening to its recitation with full attention and devotion is also meditation of God's Name. Therefore advising his mind, Guru Ji says: "O' my mind listen to God's Name, while paying full attention to it. O' my mind, listen to the praise of God; this has the merit of bathing at the sixty-eight holy places. O' my mind, seeking the shelter of the Guru listen to (the recitation of God's Name. By doing this) you would obtain honor (in God's court)." (1)

In conclusion, Guru Ji says: "O' my mind, meditate upon the all pervading supreme God, who in an instant destroys millions of sins. (In short) O' Nanak, always remain attuned to God (by meditating on His Name)." (2-1-7)

The message of this *shabad* is that if we want to obtain the merits of bathing at all the sixty eight holy places, honor in God's court, destroy millions of our sins, and meet God Himself, then seeking Guru's guidance, we should recite and listen to God's praises and meditate on His Name.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ਬਿਭਾਸ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਨੁ ਹਰਿ ਕੀਆ ਤਨੁ ਸਭੁ ਸਾਜਿਆ ॥

ਪੰਚ ਤਤ ਰਚਿ ਜੋਤਿ ਨਿਵਾਜਿਆ ॥

ਸਿਹਜਾ ਧਰਤਿ ਬਰਤਨ ਕਉ ਪਾਨੀ ॥

ਨਿਮਖ ਨ ਵਿਸਾਰਹੁ ਸੇਵਹੁ ਸਾਗਿਪਾਨੀ ॥੧॥

parbhaaṭee mehlā 5 bibhaas

ik-oṁkaar satgur parsaad.

man har kee-aa tan sabh saaji-aa.

panch tat rach jot nivaaji-aa.

sihjāa Dharatṭh bartan ka-o paanee.

nimakḥ na visaarahu sayvhu saarigpaanee. ||1||

ਮਨ ਸਤਿਗੁਰੁ ਸੇਵਿ ਹੋਇ ਪਰਮ ਗਤੇ ॥

man satgur sayv ho-ay param gatay.

ਹਰਖ ਸੋਗ ਤੇ ਰਹਹਿ ਨਿਰਾਰਾ ਤਾਂ ਤੂੰ ਪਾਵਹਿ ਪ੍ਰਾਨਪਤੇ ॥੧॥ ਰਹਾਉ ॥

harakh sog tay raheh niraaraa taaṁ too paavahi paranpatay. ||1|| rahaa-o.

ਕਾਪੜ ਭੋਗ ਰਸ ਅਨਿਕ ਭੁੰਚਾਏ ॥
ਮਾਤ ਪਿਤਾ ਕੁਟੰਬ ਸਗਲ ਬਨਾਏ ॥
ਰਿਜਕੁ ਸਮਾਹੇ ਜਲਿ ਥਲਿ ਮੀਤ ॥
ਸੋ ਹਰਿ ਸੇਵਹੁ ਨੀਤਾ ਨੀਤ ॥੨॥

ਤਹਾ ਸਖਾਈ ਜਹ ਕੋਇ ਨ ਹੋਵੈ ॥
ਕੋਟਿ ਅਪ੍ਰਾਧ ਇਕ ਖਿਨ ਮਹਿ ਧੋਵੈ ॥
ਦਾਤਿ ਕਰੈ ਨਹੀ ਪਛੋਤਾਵੈ ॥
ਏਕਾ ਬਖਸ਼ ਫਿਰਿ ਬਹੁਰਿ ਨ ਬੁਲਾਵੈ ॥੩॥

ਪੰਨਾ ੧੩੩੮

ਕਿਰਤ ਸੰਜੋਗੀ ਪਾਇਆ ਭਾਲਿ ॥
ਸਾਧਸੰਗਤਿ ਮਹਿ ਬਸੇ ਗੁਪਾਲ ॥
ਗੁਰ ਮਿਲਿ ਆਏ ਤੁਮਰੈ ਦੁਆਰ ॥
ਜਨ ਨਾਨਕ ਦਰਸਨੁ ਦੇਹੁ ਮੁਰਾਰਿ ॥੪॥੧॥

kaaparh bhog ras anik bhunchaa-ay.
maat pitaa kutamb sagal banaa-ay.
rijak samaahay jal thal meet.
so har sayvhu neetaa neet. ||2||

tahaa sakhaa-ee jah ko-ay na hovai.
kot apraadh ik khin meh dhovai.
daat karai nahee pachhotavai.
aykaa bakhsh fir bahur na bulaavai. ||3||

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kirat sanjogee paa-i-aa bhaal.
saaDhsangat meh basay gupaal.
gur mil aa-ay tumrai du-aar.
jan naanak darsan dayh muraar. ||4||1||

Parbhati Mehla-5 Bibhaas

In the previous *shabad*, Guru Ji advised us that if we want to obtain the merits of bathing at all the sixty-eight holy places, honor in God's court, and destroy millions of our sins, then seeking Guru's guidance we should recite and listen to God's praises and meditate on His Name. In this *shabad*, he tells us about so many priceless gifts for which we are indebted to God and how He is always our best companion and helper.

Guru Ji says: "(O' my friends), that God who created your mind, fashioned your entire body, and making your frame out of five elements (air, fire, earth, ether, and water) blessed it with His light (and soul). He gave you earth for rest and water for your use. Don't forsake that God even for a moment, serve Him (by always meditating on His Name)."(1)

So advising his own mind, he says: "O' my mind, obtain supreme (spiritual) status by serving the true Guru. If you remain unaffected) by happiness or sorrow, you would meet (God) the Master of our life-breaths."(1-pause)

Reminding us about so many blessings bestowed upon us by God, Guru Ji says: "(O' my mind, He who) has helped you enjoy beautiful clothes, and relishes of many foods, who created your mother, father, and all the family members, and O' my friend, who provided you with sustenance both in water and on earth, serve that God day after day."(2)

Now listing some of the unique virtues and the blessings, which only God can bestow, he says: "(O' my friend), that God becomes your helper, where there is no one else available. In an instant, He washes off millions of one's sins. He bestows (many gifts, but) never regrets. If once He forgives, He doesn't call that person again (to account)."(3)

Guru Ji concludes the *shabad* by telling us how we can find and meet that God. He says: "(O' my friends), that Master of the earth resides in the company of saintly persons. (If it is so written) in our destiny, (which is based on our past deeds), then we find Him, by searching for Him (in the saintly congregation. Then we say, O' God), O' the destroyer of demons, seeking the shelter of the Guru I have come to Your door, please bless Nanak with Your sight."(4-1)

The message of this *shabad* is that we should always gratefully remember that God who has blessed us with our body, sustenance, friends and family, and who stands by us even in those places where there is no body else. The best way to meet Him is to join the congregation of saintly persons and sing His praises under the guidance of the Guru (Granth Sahib).

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਕੀ ਸੇਵਾ ਜਨ ਕੀ ਸੋਭਾ ॥
ਕਾਮ ਕ੍ਰੋਧ ਮਿਟੇ ਤਿਸੁ ਲੋਭਾ ॥
ਨਾਮੁ ਤੇਰਾ ਜਨ ਕੈ ਭੰਡਾਰਿ ॥
ਗੁਨ ਗਾਵਹਿ ਪ੍ਰਭ ਦਰਸ ਪਿਆਰਿ ॥੧॥

ਤੁਮਰੀ ਭਗਤਿ ਪ੍ਰਭ ਤੁਮਹਿ ਜਨਾਈ ॥
ਕਾਟਿ ਜੇਵਰੀ ਜਨ ਲੀਏ ਛਡਾਈ ॥੧॥ ਰਹਾਉ ॥

ਜੇ ਜਨੁ ਰਾਤਾ ਪ੍ਰਭ ਕੈ ਰੰਗਿ ॥
ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ਪ੍ਰਭ ਕੈ ਸੰਗਿ ॥
ਜਿਸੁ ਰਸੁ ਆਇਆ ਸੋਈ ਜਾਨੈ ॥
ਪੇਖਿ ਪੇਖਿ ਮਨ ਮਹਿ ਹੋਰਾਨੈ ॥੨॥

ਸੋ ਸੁਖੀਆ ਸਭ ਤੇ ਉਤਮੁ ਸੋਇ ॥
ਜਾ ਕੈ ਹਿਦੈ ਵਸਿਆ ਪ੍ਰਭੁ ਸੋਇ ॥
ਸੋਈ ਨਿਹਚਲੁ ਆਵੈ ਨ ਜਾਇ ॥
ਅਨਦਿਨੁ ਪ੍ਰਭ ਕੇ ਹਰਿ ਗੁਣ ਗਾਇ ॥੩॥
ਤਾ ਕਉ ਕਰਹੁ ਸਗਲ ਨਮਸਕਾਰੁ ॥
ਜਾ ਕੈ ਮਨਿ ਪੂਰਨੁ ਨਿਰੰਕਾਰੁ ॥
ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਠਾਕੁਰ ਦੇਵਾ ॥
ਨਾਨਕੁ ਉਧਰੈ ਜਨ ਕੀ ਸੇਵਾ ॥੪॥੨॥

parbhāṭee mehlāa 5.

parabh kee sayvaa jan kee sobhāa.
kaam kroDh mitay tis lobhāa.
naam tayraa jan kai bhandaar.
gun gaavahi parabh daras pi-aar. ||1||

tumree bhagat parabh tumeh janaa-ee.
kaat jayvree jan lee-ay chhadaa-ee. ||1||
rahaa-o.

jo jan raataa parabh kai rang.
tin sukh paa-i-aa parabh kai sang.
jis ras aa-i-aa so-ee jaanai.
paykh paykh man meh hairaanai. ||2||

so sukhee-aa sabh tay ootam so-ay.
jaa kai hirdai vasi-aa parabh so-ay.
so-ee nihchal aavai na jaa-ay.
an-din parabh kay har gun gaa-ay. ||3||
taa ka-o karahu sagal namaskaar.
jaa kai man pooran nirankaar.
kar kirpaa mohi thaakur dayvaa.
naanak uDhrai jan kee sayvaa. ||4||2||

Parbhati Mehla-5

In the previous *shabad*, Guru Ji advised us that we should always gratefully remember God who has blessed us with our body, soul, sustenance, friends and family, and who stands by us even in those places where there is no body else. In this *shabad*, he gives us other very important reasons to thank and praise God.

He says: “(O’ my friends), service of God (by singing His praise) brings glory to the devotee (also. Because when one sings God’s praise, one’s impulses) of lust, anger, and greed are wiped out. (O’ God), the storehouses of the devotees remain full with Your Name. Therefore, they keep singing Your praises for the love of Your sight.”(1)

However, Guru Ji humbly recognizes that a person sings His praise only when God Himself bestows His grace. Therefore addressing God, he says: “O’ God, You Yourself have taught Your worship (to Your devotees). Cutting off their bond (of worldly attachment), You have got Your devotees liberated (from all punishment).” (1-pause)

Now Guru Ji tells us what a pleasing experience is the love of God. He says: “(O’ my friends), the devotee who is imbued with God’s love, has obtained bliss in the company of God. However only the one who has experienced the relish (of this divine bliss, knows how delightful it is). Seeing (God) again and again, one feels amazed in the mind.”(2)

Therefore telling us who is the happiest and most worthy person in this world, Guru Ji says: “(O’ my friends), that one alone is in peace and the most sublime person in whose heart is enshrined that God. He alone is immortal, neither comes (in) nor goes (out of the world), who day and night sings praises of God.”(3)

Guru Ji concludes the *shabad* by advising us and praying himself to God to bless him with the service of such devotees. He says: “(O’ my friends), you should all bow to him, in whose mind is enshrined the perfect formless (God. I my self pray to Him and say, O’ my God and Master show Your mercy that Nanak is saved by serving Your devotees.”(4-2)

The message of this *shabad* is that those devotees who serve God by singing His praises obtain glory and emancipation. Therefore if we also want to be emancipated then we should serve such devotees and in their company sing praises of God and meditate on His Name under the guidance of the saint (Guru Granth Sahib).

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ॥

ਗੁਨ ਗਾਵਤ ਮਨਿ ਹੋਇ ਅਨੰਦ ॥
ਆਠ ਪਹਰ ਸਿਮਰਉ ਭਗਵੰਤ ॥
ਜਾ ਕੈ ਸਿਮਰਨਿ ਕਲਮਲ ਜਾਹਿ ॥
ਤਿਸੁ ਗੁਰ ਕੀ ਹਮ ਚਰਨੀ ਪਾਹਿ ॥੧॥

ਸੁਮਤਿ ਦੇਵਹੁ ਸੰਤ ਪਿਆਰੇ ॥
ਸਿਮਰਉ ਨਾਮੁ ਮੋਹਿ ਨਿਸਤਾਰੇ ॥੧॥ ਰਹਾਉ ॥

ਜਿਨਿ ਗੁਰਿ ਕਹਿਆ ਮਾਰਗੁ ਸੀਧਾ ॥
ਸਗਲ ਤਿਆਗਿ ਨਾਮਿ ਹਰਿ ਗੀਧਾ ॥
ਤਿਸੁ ਗੁਰ ਕੈ ਸਦਾ ਬਲਿ ਜਾਈਐ ॥
ਹਰਿ ਸਿਮਰਨੁ ਜਿਸੁ ਗੁਰ ਤੇ ਪਾਈਐ ॥੨॥

ਬੁਝਤ ਪ੍ਰਾਨੀ ਜਿਨਿ ਗੁਰਹਿ ਤਰਾਇਆ ॥
ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਮੋਹੈ ਨਹੀ ਮਾਇਆ ॥
ਹਲਤੁ ਪਲਤੁ ਜਿਨਿ ਗੁਰਹਿ ਸਵਾਰਿਆ ॥
ਤਿਸੁ ਗੁਰ ਊਪਰਿ ਸਦਾ ਰਹਿ ਵਾਰਿਆ ॥੩॥

ਮਹਾ ਮੁਗਧ ਤੇ ਕੀਆ ਗਿਆਨੀ ॥
ਗੁਰ ਪੂਰੇ ਕੀ ਅਕਥ ਕਹਾਨੀ ॥
ਪਾਰਬ੍ਰਹਮ ਨਾਨਕ ਗੁਰਦੇਵ ॥
ਵਡੈ ਭਾਗਿ ਪਾਈਐ ਹਰਿ ਸੇਵ ॥੪॥੩॥

parbhāṭee mehlāa 5.

gun gaavat man ho-ay anand.
aath pahar simra-o bhagvant.
jaa kai simran kalmal jaahi.
tis gur kee ham charnee paahi. ||1||

sumat dayvhu sant pi-aaray.
simra-o naam mohi nistaaray. ||1|| rahaa-o.

jin gur kahi-aa maarag seeDhaa.
sagal ti-aag naam har geeDhaa.
tis gur kai sadaa bal jaa-ee-ai.
har simran jis gur tay paa-ee-ai. ||2||

boodat paraanee jin gureh taraa-i-aa.
jis parsaad mohai nahee maa-i-aa.
halat palat jin gureh savaari-aa.
tis gur oopar sadaa ha-o vaari-aa. ||3||

mahaa mugaDh tay kee-aa gi-aanee.
gur pooray kee akath kahaanee.
paarbarahm naanak gurdav.
vadai bhaag paa-ee-ai har sayv. ||4||3||

Parbhati Mehla-5

In the previous *shabad*, Guru Ji told us that those devotees who serve God by singing His praises obtain glory and emancipation. Therefore if we also want to be emancipated then

we should serve such devotees and in their company sing praises of God and meditate on His Name under the guidance of the saint (Guru). In this *shabad*, he expresses his utmost gratitude to his Guru for his wonderful advice, which has brought him so many unique blessings

First sharing with us why he keeps singing God's praises, Guru Ji says: "(O' my friends), by singing praises (of God) bliss wells up in the mind. Therefore at all times I worship God. I bow to the feet of that Guru (by whose guidance I worship that God), meditating on whose (Name) all one's sins are dispelled."(1)

But still Guru Ji humbly says to his Guru: "O' my dear saint (Guru), bless me with such immaculate instruction that I may keep meditating on (God's) Name, which may ferry me across (the worldly ocean)."(1-pause)

Now Guru Ji tells us how much he values that Guru who has shown him the straight path to God. He says: "(O' my friends), the Guru who has shown me such a straight (and easy) path to God (by virtue of which) renouncing all other things (my mind) has become happily engaged (in meditating) on God's Name, we should always be a sacrifice to that Guru from whom we obtain (the gift) of mediation on God."(2)

Further expressing his love and respect for the Guru, he says: "(O' my friends), I am always a sacrifice to that Guru who has ferried across those who were drowning (in the worldly ocean); by whose grace the worldly attachment doesn't allure a person and who has embellished both this and the next (world of a devotee)."(3)

In conclusion, Guru Ji humbly says: "(O' my friends), indescribable is the story of Guru's (merits), who has turned (even) the most ignorant person into a (very) wise being. Nanak says, the Guru-God is (the embodiment of) the all pervading God, and only by good fortune, we obtain (the opportunity) to serve that God."(4-3)

The message of this *shabad* is that we should seek the shelter of the true Guru (Granth Sahib) who shows us the straight path to God's abode and under his direction meditate on God's Name, which washes off all our sins.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ॥

ਸਗਲੇ ਦੂਖ ਮਿਟੇ ਸੁਖ ਦੀਏ ਅਪਨਾ ਨਾਮੁ ਜਪਾਇਆ ॥

ਕਰਿ ਕਿਰਪਾ ਅਪਨੀ ਸੇਵਾ ਲਾਏ ਸਗਲਾ ਦੁਰਤੁ
ਮਿਟਾਇਆ ॥੧॥

ਹਮ ਬਾਰਿਕ ਸਰਨਿ ਪ੍ਰਭ ਦਇਆਲ ॥

ਅਵਗਣ ਕਾਟਿ ਕੀਏ ਪ੍ਰਭਿ ਅਪੁਨੇ ਰਾਖਿ ਲੀਏ ਮੇਰੇ ਗੁਰ
ਗੋਪਾਲਿ ॥੧॥ ਰਹਾਉ ॥

ਤਾਪ ਪਾਪ ਬਿਨਸੇ ਖਿਨ ਭੀਤਰਿ ਭਏ ਕ੍ਰਿਪਾਲ ਗੁਸਾਈ ॥

ਸਾਸਿ ਸਾਸਿ ਪਾਰਬ੍ਰਹਮੁ ਅਰਾਧੀ ਅਪੁਨੇ ਸਤਿਗੁਰ ਕੈ ਬਲਿ
ਜਾਈ ॥੨॥

parbhaatē mehlāa 5.

saglay dūokh mitay sukh dē-ay apnaa naam
japaa-i-aa.

kar kirpaa apnee sayvaa laa-ay saglaa durat
mitaa-i-aa. ||1||

ham baarik saran parabh da-i-aal.

avgaṇ kaat kee-ay parabh apunay raakh lee-ay
mayrai gur gopaal. ||1|| rahaa-o.

taap paap binsay khin bheetar bha-ay kirpaal
gusaa-ee.

saas saas paarbarahm araaDhee apunay satgur
kai bal jaa-ee. ||2||

ਅਗਮ ਅਗੋਚਰੁ ਬਿਅੰਤੁ ਸੁਆਮੀ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਈਐ ॥
ਲਾਹਾ ਖਾਟਿ ਹੋਈਐ ਧਨਵੰਤਾ ਅਪੁਨਾ ਪ੍ਰਭੂ ਧਿਆਈਐ ॥੩॥

agam agochar bi-ant̃ su-aamee t̃aa kaa ant̃ na
paa-ee-ai.
laahaa khaat ho-ee-ai Dhanvañtaa apunaa
parabh̃hoo Dhi-aa-ee-ai. ||3||

ਪੰਨਾ ੧੩੩੯

ਆਠ ਪਹਰ ਪਾਰਬ੍ਰਹਮੁ ਧਿਆਈ ਸਦਾ ਸਦਾ ਗੁਨ ਗਾਇਆ ॥
ਕਹੁ ਨਾਨਕ ਮੇਰੇ ਪੂਰੇ ਮਨੋਰਥ ਪਾਰਬ੍ਰਹਮੁ ਗੁਰੁ ਪਾਇਆ ॥੪॥੪॥

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aath pahar paarbarahm Dhi-aa-ee sadaa sadaa
gun gaa-i-aa.
kaho naanak mayray pooray manorath
paarbarahm gur paa-i-aa. ||4||4||

Parbhati Mehla-5

In the previous *shabad*, Guru Ji advised us that we should seek the shelter of the true Guru who shows us the straight path to God's abode and under his direction meditate on God's Name, which washes off all our sins. In this *shabad*, he shares with us the blessings he has obtained when under the guidance of his true Guru he meditated on God's Name.

He says: "(O' my friends, God) has made me meditate on His Name, (by virtue of which) all my sorrows have been dispelled and He has blessed me with all kinds of comforts. Showing His mercy, (He has) yoked me into His service and destroyed my entire bundle of sins."(1)

Describing how all this has happened, he says: "(O' my friends), like a little child I sought the shelter of the merciful God, then purging me of all my faults, He made me His own and in this way my Guru God saved me."(1-pause)

Elaborating on the blessings he has obtained and his present conduct, Guru Ji says: "(O' my friends), when God of the universe became merciful (upon me), all my sins and sorrows vanished in an instant. (Now) with each and every breath, I meditate on that all pervading God and am a sacrifice to my Guru (who showed me such a blissful divine path)."(2)

Therefore on the basis of his personal experience, Guru Ji advises: "(O' my friends), that Master is inaccessible, incomprehensible, and limitless; His end (or limit) cannot be found. We should meditate on that God of ours and become (spiritually) rich by earning the profit (of His Name)."(3)

Guru Ji concludes the *shabad*, by stating how he himself has enriched himself. He says: "(O' my friends), at all times I meditate on the all pervading God and I have been always singing His praise. Nanak says that all my wishes have been fulfilled because I have obtained the Guru God."(4-4)

The message of this *shabad* is that if we serve our Guru with love and devotion and follow his advice, the Guru makes us meditate on God's Name. Then showing His mercy God rids us of all our sins and unites us with Him.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ॥

ਸਿਮਰਤ ਨਾਮੁ ਕਿਲਬਿਖ ਸਭਿ ਨਾਸੇ ॥
ਸਚੁ ਨਾਮੁ ਗੁਰਿ ਦੀਨੀ ਰਾਸੇ ॥

parbh̃haatee mehlāa 5.

simrat naam kilbikh̃ sabh̃ naasay.
sach naam gur deenee raasay.

ਪ੍ਰਭ ਕੀ ਦਰਗਹ ਸੋਭਾਵੰਤੇ ॥
ਸੇਵਕ ਸੇਵਿ ਸਦਾ ਸੋਹੰਤੇ ॥੧॥

parabh kee dargeh sobhaavantay.
sayvak sayv sadaa sohantay. ||1||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਭਾਈ ॥
ਸਗਲੇ ਰੋਗ ਦੇਖ ਸਭਿ ਬਿਨਸਹਿ ਅਗਿਆਨੁ ਅੰਧੋਰਾ
ਮਨ ਤੇ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

har har naam japahu mayray bhaa-ee.
saglay rog dokh sabh binsahi agi-aan anDhayraa
man tay jaa-ee. ||1|| rahaa-o.

ਜਨਮ ਮਰਨ ਗੁਰਿ ਰਾਖੇ ਮੀਤ ॥
ਹਰਿ ਕੇ ਨਾਮ ਸਿਉ ਲਾਗੀ ਪ੍ਰੀਤਿ ॥
ਕੋਟਿ ਜਨਮ ਕੇ ਗਏ ਕਲੇਸ ॥
ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਭਲ ਹੋਸ ॥੨॥

janam maran gur raakhay meet.
har kay naam si-o laagee pareet.
kot janam kay ga-ay kalays.
jo tis bhaavai so bhal hos. ||2||

ਤਿਸੁ ਗੁਰ ਕਉ ਹਉ ਸਦ ਬਲਿ ਜਾਈ ॥
ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ॥
ਐਸਾ ਗੁਰੁ ਪਾਈਐ ਵਡਭਾਗੀ ॥
ਜਿਸੁ ਮਿਲਤੇ ਰਾਮ ਲਿਵ ਲਾਗੀ ॥੩॥

tis gur ka-o ha-o sad bal jaa-ee.
jis parsaad har naam Dhi-aa-ee.
aisaa gur paa-ee-ai vadbhaagee.
jis mitay raam liv laagee. ||3||

ਕਰਿ ਕਿਰਪਾ ਪਾਰਬ੍ਰਹਮ ਸੁਆਮੀ ॥
ਸਗਲ ਘਟਾ ਕੇ ਅੰਤਰਜਾਮੀ ॥
ਆਠ ਪਹਰ ਅਪੁਨੀ ਲਿਵ ਲਾਇ ॥
ਜਨੁ ਨਾਨਕੁ ਪ੍ਰਭ ਕੀ ਸਰਨਾਇ ॥੪॥੫॥

kar kirpaa paarbrahm su-aamee.
sagal ghataa kay antarjaamee.
aath pahar apunee liv laa-ay.
jan naanak parabh kee sarnaa-ay. ||4||5||

Parbhati Mehla-5

In the previous *shabad*, Guru Ji told us that if we serve our Guru with love and devotion and follow his advice, the Guru makes us meditate on God's Name. Then showing His mercy God rids us of all our sins and unites us with Him. In this *shabad*, he describes the blessings those devotees obtain who following Guru's advice meditate on God's Name.

He says: "(O' my friends), whom the Guru has given the commodity of (God's) eternal Name, by meditating on the Name, all their sins have hastened away. They obtain honor in God's court and while serving (and meditating on God), these devotees always look beautiful."(1)

Therefore Guru Ji very affectionately advising us says: "O' my brothers, meditate on God's Name. (By doing so), all your ailments and sins would be destroyed and your mind would be purged of the darkness of ignorance."(1-pause)

Describing further the blessings received by those who have been imbued with the love of God's Name, and how it has changed their entire outlook, Guru Ji says: "O' my friends, they who are attuned to the love of God's Name, have been saved from (the rounds of) birth and death. Their troubles of millions of births have been wiped out (and now they deem that) whatever pleases Him that would be for the best."(2)

Therefore expressing his gratitude to his Guru, he says: "I am a sacrifice to that Guru by whose grace I meditate on God's Name. It is by good fortune that we find such a Guru, meeting whom we are attuned (to meditation on) God."(3)

Guru Ji concludes the *shabad* by praying to God on our behalf. He says: “O’ the all pervading Master, the inner knower of hearts, devotee Nanak has sought Your shelter. O’ God, show mercy and make him attuned to You at all times.”(4-5)

The message of this *shabad* is that if we want that all our problems, sins, and sufferings should be completely wiped out and our mind is rid of all its darkness and ignorance then we should seek the guidance of the true Guru and meditate on God’s Name with true love and devotion at all times.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ॥

ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੇ ਪ੍ਰਭਿ ਕੀਏ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਨ ਕਉ ਦੀਏ ॥
ਆਠ ਪਹਰ ਗੁਨ ਗਾਇ ਗੁਬਿੰਦ ॥
ਭੈ ਬਿਨਸੇ ਉਤਰੀ ਸਭ ਚਿੰਦ ॥੧॥

ਉਬਰੇ ਸਤਿਗੁਰ ਚਰਨੀ ਲਾਗਿ ॥
ਜੋ ਗੁਰੁ ਕਹੈ ਸੋਈ ਭਲ ਮੀਠਾ ਮਨ ਕੀ ਮਤਿ
ਤਿਆਗਿ ॥੧॥ ਰਹਾਉ ॥

ਮਨਿ ਤਨਿ ਵਸਿਆ ਹਰਿ ਪ੍ਰਭੁ ਸੋਈ ॥
ਕਲਿ ਕਲੇਸ ਕਿਛੁ ਬਿਘਨੁ ਨ ਹੋਈ ॥
ਸਦਾ ਸਦਾ ਪ੍ਰਭੁ ਜੀਅ ਕੈ ਸੰਗਿ ॥
ਉਤਰੀ ਮੈਲੁ ਨਾਮ ਕੈ ਰੰਗਿ ॥੨॥

ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗੇ ਪਿਆਰੁ ॥
ਬਿਨਸੇ ਕਾਮ ਕ੍ਰੋਧ ਅਹੰਕਾਰੁ ॥
ਪ੍ਰਭ ਮਿਲਨ ਕਾ ਮਾਰਗੁ ਜਾਨਾਂ ॥
ਭਾਇ ਭਗਤਿ ਹਰਿ ਸਿਉ ਮਨੁ ਮਾਨਾਂ ॥੩॥

ਸੁਣਿ ਸਜਣ ਸੰਤ ਮੀਤ ਸੁਹੇਲੇ ॥
ਨਾਮੁ ਰਤਨੁ ਹਰਿ ਅਗਹ ਅਤੇਲੇ ॥
ਸਦਾ ਸਦਾ ਪ੍ਰਭੁ ਗੁਣ ਨਿਧਿ ਗਾਈਐ ॥
ਕਹੁ ਨਾਨਕ ਵਡਭਾਗੀ ਪਾਈਐ ॥੪॥੬॥

parbhaatee mehlā 5.

kar kirpaa apunay parabh kee-ay.
har kaa naam japan ka-o dee-ay.
aath pahar gun gaa-ay gubind.
bhai binsay utree sabh chind. ||1||

ubray satgur charnee laag.
jo gur kahai so-ee bhal meethaa man kee mat ti-aag.
||1|| rahaa-o.

man tan vasi-aa har parabh so-ee.
kal kalays kichh bighan na ho-ee.
sadaa sadaa parabh jee-a kai sang.
utree mail naam kai rang. ||2||

charan kamal si-o laago pi-aar.
binsay kaam kroDh ahaⁿkaar.
parabh milan kaa maarag jaanaaⁿ.
bhaa-ay bhagat har si-o man maanaaⁿ. ||3||

sun sajan sant meet suhaylay.
naam ratan har agah atolay.
sadaa sadaa parabh gun niDh gaa-ee-ai.
kaho naanak vadbhaagee paa-ee-ai. ||4||6||

Parbhati Mehla-5

Guru Ji had concluded the previous *shabad* with the prayer, saying: “O’ the all pervading Master, the inner knower of hearts, devotee Nanak has sought Your shelter. O’ God, show mercy and make him attuned to You at all times. In this *shabad*, he shares with us the result of his prayer and gives us advice on the basis of his personal experience.

He says: “Showing His mercy, whom God has accepted as His own, He has given them God’s Name to meditate. One who sings praises of God at all times, all that one’s fears are destroyed and all his or her worry is removed.”(1)

Giving the gist of blessings received by those who seek the shelter of the true Guru, he says: “(O’ my friends, innumerable persons) have been saved by attaching themselves to

the feet of the true Guru (and obediently following his advice). By shedding the intellect of their minds (they deem) sweet and pleasant whatever the Guru says.”(1-pause)

Elaborating on the bliss experienced by those who love God’s Name, Guru Ji says: “(O’ my friends), they don’t face any trouble or obstruction in whose mind and body abides that (God. They feel that) God is always accompanying their soul. All the filth (of evil impulses in them) is washed off by the dye (love) of (God’s) Name.”(2)

But that is not all. Guru Ji adds: “(O’ my friends, by seeking the shelter of the Guru), one is imbued with the love of the lotus (like) lovely feet of God, and all one’s lust, anger, and ego are destroyed. The one who has realized the way to meet God, through His loving adoration that one’s mind has been won over (by God).”(3)

Guru Ji concludes the *shabad* by addressing us in the most loving manner. He says: “Listen O’ my saintly friend and mate, priceless and inestimable in worth is the jewel of (God’s) Name. (Therefore) ever and forever, we should sing praises of God, (who is) the treasure of merits. Nanak says, only by good fortune (we) obtain (such opportunity).”(4-6)

The message of this *shabad* is that shedding our own false intellect, we should follow the Guru’s advice and meditate on God’s Name. By doing so we would destroy our impulses of lust, anger, greed, dreads and doubts, and we will know the way to meet God.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ॥

ਸੇ ਧਨਵੰਤ ਸੇਈ ਸਚੁ ਸਾਹਾ ॥

ਹਰਿ ਕੀ ਦਰਗਹ ਨਾਮੁ ਵਿਸਾਹਾ ॥੧॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੀਤ ॥

ਗੁਰੁ ਪੂਰਾ ਪਾਈਐ ਵਡਭਾਗੀ ਨਿਰਮਲ ਪੂਰਨ ਰੀਤਿ ॥੧॥
ਰਹਾਉ ॥

ਪਾਇਆ ਲਾਭੁ ਵਜੀ ਵਾਧਾਈ ॥

ਸੰਤ ਪ੍ਰਸਾਦਿ ਹਰਿ ਕੇ ਗੁਨ ਗਾਈ ॥੨॥

ਸਫਲ ਜਨਮੁ ਜੀਵਨ ਪਰਵਾਣੁ ॥

ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਰੰਗੁ ਮਾਣੁ ॥੩॥

ਬਿਨਸੇ ਕਾਮ ਕ੍ਰੋਧ ਅਹੰਕਾਰ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਤਰਹਿ ਪਾਰਿ ॥੪॥੧੭॥

parbhāṭee mehlāa 5.

say Dhanvanṭ say-ee sach saahaa.

har kee dargeh naam visaahaa. ||1||

har har naam japahu man meet.

gur pooraa paa-ee-ai vadbhaagee nirmal
pooran reet. ||1|| rahaa-o.

paa-i-aa laabh vajee vaaDhaa-ee.

santṭ parsaad har kay gun gaa-ee. ||2||

safal janam jeevan parvaan.

gur parsaadee har rang maan. ||3||

binsay kaam kroDh ahaⁿkaar.

naanak gurmukh utreh paar. ||4||7||

Parbhati Mehla-5

Most of us think that we would be very happy and feel successful in this world if we become the richest and most honored persons in the world. But if we observe closely we would find that most of those people who have all such things, from inside are very miserable and depart as losers from this world. In this *shabad*, Guru Ji tells us who is the truly rich person in God’s eyes and obtains honor in His court.

He says: “They alone are rich and they alone are true bankers who have earned God’s Name to go to God’s court.”(1)

Therefore addressing his own mind, Guru Ji says: “O’ my friendly mind, meditate on God’s Name again and again. Only by good fortune, we obtain the perfect Guru (who teaches us the) immaculate and perfect way (of meditation).”(1-pause)

Describing the blessings one receives who sings God’s praises, he says: “(O’ my friends), by saint’s grace, one who sings God’s praises, obtains (the profit of) Name, (and feels so happy within, as if he or she is being) congratulated.”(2)

Therefore Guru Ji advises us: “(O’ my friend), through Guru’s grace, enjoy (the bliss of) God’s love. (By doing so, your human) birth would become fruitful and your life (conduct) would be approved (in God’s court).”(3)

In closing, Guru Ji says: “(O’ my friend, they who have meditated on God’s Name, their impulses such as) lust, anger, and ego have been destroyed, and O’ Nanak, (such) Guru’s followers are ferried across (this worldly ocean).”(4-7)

The message of this *shabad* is that instead of running after worldly riches and power we should earn the wealth of God’s Name under Guru’s guidance. It would bring us true happiness in the world and honor in God’s court.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ॥

ਗੁਰੂ ਪੂਰਾ ਪੂਰੀ ਤਾ ਕੀ ਕਲਾ ॥

ਪੰਨਾ ੧੩੪੦

ਗੁਰ ਕਾ ਸਬਦੁ ਸਦਾ ਸਦ ਅਟਲਾ ॥

ਗੁਰ ਕੀ ਬਾਣੀ ਜਿਸੁ ਮਨਿ ਵਸੈ ॥ ਦੂਖੁ ਦਰਦੁ ਸਭੁ ਤਾ
ਕਾ ਨਸੈ ॥੧॥

ਹਰਿ ਰੰਗਿ ਰਾਤਾ ਮਨੁ ਰਾਮ ਗੁਨ ਗਾਵੈ ॥
ਮੁਕਤੋ ਸਾਧੂ ਧੂਰੀ ਨਾਵੈ ॥੧॥ ਰਹਾਉ ॥

ਗੁਰ ਪਰਸਾਦੀ ਉਤਰੇ ਪਾਰਿ ॥
ਭਉ ਭਰਮੁ ਬਿਨਸੇ ਬਿਕਾਰ ॥
ਮਨ ਤਨ ਅੰਤਰਿ ਬਸੇ ਗੁਰ ਚਰਨਾ ॥
ਨਿਰਭੈ ਸਾਧ ਪਰੇ ਹਰਿ ਸਰਨਾ ॥੨॥

ਅਨਦ ਸਹਜ ਰਸ ਸੂਖ ਘਨੇਰੇ ॥
ਦੁਸਮਨੁ ਦੂਖੁ ਨ ਆਵੈ ਨੇਰੇ ॥
ਗੁਰਿ ਪੂਰੈ ਅਪੁਨੇ ਕਰਿ ਰਾਖੇ ॥
ਹਰਿ ਨਾਮੁ ਜਪਤ ਕਿਲਬਿਖ ਸਭਿ ਲਾਖੇ ॥੩॥

ਸੰਤ ਸਾਜਨ ਸਿਖ ਭਏ ਸੁਹੇਲੇ ॥
ਗੁਰਿ ਪੂਰੈ ਪ੍ਰਭ ਸਿਉ ਲੈ ਮੇਲੇ ॥
ਜਨਮ ਮਰਨ ਦੁਖ ਫਾਹਾ ਕਾਟਿਆ ॥
ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਪੜਦਾ ਵਾਕਿਆ ॥੪॥੮॥

parbhāṭee mehlāa 5.

gur pooraa pooree ṭaa kee kalaa.

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gur kaa sabadṛ sadā sadṛ atlaa.

gur kee baṇee jis man vasai. ḍookhṛ daradṛ sabhṛ ṭaa
kaa nasai. ||1||

har rangṛ raatāa man raam gun gaavai.
mukṭo saaḍhooṛ Ḍhooree naavai. ||1|| rahaa-o.

gur parsaadee utrayṛ paar.
bha-oṛ bharamṛ binsayṛ bikaar.
man ṭan antarṛ basayṛ gur charnaa.
nirbhaiṛ saaḍhṛ parayṛ har sarnaa. ||2||

anadṛ sahjṛ ras sookhṛ ghanayray.
ḍusmanṛ ḍookhṛ na aavaiṛ nayray.
gur pooraiṛ apunayṛ kar raakhay.
har naamṛ japatṛ kilbikhṛ sabhṛ laathay. ||3||

santṛ saajanṛ sikhṛ bha-ayṛ suhaylay.
gur pooraiṛ parabhṛ si-oṛ lai maylay.
janamṛ maranṛ ḍukhṛ faahaaṛ kaati-aa.
kahoṛ naanakṛ gur parhṛ-ḍaaṛ ḍhaaki-aa. ||4||8||

Parbhati Mehla-5

In the previous *shabad*, Guru Ji advised us that instead of running after worldly riches and power, we should earn the wealth of God's Name under Guru's guidance. It would bring us true happiness in the world and honor in God's court. In this *shabad*, he explains in detail how all our fears and worries are removed and what really happens when we seek the guidance of the Guru and his immaculate and assuring words are enshrined in our body and mind.

First of all commenting upon the power of the Guru and his word (the *Gurbani*), he says: "(O' my friends), perfect is the Guru and perfect is His power. Irrefutable ever and forever is the word of the Guru (whatever the Guru says that happens for sure). In whose mind abides (*Gurbani*) the Guru's word all that one's pain and sorrow hastens away."(1)

Describing what happens when a person follows Guru's advice, he says: "(O' my friends), when one (listens and acts in accordance with the Guru's advice, as if one is) bathing in the dust of the saint's feet, imbued with God's love one's mind keeps singing praises of God and one is emancipated (from the worldly bonds)."(1-pause)

Elaborating on the blessings received by those who enshrine the Guru's advice in their mind, he says: "(O' my friends, they in whose) mind and body are enshrined the Guru's feet (the Guru's words), becoming fear free such saints seek the shelter of God. Then all their dreads, doubts, and sins are destroyed and by Guru's grace they are ferried across."(2)

Now commenting on the state of those whom the Guru has accepted as his own, he says: "(O' my friends), accepting as his own whom the Guru has saved, by meditating on God's Name all their sins have been washed off. No enemy or pain even comes near them and (they enjoy) the relish of many kinds of comforts, poise, and bliss."(3)

In conclusion, Guru Ji says: "(O' my friends), all those saints, friends, and disciples have obtained peace, whom the perfect Guru has united with God. Nanak says, the Guru has saved their honor, and has cut off their noose (and emancipated them from the pains) of birth and death."(4-8)

The message of this *shabad* is that we should have full faith in Guru (Granth Sahib Ji), and enshrining his immaculate *Gurbani* in our mind, we should meditate on God's Name. By doing so we would get rid of all our sorrows and sufferings, enjoy peace and bliss, and would be emancipated from the rounds of birth and death.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ॥

ਸਤਿਗੁਰਿ ਪੂਰੈ ਨਾਮੁ ਦੀਆ ॥

ਅਨਦ ਮੰਗਲ ਕਲਿਆਣ ਸਦਾ ਸੁਖੁ ਕਾਰਜੁ ਸਗਲਾ
ਰਾਸਿ ਥੀਆ ॥੧॥ ਰਹਾਉ ॥

ਚਰਨ ਕਮਲ ਗੁਰ ਕੇ ਮਨਿ ਵੂਠੇ ॥

ਦੁਖ ਦਰਦ ਭ੍ਰਮ ਬਿਨਸੇ ਝੂਠੇ ॥੧॥

ਨਿਤ ਉਠਿ ਗਾਵਹੁ ਪ੍ਰਭ ਕੀ ਬਾਣੀ ॥

ਆਠ ਪਹਰ ਹਰਿ ਸਿਮਰਹੁ ਪ੍ਰਾਣੀ ॥੨॥

parbhaatee mehlāa 5.

satgur poorai naam dēe-aa.

anaḁ mangal kali-aan sadāa sukh kaaraj saglāa raas
thee-aa. ||1|| rahaa-o.

charan kamal gur kay man vooṭhay.

ḁookh ḁarad bharam binsay jhooṭhay. ||1||

niṭ uṭh gaavhu parabh kee banee.

aath pahar har simrahu paraanee. ||2||

ਘਰਿ ਬਾਹਰਿ ਪ੍ਰਭੁ ਸਭਨੀ ਥਾਈ ॥
ਸੰਗਿ ਸਹਾਈ ਜਹ ਹਉ ਜਾਈ ॥੩॥
ਦੁਇ ਕਰ ਜੋੜਿ ਕਰੀ ਅਰਦਾਸਿ ॥
ਸਦਾ ਜਪੇ ਨਾਨਕੁ ਗੁਣਤਾਸੁ ॥੪॥੯॥

ghar baahar parab^h sab^hnee thaa-ee.
sang sahaa-ee jah ha-o jaa-ee. ||3||
du-ay kar jor^h karee ardaas.
sadaa japay naanak gun^{ta}as. ||4||9||

Parbhathi Mehla-5

In the previous *shabad*, Guru Ji advised us that we should have full faith in Guru (Granth Sahib Ji), and enshrining his immaculate Gurbani in our mind, we should meditate on God's Name. By doing so we would get rid of all our sorrows and sufferings, enjoy peace and bliss, and would be emancipated from the rounds of birth and death. In this *shabad*, he once again assures us that those who have sought the shelter of the Guru, they have obtained every kind of peace and happiness. Therefore he not only advises others, but also prays to God to bless him with God's worship.

He says: "(O' my friends, whom) the perfect true Guru has blessed with God's Name, (that person) has obtained bliss, joy, salvation, and eternal peace, and (that person's) entire object of life has been successfully accomplished."(1-pause)

Summarizing the blessings obtained by the one who has enshrined the Guru's words in the mind, Guru Ji says: "(O' my friends), in whose mind have been enshrined the lotus feet (the immaculate words) of the Guru, all (that one's) false sorrows, pains, and doubts have been destroyed."(1)

Therefore advising us all Guru Ji says: "O' human beings, rise up daily to sing *Gurbani* (the immaculate words of the Guru) and meditate upon God at all times."(2)

Describing his own state of mind, Guru Ji says: "(O' my friends), that God is pervading both in the house and outside, and in all places. Wherever I go (I find Him) in my company."(3)

In conclusion, Guru Ji prays: "(O' my friends), with folded hands I make this prayer (to God, that) Nanak may always contemplate on (God), the treasure of all merits."(4-9)

The message of this *shabad* is that seeking the shelter of the Guru we should enshrine his advice (as contained in Guru Granth Sahib Ji) in our heart and sing praises of God. By doing so we would obtain peace, poise, and bliss, and our object of life to re-unite with God would be accomplished.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ॥
ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਸੁਖੜ ਸੁਜਾਣੁ ॥
ਗੁਰੁ ਪੂਰਾ ਪਾਈਐ ਵਡਭਾਗੀ ਦਰਸਨ ਕਉ ਜਾਈਐ
ਕੁਰਬਾਣੁ ॥੧॥ ਰਹਾਉ ॥
ਕਿਲਬਿਖ ਮੇਟੇ ਸਬਦਿ ਸੰਤੋਖੁ ॥
ਨਾਮੁ ਅਰਾਧਨੁ ਹੋਆ ਜੋਗੁ ॥
ਸਾਧਸੰਗਿ ਹੋਆ ਪਰਗਾਸੁ ॥
ਚਰਨ ਕਮਲ ਮਨ ਮਾਹਿ ਨਿਵਾਸੁ ॥੧॥

parbhaatee mehlāa 5.
paarbarahm parab^h sug^har^h sujaan.
gur poora paa-ee-ai vad^hhaagee darsan ka-o
jaa-ee-ai kurbaan. ||1|| rahaa-o.
kilbikh maytay sabad santok^h.
naam araaD^han ho-aa jog.
saaD^hsang ho-aa pargaas.
charan kamal man maahi nivaas. ||1||

ਜਿਨਿ ਕੀਆ ਤਿਨਿ ਲੀਆ ਰਾਖਿ ॥

jin kee-aa jin lee-aa raakh.

ਪ੍ਰਭੁ ਪੂਰਾ ਅਨਾਥ ਕਾ ਨਾਥੁ ॥
ਜਿਸਹਿ ਨਿਵਾਜੇ ਕਿਰਪਾ ਧਾਰਿ ॥
ਪੂਰਨ ਕਰਮ ਤਾ ਕੇ ਆਚਾਰ ॥੨॥

parabh pooraa anaath kaa naath.
jisahi nivaajay kirpaa Dhaar.
pooran karam taa kay aachaar. ||2||

ਗੁਣ ਗਾਵੈ ਨਿਤ ਨਿਤ ਨਿਤ ਨਵੇ ॥
ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਨ ਭਵੇ ॥
ਈਹਾਂ ਉਹਾਂ ਚਰਣ ਪੂਜਾਰੇ ॥
ਮੁਖ ਉਜਲੁ ਸਾਚੇ ਦਰਬਾਰੇ ॥੩॥

gun gaavai nit nit nit navay.
lakh cha-oraaseeh jon na bhavay.
eehaa^N oohaa^N charan poojaaray.
mukh oojal saachay darbaaray. ||3||

ਜਿਸੁ ਮਸਤਕਿ ਗੁਰਿ ਧਰਿਆ ਹਾਥੁ ॥
ਕੋਟਿ ਮਧੇ ਕੇ ਵਿਰਲਾ ਦਾਸੁ ॥
ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਪੈਥੈ ਭਰਪੂਰਿ ॥
ਨਾਨਕ ਉਧਰਸਿ ਤਿਸੁ ਜਨ ਕੀ ਧੂਰਿ ॥੪॥੧੦॥

jis mastak gur Dhari-aa haath.
kot maDhay ko viralaa daas.
jal thal mahee-al paykhai bharpoor.
naanak uDhras tis jan kee Dhoor. ||4||10||

Parbhati Mehla-5

In the previous *shabad*, Guru Ji advised us that seeking the shelter of the Guru we should enshrine his advice in our heart and sing praises of God. By doing so we would obtain peace, poise, and bliss, and our object of life to re-unite with God would be accomplished. In this *shabad*, he describes many more blessings and merits, which one could obtain by the grace of the perfect Guru.

He says: “(O’ my friends), that all pervading God is most wise and sagacious. But (only when) by good fortune we meet the perfect Guru, (that we meet Him. Therefore we should) be a sacrifice to the sight (of such a great Guru).”(1-pause)

Describing the virtues obtained by the person whose sins, the Guru destroys through his word, he says: “(O’ my friends), whom the Guru has blessed with contentment through his word (the *Gurbani*, that person) has dispelled all his or her sins. Such a person then becomes capable of meditating on God’s Name. In the company of saints that person’s mind is illuminated (with divine wisdom), and the lotus feet (immaculate Name of God) resides in the mind.”(1)

Commenting on the blessings bestowed by God on the person who resorts to the shelter of the Guru, he says: “(O’ my friends, one who seeks the shelter of the Guru), is preserved by (that God) who has created that one. That perfect God is the support of the support less. Showing His mercy whom He honors, that one’s deeds and conduct become perfect.”(2)

Describing the blessings obtained by the one who sings praises of God with new zeal every day, Guru Ji says: “(O’ my friends, the person) who every day sings songs in praise (of God) with renewed zeal, doesn’t roam around in millions of existences. (That person is respected so much, as if) his or her feet are being worshipped both here and there (in this and the next world. Such a person’s) face shines (with honor) in the true court (of God).”(3)

Guru Ji concludes the *shabad* by saying: “(O’ my friends), among millions, rare is such a servant on whose forehead the Guru has placed his hand (of grace. Such a person) sees God fully pervading in all waters, lands, and skies. O’ Nanak, one is ferried across (the worldly ocean, by the grace) of the dust of the feet (humble service of) such a devotee.”(4-10)

The message of the *shabad* is that it is only by following *Gurbani* (the word of the Guru included in Guru Granth Sahib Ji) that one sheds one's sinful tendencies and gets emancipation from the pain of birth and death.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ॥

ਕੁਰਬਾਣੁ ਜਾਈ ਗੁਰ ਪੂਰੇ ਅਪਨੇ ॥
ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਹਰਿ ਹਰਿ ਜਪੁ ਜਪਨੇ ॥੧॥ ਰਹਾਉ ॥

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਸੁਣਤ ਨਿਹਾਲ ॥
ਬਿਨਸਿ ਗਏ ਬਿਖਿਆ ਜੰਜਾਲ ॥੧॥

ਸਾਚ ਸਬਦ ਸਿਉ ਲਾਗੀ ਪ੍ਰੀਤਿ ॥
ਹਰਿ ਪ੍ਰਭੁ ਅਪੁਨਾ ਆਇਆ ਚੀਤਿ ॥੨॥

ਨਾਮੁ ਜਪਤ ਹੋਆ ਪਰਗਾਸੁ ॥
ਪੰਨਾ ੧੩੪੧
ਗੁਰ ਸਬਦੇ ਕੀਨਾ ਰਿਦੈ ਨਿਵਾਸੁ ॥੩॥
ਗੁਰ ਸਮਰਥ ਸਦਾ ਦਇਆਲ ॥
ਹਰਿ ਜਪਿ ਜਪਿ ਨਾਨਕ ਭਏ ਨਿਹਾਲ ॥੪॥੧੧॥

parbhāṭee mehlāa 5.

kurbaan̄ jaa-ee gur pooray apnay.
jis parsaad̄ har har jap japnay. ||1|| rahaa-o.

amrit̄ banee sunat̄ nihaal.
binas ga-ay bikhi-aa janjaal. ||1||

saach sabaḍ si-o laagee pareet̄.
har parabḥ apunaa aa-i-aa cheet̄. ||2||

naam japaṭ ho-aa pargaas.

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gur sabḍay keenaa ridai nivaas. ||3||
gur samrath sad̄aa ḍa-i-aal.

har jap jap naanak bhā-ay nihaal. ||4||11||

Parbhati Mehla-5

In the previous *shabad*, Guru Ji advised us that it is only by following *Gurbani* (the word of the Guru) that one sheds one's sinful tendencies and gets emancipation from the pain of birth and death. In this *shabad*, he expresses his gratitude to his Guru by whose grace he has meditated on God and has obtained so many blessings.

He says: "I am a sacrifice to my perfect Guru, by whose grace I meditate upon God's Name again and again."(1-pause)

Continuing to express his gratitude, he says: "(O' my friends, I am a sacrifice to the Guru), by listening to whose nectar sweet word, I was totally blessed, and my entanglements in poisonous worldly affairs were destroyed."(1)

Stating his present state of mind, Guru Ji says: "I am now attuned to the love of the true word (of the Guru), and my God and Master has come to reside in my mind."(2)

Commenting further on the state of his mind, he says: (O' my friends, while) meditating on God's Name, my mind has been illuminated with (divine) wisdom and through the Guru's word (God) has come to reside in my heart."(3)

Therefore on the basis of his personal experience, Guru Ji says: "(O' my friends), the all powerful Guru is always merciful. Nanak says that he has been blessed by meditating on God (through Guru's grace)."(4-11)

The message of this *shabad* is that if we want to destroy all our entanglements in poisonous worldly riches, and if we want that we should be imbued with the love of God's Name, then we should seek the shelter of the merciful and all powerful Guru, and pray to him to bless us with the gift of God's Name.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ॥

ਗੁਰੁ ਗੁਰੁ ਕਰਤੁ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ॥

ਦੀਨੁ ਦਇਆਲੁ ਭਏ ਕਿਰਪਾਲਾ ਅਪਣਾ ਨਾਮੁ ਆਪਿ
ਜਪਾਇਆ ॥੧॥ ਰਹਾਉ ॥

ਸੰਤਸੰਗਤਿ ਮਿਲਿ ਭਇਆ ਪ੍ਰਗਾਸ ॥

ਹਰਿ ਹਰਿ ਜਪਤ ਪੂਰਨ ਭਈ ਆਸ ॥੧॥

ਸਰਬ ਕਲਿਆਣ ਸੁਖ ਮਨਿ ਵੂਠੇ ॥

ਹਰਿ ਗੁਣ ਗਾਏ ਗੁਰ ਨਾਨਕ ਤੂਠੇ ॥੨॥੧੨॥

parbhaatē mehlāa 5.

gur gur karat̃ sadāa sukh̃ paa-i-aa.

deeñ dā-i-aal̃ bh̃a-ay kirpaalāa apṇāa naam̃ aap̃
japaa-i-aa. ||1|| rahaa-o.

sant̃sangat̃ mil̃ bh̃a-i-aa pargaas.

har har japat̃ poorañ bh̃a-ee aas. ||1||

sarab̃ kali-aañ sookh̃ mañ vooth̃ay.

har guñ gaa-ay gur naanak̃ tooth̃ay. ||2||12||

Parbhathi Mehla-5

Guru Ji started the previous *shabad*, by saying: “I am a sacrifice to my perfect Guru, by whose grace I meditate upon God’s Name again and again.” In this *shabad*, he describes the bliss he enjoys by always remembering his Guru.

He says: “By uttering the Name of my Guru repeatedly (remembering him at all times), I have always obtained peace. The merciful Master of the meek has become kind and He Himself has made me meditate on His Name.”(1-pause)

Describing how all his desire was fulfilled, he says: “(O’ my friends), by joining the congregation of saintly persons I obtained this (spiritual) enlightenment, (and then) by meditating on God’s Name my desire was fulfilled.”(1)

Guru Ji concludes the *shabad* by saying: “(O’ my friends), Guru Nanak became gracious (upon me, and) I started singing God’s praises. (After that) all kinds of pleasures and comforts have welled up in my mind.”(2-12)

The message of this *shabad* is that we should always remember our Guru and keep meditating on God’s Name. By doing so God would become kind to us and would bless us with all kinds of comforts, peace, and bliss.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ਅਰੁ ੨ ਬਿਭਾਸ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅਵਰੁ ਨ ਦੂਜਾ ਠਾਉ ॥

ਨਾਹੀ ਬਿਨੁ ਹਰਿ ਨਾਉ ॥

ਸਰਬ ਸਿਧਿ ਕਲਿਆਨ ॥

ਪੂਰਨ ਹੋਹਿ ਸਗਲ ਕਾਮ ॥੧॥

ਹਰਿ ਕੋ ਨਾਮੁ ਜਪੀਐ ਨੀਤੁ ॥

ਕਾਮ ਕ੍ਰੋਧ ਅਹੰਕਾਰੁ ਬਿਨਸੈ ਲਗੈ ਏਕੈ ਪ੍ਰੀਤਿ ॥੧॥
ਰਹਾਉ ॥

ਨਾਮਿ ਲਾਗੈ ਦੂਖੁ ਭਾਗੈ ਸਰਨਿ ਪਾਲਨ ਜੋਗੁ ॥

ਸਤਿਗੁਰੁ ਭੇਟੈ ਜਮੁ ਨ ਤੇਟੈ ਜਿਸੁ ਧੁਰਿ ਹੋਵੈ ਸੰਜੋਗੁ
॥੨॥

parbhaatē mehlāa 5 ghar 2 bibhaas

ik-oⁿkaar̃ satgur̃ p̃arsaad̃.

avar̃ nã doojaã th̃aa-o.

naahee biñ har̃ naa-o.

sarab̃ siDh̃ kali-aañ.

poorañ hohi sagal̃ kaam̃. ||1||

har̃ ko naam̃ japee-ai neet̃.

kaam̃ kroDh̃ ahaⁿkaar̃ binsai lagaĩ aykaĩ pareet̃. ||1||
rahaa-o.

naam̃ laagaĩ dookh̃ bh̃aagaĩ sarañ paalañ jog̃.

satgur̃ bh̃aytaĩ jam̃ nã taytaĩ jis̃ Dh̃ur̃ hovaĩ sanjog̃.
||2||

ਰੈਨਿ ਦਿਨਸੁ ਧਿਆਇ ਹਰਿ ਹਰਿ ਤਜਹੁ ਮਨ ਕੇ
ਭਰਮੁ ॥

ਸਾਧਸੰਗਤਿ ਹਰਿ ਮਿਲੈ ਜਿਸਹਿ ਪੂਰਨ ਕਰਮੁ ॥੩॥
ਜਨਮ ਜਨਮ ਬਿਖਾਦ ਬਿਨਸੇ ਰਾਖਿ ਲੀਨੇ ਆਪਿ ॥
ਮਾਤ ਪਿਤਾ ਮੀਤ ਭਾਈ ਜਨ ਨਾਨਕ ਹਰਿ ਹਰਿ ਜਾਪਿ
॥੪॥੧॥੧੩॥

rain dinas Dhi-aa-ay har har tajahu man kay bharam.

saaDhsangat har milai jisahi pooran karam. ||3||
janam janam bikhaad binsay raakh leenay aap.
maat pi^{ta}aa meet bhaa-ee jan naanak har har jaap.
||4||1||13||

Parbhathi Mehla-5 Ghar-2 Bibhas

In the previous *shabad*, Guru Ji advised us that we should always remember our Guru and keep meditating on God's Name. By doing so, God would become kind to us and would bless us with all kinds of comforts, peace, and bliss. In this *shabad*, Guru Ji elaborates on the importance of meditating on God's Name and the benefits of doing that.

He says: "(O' my friends), we don't have any other place (of support) except God's Name. (Only by meditating on God's Name we obtain) all kinds of miraculous powers and comforts and all our tasks are accomplished."(1)

Therefore Guru Ji advises: "O' my friends, we should daily meditate on God's Name, (by doing so our impulses of) lust, anger, and arrogance are destroyed and we are imbued with the love of the one (God alone)."(1-pause)

Stating what happens when one gets attuned to the meditation of God's Name, Guru Ji says: "(O' my friends, when one) gets attuned to (the meditation of God's) Name, one's pain hastens away, because (God is) powerful enough to protect those who seek His shelter. However, only the one who has been blessed from the very beginning with such a union, meets the true Guru (and meditates on God's Name, and then even) the demon of death doesn't reprimand one."(2)

So Guru Ji once again advises us and says: "(O' my friends), shedding all the doubts of Your mind, day and night meditate on God's Name. Whose destiny comes to fruition, meets God in the company of saintly persons."(3)

In conclusion, Guru Ji says: "(O' my friends, they who have meditated on God's Name) their sins and sufferings of many births have been destroyed (and God) has Himself saved them. O' slave Nanak," (God) Himself is our mother, father, friend, and brother. Therefore you should always repeat God's Name."(4-1-13)

The message of this *shabad* is that joining the congregation of saintly persons we should meditate on God's Name, because only then we can shed our evil impulses and save ourselves from the sins of many births.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ਬਿਭਾਸ ਪੜਤਾਲ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਮ ਰਾਮ ਰਾਮ ਰਾਮ ਜਾਪੁ ॥

ਕਲਿ ਕਲੇਸ ਲੋਭ ਮੋਹ ਬਿਨਸਿ ਜਾਇ ਅਹੰ ਤਾਪੁ ॥੧॥
ਰਹਾਉ ॥

par**bh**aatee mehl**aa** 5 bi**b**haas pa**rh**-taal

ik-oⁿkaar satgur p**arsa**a**d**.

ram raam raam raam jaap.

kal kalays lo**bh** moh binas jaa-ay ahaⁿ taap. ||1||
rahaa-o.

ਆਪੁ ਤਿਆਗਿ ਸੰਤ ਚਰਨ ਲਾਗਿ ਮਨੁ ਪਵਿਤੁ ਜਾਹਿ ਪਾਪੁ
॥੧॥

aap ti-aag sant charan laag man pavit jaahi
paap. ||1||

ਨਾਨਕੁ ਬਾਰਿਕੁ ਕਛੁ ਨ ਜਾਨੈ ਰਾਖਨ ਕਉ ਪ੍ਰਭੁ ਮਾਈ ਬਾਪੁ
॥੨॥੧॥੧੪॥

naanak baarik kachhoo na jaanai raakhan ka-o
parabh maa-ee baap. ||2||1||14||

Parbhati Mehla-5 Bibhas Parrtaal

In the previous *shabad*, Guru Ji advised us that joining the congregation of saintly persons, we should meditate on God's Name because only then we can shed our evil impulses and save ourselves from the sins of many births. Guru Ji now says the same thing in a very beautiful little poem and humbly submits that he doesn't know any thing except calling upon God to save him just as a child depends upon its parents for its safety and every need.

First affectionately addressing us, he says: "(O' my friends), utter and repeat the Name of that all pervading God. (By doing so) all your sufferings, greed, attachment, and affliction of arrogance would be destroyed." (1-pause)

Also advising us to seek the shelter of the saint (Guru), he says: "(O' my friend), surrendering your self (conceit, obediently follow Guru's advice or *Gurbani* without any question. In this way) attach yourself to the feet of the saint (Guru. By doing so) your mind would become immaculate and all your sins would go away." (1)

Finally acknowledging his own inability, Guru Ji says: "(O' my friends), Nanak is just like a child, who doesn't know any thing (about his safety. But he believes that) God is there to save him like his mother and father." (2-1-14)

The message of this *shabad* is that abandoning our own ego and cleverness we should surrender ourselves completely to our Guru (Granth Sahib Ji) and following his advice (the *Gurbani*) we should meditate on God's Name, and have this much faith in God that like our parents He would protect us from all dangers.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ॥

ਚਰਨ ਕਮਲ ਸਰਨਿ ਟੇਕ ॥

ਊਚ ਮੂਚ ਬੇਅੰਤੁ ਠਾਕੁਰੁ ਸਰਬ ਊਪਰਿ ਤੁਹੀ ਏਕ ॥੧॥
ਰਹਾਉ ॥

parbhaatee mehlā 5.

charan kamal saran tayk.

ooch mooch bay-ant̃ thaakur sarab oopar tuhee
ayk. ||1|| rahaa-o.

ਪ੍ਰਾਨ ਅਧਾਰ ਦੁਖ ਬਿਦਾਰ ਹੈਨਹਾਰ ਬੁਧਿ ਬਿਬੇਕ ॥੧॥

paraan aDhaar dukh bigdaar dainhaar buDh
bibayk. ||1||

ਨਮਸਕਾਰ ਰਖਨਹਾਰ ਮਨਿ ਅਰਾਧਿ ਪ੍ਰਭੁ ਮੇਕ ॥

namaskaar rakhanhaar man araaDh parabhoo
mayk.

ਸੰਤ ਰੇਨੁ ਕਰਉ ਮਜਨੁ ਨਾਨਕ ਪਾਵੈ ਸੁਖ ਅਨੇਕ
॥੨॥੨॥੧੫॥

sant̃ rayn kara-o majan naanak paavai sukh
anayk. ||2||2||15||

Parbhati Mehla-5

In the previous *shabad*, Guru Ji advised us that abandoning our own ego and cleverness, we should surrender ourselves completely to our Guru and following his advice; we should

meditate on God's Name and have so much faith in God that like our parents He would protect us from all dangers. In this *shabad*, he shows us how like innocent children we should pray to God and seek His blessings and protection.

Praying on our behalf, Guru Ji says: "(O' God, all creatures) seek the shelter and support of Your lotus feet (Your immaculate Name). You are the highest, greatest, and limitless Master, and You alone govern all."(1-pause)

Acknowledging God as the giver of all gifts, he says: "O' God, You are the support of our life breaths, the destroyer of pains, and the giver of the sense of discrimination between good and bad."(1)

Therefore Guru Ji concludes the *shabad* by advising us: "(O' my friends), salute and contemplate in your mind the one and only God the savior. (O' my friends, I humbly follow Guru's advice and thus) bathe in the dust of the feet of the saint (Guru, because) O' Nanak, (whosoever does that) obtains innumerable comforts."(2-15)

The message of this *shabad* is that if we want to enjoy innumerable comforts, then we should seek the shelter of the saint Guru (Granth Sahib) and following *Gurbani* sing God's praises and meditate on His Name at all times.

ਪੰਨਾ ੧੩੪੨

ਪ੍ਰਭਾਤੀ ਅਸਟਪਦੀਆ ਮਹਲਾ ੧ ਬਿਭਾਸ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਦੁਬਿਧਾ ਬਉਰੀ ਮਨੁ ਬਉਰਾਇਆ ॥

ਭੂਨੈ ਲਾਲਚਿ ਜਨਮੁ ਗਵਾਇਆ ॥

ਲਪਟਿ ਰਹੀ ਫੁਨਿ ਬੰਧੁ ਨ ਪਾਇਆ ॥

ਸਤਿਗੁਰਿ ਰਾਖੇ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ॥੧॥

ਨਾ ਮਨੁ ਮਰੈ ਨ ਮਾਇਆ ਮਰੈ ॥

ਜਿਨਿ ਕਿਛੁ ਕੀਆ ਸੋਈ ਜਾਣੈ ਸਬਦੁ ਵੀਚਾਰਿ ਭਉ
ਸਾਗਰੁ ਤਰੈ ॥੧॥ ਰਹਾਉ ॥

ਮਾਇਆ ਸੰਚਿ ਰਾਜੇ ਅਹੰਕਾਰੀ ॥

ਮਾਇਆ ਸਾਥਿ ਨ ਚਲੈ ਪਿਆਰੀ ॥

ਮਾਇਆ ਮਮਤਾ ਹੈ ਬਹੁ ਰੰਗੀ ॥

ਬਿਨੁ ਨਾਵੈ ਕੋ ਸਾਥਿ ਨ ਸੰਗੀ ॥੨॥

ਜਿਉ ਮਨੁ ਦੇਖਹਿ ਪਰ ਮਨੁ ਤੈਸਾ ॥

ਜੈਸੀ ਮਨਸਾ ਤੈਸੀ ਦਸਾ ॥

ਜੈਸਾ ਕਰਮੁ ਤੈਸੀ ਲਿਵ ਲਾਵੈ ॥

ਸਤਿਗੁਰੁ ਪੂਛਿ ਸਹਜ ਘਰੁ ਪਾਵੈ ॥੩॥

ਰਾਗਿ ਨਾਦਿ ਮਨੁ ਦੂਜੈ ਭਾਇ ॥

ਅੰਤਰਿ ਕਪਟੁ ਮਹਾ ਦੁਖੁ ਪਾਇ ॥

ਸਤਿਗੁਰੁ ਭੋਟੈ ਸੋਝੀ ਪਾਇ ॥

ਸਚੈ ਨਾਮਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥੪॥

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parbhāṭee asatpadee-aa mehlāa 1 bibhāas
ik-o᳚kaar satgur parsaaḍ.

dubiDhāa ba-uree man ba-uraa-i-aa.

jhoothai laalach janam gavaa-i-aa.

lapat rahee fun banDh na paa-i-aa.

satgur raakhay naam drirh-aa-i-aa. ||1||

naa man marai na maa-i-aa marai.

jin kichh kee-aa so-ee jaanai sabad veechaar bha-o
saagar tarai. ||1|| rahaa-o.

maa-i-aa sanch raajay aha᳚kaaree.

maa-i-aa saath na chalai pi-aaree.

maa-i-aa mamtaa hai baho rangee.

bin naavai ko saath na sangee. ||2||

ji-o man daykheh par man taisaa.

jaisee mansaa taissee dasaa.

jaisaa karam taissee liv laavai.

satgur poochh sahj ghar paavai. ||3||

raag naad man doojai bhaa-ay.

antar kapat mahaa dukh paa-ay.

satgur bhaytai sojhee paa-ay.

sachai naam rahai liv laa-ay. ||4||

ਸਚੈ ਸਬਦਿ ਸਚੁ ਕਮਾਵੈ ॥
 ਸਚੀ ਬਾਣੀ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥
 ਨਿਜ ਘਰਿ ਵਾਸੁ ਅਮਰ ਪਦੁ ਪਾਵੈ ॥
 ਤਾ ਦਰਿ ਸਾਚੈ ਸੋਭਾ ਪਾਵੈ ॥੫॥

sachai sabad sach kamaavai.
 sachee banee har gun gaavai.
 nij ghar vaas amar pad paavai.
 taa dar saachai sobhaa paavai. ||5||

ਗੁਰ ਸੇਵਾ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਈ ॥
 ਅਨੇਕ ਜਤਨ ਕਰੈ ਜੇ ਕੋਈ ॥
 ਹਉਮੈ ਮੇਰਾ ਸਬਦੇ ਖੋਈ ॥
 ਨਿਰਮਲ ਨਾਮੁ ਵਸੈ ਮਨਿ ਸੋਈ ॥੬॥
 ਇਸੁ ਜਗ ਮਹਿ ਸਬਦੁ ਕਰਣੀ ਹੈ ਸਾਰੁ ॥
 ਬਿਨੁ ਸਬਦੈ ਹੋਰੁ ਮੋਹੁ ਗੁਬਾਰੁ ॥
 ਸਬਦੇ ਨਾਮੁ ਰਖੈ ਉਰਿ ਧਾਰਿ ॥
 ਸਬਦੇ ਗਤਿ ਮਤਿ ਮੋਖ ਦੁਆਰੁ ॥੭॥

gur sayvaa bin bhagat na ho-ee.
 anayk jatan karai jay ko-ee.
 ha-umai mayraa sabday kho-ee.
 nirmal naam vasai man so-ee. ||6||
 is jag meh sabad karnee hai saar.
 bin sabdai hor moh gubaar.
 sabday naam rakhai ur Dhaar.
 sabday gat mat mokh du-aar. ||7||

ਅਵਰੁ ਨਾਹੀ ਕਰਿ ਦੇਖਣਹਾਰੋ ॥
 ਸਾਚਾ ਆਪਿ ਅਨੂਪੁ ਅਪਾਰੋ ॥
 ਰਾਮ ਨਾਮ ਉਤਮ ਗਤਿ ਹੋਈ ॥
 ਨਾਨਕ ਖੋਜਿ ਲਹੈ ਜਨੁ ਕੋਈ ॥੮॥੧॥

avar naahee kar daykhanhaaro.
 saachaa aap anoop apaaro.
 raam naam ootam gat ho-ee.
 naanak khoj lahai jan ko-ee. ||8||1||

Parbhathi Ashatpadi Mehla-1 Bibhas

In this *Ashtpadi* (hymn of eight stanzas), Guru Ji comments upon *Maya* (human beings' affinity for worldly riches and power), which gives rise to the sense of duality or love of things other than God in a person. He also tells us what are the consequences of this duality and how we can get rid of it.

He says: "(O' my friends), swayed by the crazy duality (the foolish love for worldly things, one's) mind becomes crazy, and in the false greed (for worldly riches and power, one) wastes one's life. This sense of duality (love of worldly things rather than God, has so tightly) caught (us in its grip), that we cannot put a stop to it. The true Guru has protected only those persons (from its influence, in whom he has) implanted (God's) Name."(1)

Stating the reason for the above state, he says: "(O' my friends), neither the mind dies (gets detached from *Maya*, the worldly desires), nor dies *Maya* (and goes out of our mind. As soon as our one desire is fulfilled, immediately another desire takes its place). Only He who has created all this (play of the world knows how one can save oneself from this affliction. However one who) reflects on the (Guru's) word crosses over the dreadful (worldly) ocean."(1-pause)

Commenting further on the nature of *Maya* (the worldly riches and power), Guru Ji says: "(O' my friends), by amassing *Maya*, the kings become arrogant, but their beloved *Maya* doesn't accompany them (after death). Further the attachment for *Maya* is of many different kinds (such as love of wealth, love of power, love of family), but except God's Name none of these proves to be (one's true) friend or companion (in the end)."(2)

Now describing the influence of *Maya* (or the attachment for worldly riches and power on man's mind), Guru Ji says: "(O' my friends, under the influence of *Maya*, as men think about themselves and) see their mind, they think that others' mind is also like that. (In other words, if we are greedy, we think others are also similarly greedy). As is one's desire, so

becomes one's condition (or the conduct of one's life). Then as is one's daily conduct, one attunes one's mind accordingly. (In this way, one remains caught in the web of worldly riches and power. Only after taking instruction from the true Guru, one obtains to the house (or state) of peace and poise.”(3)

As stated above the love for *Maya* is of many kinds; it is not limited to one's attachment for worldly riches, power, or family comforts. Cautioning us against even such things as common song and dance programs, he says: “(O' my friends, even the attachment for worldly music and tunes leads the mind to the love of other things (other than God. Love for such worldly entertainments also produces) evil desires within one's (mind) and one suffers great agony. It is only when one meets (and listens to) the true Guru, that one is awakened (to the undesirable influence of such entertainments) and then remains attuned to the Name of eternal (God).”(4)

Explaining further what a person has to do to obtain honor in God's court, Guru Ji says: “(O' my friends), when following the true word (of advice of the Guru, one) earns the true (wealth of God's Name) and sings praises of God, that one obtains residence in one's (real) own home (of the heart, where God resides) and obtains immortal status. Only then one obtains honor in the court of the eternal (God).”(5)

Now stressing upon the absolute necessity of serving the Guru (and following his advice), he says: “(O' my friends), even if one may make innumerable efforts, still (God's) worship cannot be performed without the service (without following the guidance) of the Guru. Because only (by following *Gurbani*) the word of the Guru one can dispel ego and I-amness (from one's mind), and the immaculate Name (of God) comes to abide in such a mind (alone).”(6)

Therefore suggesting the best way of living in this world, Guru Ji says: “(O' my friends, to live in accordance with *Gurbani* the word of the Guru and thus to) practice the word is the most sublime deed to do in this world. (To live any other way) without the word (of Guru's guidance is to live) in the darkness of (worldly) attachment. (Because it is by following Guru's) word that one keeps God's Name enshrined in one's heart, and it is by acting in accordance with the (Guru's) word that one obtains sublime understanding and the door to salvation.”(7)

In conclusion, Guru Ji says: “(O' my friends, by reflecting on the Guru's word one realizes that except (God), there is no one else, who after creating (this world) is looking after it also. That eternal Being is of unparalleled beauty and beyond limits. It is only by meditating on God's Name that one obtains supreme state (of understanding), and O' Nanak, only a rare person finds out (that eternal God).”(8-1)

The message of this *shabad* is that we should live in accordance with (*Gurbani*) the eternal word of the Guru and meditate on God's Name. Only then we would understand the true nature of this world, remain detached from false worldly pursuits, and live in a state of peace and bliss while attuned to the eternal God.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਮਾਇਆ ਮੋਹਿ ਸਗਲ ਜਗੁ ਛਾਇਆ ॥

ਕਾਮਣਿ ਦੇਖਿ ਕਾਮਿ ਲੋਭਾਇਆ ॥

ਸੁਤ ਕੰਚਨ ਸਿਉ ਹੇਤੁ ਵਧਾਇਆ ॥

parbhaatē mehlāa 1.

maa-i-aa mohi sagal jag chhāa-i-aa.

kaaman daykh kaam lobhāa-i-aa.

sut kanchan si-o hayt vadhāa-i-aa.

ਸਭੁ ਕਿਛੁ ਅਪਨਾ ਇਕੁ ਰਾਮੁ ਪਰਾਇਆ ॥੧॥

sabh kichh apnaa ik raam paraa-i-aa. ||1||

ਐਸਾ ਜਾਪੁ ਜਪਉ ਜਪਮਾਲੀ ॥
ਦੁਖ ਸੁਖ ਪਰਹਰਿ ਭਗਤਿ ਨਿਰਾਲੀ ॥੧॥ ਰਹਾਉ ॥

aisaa jaap japa-o japmaalee.
dukh sukh parhar bhagat niraaalee. ||1|| rahaa-o.

ਗੁਣ ਨਿਧਾਨ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥
ਸਾਚ ਸਬਦਿ ਤੁਝ ਮਾਹਿ ਸਮਾਇਆ ॥
ਆਵਾ ਗਉਣੁ ਤੁਧੁ ਆਪਿ ਰਚਾਇਆ ॥
ਸੇਈ ਭਗਤ ਜਿਨ ਸਚਿ ਚਿਤੁ ਲਾਇਆ ॥੨॥

gun niDhaan tayraa ant na paa-i-aa.
saach sabad tujh maahi samaa-i-aa.
aavaa ga-on tuDh aap rachaa-i-aa.
say-ee bhagat jin sach chit laa-i-aa. ||2||

ਗਿਆਨੁ ਧਿਆਨੁ ਨਰਹਰਿ ਨਿਰਬਾਣੀ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਕੋਇ ਨ ਜਾਣੀ ॥
ਸਗਲ ਸਰੋਵਰ ਜੋਤਿ ਸਮਾਣੀ ॥
ਆਨਦ ਰੂਪ ਵਿਟਹੁ ਕੁਰਬਾਣੀ ॥੩॥

gi-aan Dhi-aan narhar nirbaaṇee.
bin satgur bhaytay ko-ay na jaanee.
sagal sarovar jot samaaṇee.
aanaḍ roop vitahu kurbaaṇee. ||3||

ਭਾਉ ਭਗਤਿ ਗੁਰਮਤੀ ਪਾਏ ॥
ਹਉਮੈ ਵਿਚਹੁ ਸਬਦਿ ਜਲਾਏ ॥
ਪੰਨਾ ੧੩੪੩
ਧਾਵਤੁ ਰਾਖੈ ਠਾਕਿ ਰਹਾਏ ॥
ਸਚਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥੪॥

bhaa-o bhagat gurmatē paa-ay.
ha-umai vichahu sabad jalaa-ay.
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Dhaavat raakhai thaak rahaa-ay.
sachaa naam man vasaa-ay. ||4||

ਬਿਸਮ ਬਿਨੋਦ ਰਹੇ ਪਰਮਾਦੀ ॥
ਗੁਰਮਤਿ ਮਾਨਿਆ ਏਕ ਲਿਵ ਲਾਗੀ ॥
ਦੇਖਿ ਨਿਵਾਰਿਆ ਜਲ ਮਹਿ ਆਗੀ ॥
ਸੋ ਬੂਝੈ ਹੋਵੈ ਵਡਭਾਗੀ ॥੫॥

bisam binod rahay parmaaḍee.
gurmat maani-aa ayk liv laagee.
daykh nivaari-aa jal meh aagee.
so boojhai hovai vadbhaagee. ||5||

ਸਤਿਗੁਰੁ ਸੇਵੇ ਭਰਮੁ ਚੁਕਾਏ ॥
ਅਨਦਿਨੁ ਜਾਗੈ ਸਚਿ ਲਿਵ ਲਾਏ ॥
ਏਕੋ ਜਾਣੈ ਅਵਰੁ ਨ ਕੋਇ ॥
ਸੁਖਦਾਤਾ ਸੇਵੇ ਨਿਰਮਲੁ ਹੋਇ ॥੬॥
ਸੇਵਾ ਸੁਰਤਿ ਸਬਦਿ ਵੀਚਾਰਿ ॥
ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਹਉਮੈ ਮਾਰਿ ॥
ਜੀਵਨ ਮੁਕਤੁ ਜਾ ਸਬਦੁ ਸੁਣਾਏ ॥
ਸਚੀ ਰਹਤ ਸਚਾ ਸੁਖੁ ਪਾਏ ॥੭॥

satgur sayvay bharam chukaa-ay.
an-din jaagai sach liv laa-ay.
ayko jaanai avar na ko-ay.
sukh-daatā sayvay nirmal ho-ay. ||6||
sayvaa surat sabad veechar.
jap tap sanjam ha-umai maar.
jeevan mukat jaa sabad sunaa-ay.
sachee rahat sachaa sukh paa-ay. ||7||

ਸੁਖਦਾਤਾ ਦੁਖੁ ਮੋਟਣਹਾਰਾ ॥
ਅਵਰੁ ਨ ਸੁਭਸਿ ਬੀਜੀ ਕਾਰਾ ॥
ਤਨੁ ਮਨੁ ਧਨੁ ਹਰਿ ਆਗੈ ਰਾਖਿਆ ॥
ਨਾਨਕੁ ਕਹੈ ਮਹਾ ਰਸੁ ਚਾਖਿਆ ॥੮॥੨॥

sukh-daatā dukh maytanhaaraa.
avar na soojhas beejee kaaraa.
tan man Dhan har aagai raakhi-aa.
naanak kahai mahaa ras chaakhi-aa. ||8||2||

Parbhati Mehla-1

In the previous *shabad*, Guru Ji advised us that we should live in accordance with (*Gurbani*) the eternal word of the Guru and meditate on God's Name. Only then we would understand the true nature of this world, remain detached from false worldly pursuits, and live in a state of peace and bliss while attuned to the eternal God. In this *shabad*, he tells us how without reflecting on Gurbani and without following Guru's guidance the entire world

remains attached to everything else in the world except God and keeps suffering in endless pains.

Guru Ji says: “(O’ my friends, the influence of) worldly attachments has spread over the entire world (in one form or the other. Some where) seeing a beautiful woman, a man is lured by lust. (At another place, one has too much) exaggerated love for one’s son and gold. (In short, the world) deems everything its own and only God as a stranger.”(1)

But stating what he himself does, he says: “(O’ my friends), I keep doing such a meditation and saying such a rosary that) forsaking (any thoughts of) pain or pleasure I only keep performing the loving devotion (of God).”(1-pause)

Next addressing God, Guru Ji says: “O’ the Treasure of merits, no one has found Your limit. (One who attunes oneself to Your) eternal word (the Name), merges in You. You Yourself have set up (the process of) coming and going (in and out of the world). But they alone are (Your true) devotees who have attuned their minds to Your eternal (Name).”(2)

However, Guru Ji cautions us and says: “(O’ my friends, without meeting the Guru (and learning from him), no one can obtain (the divine) knowledge or the way to meditate on the detached God. His light is pervading in the pools of all (hearts and) I am a sacrifice to that embodiment of bliss.”(3)

Describing what happens when a person seeks the advice of the Guru, he says: “(O’ my friends), one acquires loving devotion (of God) through Guru’s instruction. (By reflecting on the Guru’s) word one burns the sense of ego from one’s within. One keeps under control one’s wandering (mind) and enshrines the eternal Name (of God) in the mind.”(4)

Elaborating on the blessings obtained by a Guru’s follower, he says: “(A Guru’s follower’s) mind is convinced by Guru’s instruction, it is attuned to one God, and one’s allurements for intoxicating worldly entertainments ceases. Seeing God pervading in water and fire one gets rid of one’s ego. But only a very fortunate person understands this thing.”(5)

Guru Ji adds: “(O’ my friends, one who) serves (follows Guru’s advice), gets rid of one’s doubt. Day and night, (that person) remains awake (to worldly allurements) and remains attuned to the eternal (God). Such a person recognizes only one (God) and no one else, and by serving (worshipping God) the giver of peace becomes immaculate.”(6)

Describing what happens when a person reflects on *Gurbani*, he says: “(When a person) reflects on the word (of the Guru), one’s mind turns to the service (of others). By stilling ego (one obtains the merits of) worship, penance, and self-discipline. When (the Guru) recites the (divine) word, one gets emancipated in life (detached from worldly allurements, even while living in the world). Then through truthful living, one enjoys eternal peace.”(7)

Guru Ji concludes the *shabad* by commenting on the state of mind and attitude of such a person. He says: “(O’ my friends, such a devotee realizes that God alone is) the giver of peace and destroyer of pain. (Therefore to the devotee, except meditation upon God’s Name) no other deed seems (fruitful. The devotee) surrenders his or her body, mind, and wealth before (God), and Nanak says (such a person) has tasted the supreme relish (of God’s Name).”(8-2)

The message of this *Ashtpadi* is that it is God who has started the process of coming and going, and man's entanglement in the worldly affairs. The one and the only way to get out of this vicious circle is to reflect on (*Gurbani*) the Guru's word and remain absorbed in God's Name. When one does that one is able to still one's ego and stop one's mind from being allured by false worldly attachments and obtain union with God.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਨਿਵਲੀ ਕਰਮ ਭੁਅੰਗਮ ਭਾਨੀ ਰੇਚਕ ਪੂਰਕ ਕੁੰਭ
ਕਰੈ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਛੁ ਸੋਝੀ ਨਾਹੀ ਭਰਮੇ ਭੂਲਾ ਬੁਝਿ
ਮਰੈ ॥
ਅੰਧਾ ਭਰਿਆ ਭਰਿ ਭਰਿ ਧੋਵੈ ਅੰਤਰ ਕੀ ਮਲੁ ਕਦੇ
ਨ ਲਹੈ ॥
ਨਾਮ ਬਿਨਾ ਫੋਕਟ ਸਭਿ ਕਰਮਾ ਜਿਉ ਬਾਜੀਗਰੁ
ਭਰਮਿ ਭੁਲੈ ॥੧॥
ਖਟੁ ਕਰਮ ਨਾਮੁ ਨਿਰੰਜਨੁ ਸੋਈ ॥
ਤੂ ਗੁਣ ਸਾਗਰੁ ਅਵਗੁਣ ਮੋਹੀ ॥੧॥ ਰਹਾਉ ॥

ਮਾਇਆ ਧੰਧਾ ਧਾਵਣੀ ਦੁਰਮਤਿ ਕਾਰ ਬਿਕਾਰ ॥
ਮੂਰਖੁ ਆਪੁ ਗਣਾਇਦਾ ਬੁਝਿ ਨ ਸਕੈ ਕਾਰ ॥
ਮਨਸਾ ਮਾਇਆ ਮੋਹਣੀ ਮਨਮੁਖ ਬੋਲ ਖੁਆਰ ॥
ਮਜਨੁ ਝੂਠਾ ਚੰਡਾਲ ਕਾ ਫੋਕਟ ਚਾਰ ਸੀਂਗਾਰ ॥੨॥

ਝੂਠੀ ਮਨ ਕੀ ਮਤਿ ਹੈ ਕਰਣੀ ਬਾਦਿ ਬਿਬਾਦੁ ॥
ਝੂਠੇ ਵਿਚਿ ਅਹੰਕਰਣੁ ਹੈ ਖਸਮ ਨ ਪਾਵੈ ਸਾਦੁ ॥

ਬਿਨੁ ਨਾਵੈ ਹੋਰੁ ਕਮਾਵਣਾ ਫਿਕਾ ਆਵੈ ਸਾਦੁ ॥
ਦੁਸਟੀ ਸਭਾ ਵਿਗੁਚੀਐ ਬਿਖੁ ਵਾਤੀ ਜੀਵਣ ਬਾਦਿ
॥੩॥

ਏ ਭ੍ਰਮਿ ਭੂਲੇ ਮਰਹੁ ਨ ਕੋਈ ॥
ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਹੋਈ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਕਿਨੈ ਨ ਪਾਈ ॥
ਆਵਹਿ ਜਾਂਹਿ ਮਰਹਿ ਮਰਿ ਜਾਈ ॥੪॥

ਏਹੁ ਸਰੀਰੁ ਹੈ ਤ੍ਰੈ ਗੁਣ ਧਾਤੁ ॥
ਇਸ ਨੋ ਵਿਆਪੈ ਸੋਗ ਸੰਤਾਪੁ ॥
ਸੋ ਸੇਵਹੁ ਜਿਸੁ ਮਾਈ ਨ ਬਾਪੁ ॥
ਵਿਚਰੁ ਚੂਕੈ ਤਿਸਨਾ ਅਰੁ ਆਪੁ ॥੫॥

ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਤਹ ਸੋਈ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮੁਕਤਿ ਨ ਹੋਈ ॥
ਹਿਰਦੈ ਸਚੁ ਏਹ ਕਰਣੀ ਸਾਰੁ ॥
ਹੋਰੁ ਸਭੁ ਪਾਖੰਡੁ ਪੂਜ ਖੁਆਰੁ ॥੬॥

ਦੁਬਿਧਾ ਚੂਕੈ ਤਾਂ ਸਬਦੁ ਪਛਾਣੁ ॥

parbhaatee mehlā 1.

nivlee karam bhu-angam bhaathee raychak poorak
kumbh karai.
bin satgur kichh sojhee naahee bharmay bhoolaa
bood marai.
anDhaa bhari-aa bhar bhar Dhovai antar kee mal
kaday na lahai.
naam binaa fokat sabh karmaa ji-o baajeegar
bharam bhulai. ||1||
khat karam naam niranjan so-ee.
too gun saagar avgun mohee. ||1|| rahaa-o.

maa-i-aa DhanDhaa Dhaavnee durmat kaar bikaar.
moorakh aap ganaa-idaa boojh na sakai kaar.
mansaa maa-i-aa mohnee manmukh bol khu-aar.
majan jhoothaa chandaal kaa fokat chaar seeⁿgaar.
||2||

jhoothhee man kee mat hai karnee baad bibaad.
jhoothay vich ahankaran hai khasam na paavai
saad.
bin naavai hor kamaavanaa fikaa aavai saad.
dustee sabhaa viguchhee-ai bikh vaathee jeevan
baad. ||3||

ay bharam bhoolay marahu na ko-ee.
satgur sayv sadaa sukh ho-ee.
bin satgur mukat kinai na paa-ee.
aavahi jaaⁿhi mareh mar jaa-ee. ||4||

ayhu sareer hai tarai gun Dhaat.
is no vi-aapai sog santaap.
so sayvhu jis maa-ee na baap.
vichahu chookai tisnaa ar aap. ||5||

jah jah daykhaa tah tah so-ee.
bin satgur bhaytay mukat na ho-ee.
hirdai sach ayh karnee saar.
hor sabh pakhand pooj khu-aar. ||6||

dubiDhaa chookai taaⁿ sabad pachhaan.

ਘਰਿ ਬਾਹਰਿ ਏਕੋ ਕਰਿ ਜਾਣੁ ॥
 ਏਹਾ ਮਤਿ ਸਬਦੁ ਹੈ ਸਾਰੁ ॥
 ਵਿਚਿ ਦੁਬਿਧਾ ਮਾਥੈ ਪਵੈ ਛਾਹੁ ॥੭॥
 ਕਰਣੀ ਕੀਰਤਿ ਗੁਰਮਤਿ ਸਾਰੁ ॥
 ਸੰਤ ਸਭਾ ਗੁਣ ਗਿਆਨੁ ਬੀਚਾਰੁ ॥
 ਮਨੁ ਮਾਰੇ ਜੀਵਤ ਮਰਿ ਜਾਣੁ ॥
 ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਪਛਾਣੁ ॥੮॥੩॥

ghar baahar ayko kar jaan.
 ayhaa mat sabaḁ hai saar.
 vich dubiDhaa maathai pavai chhaar. ||7||
 karnē keeraṭ gurmat saar.
 sant sabḥaa gun gi-aan beechaar.
 man maaray jeevaṭ mar jaan.
 naanak nadree nadar pachhaan. ||8||3||

Parbhati Mehla-1

In the previous *Ashtpadi*, Guru Ji told us that it is God who has started the process of coming and going and man's entanglement in the worldly affairs. The one and only way to get out of this vicious circle is to reflect on (*Gurbani*) the Guru's word and remain absorbed in God's Name. When one does that, one is able to still one's ego and control one's mind from being allured by false worldly attachments and obtain union with God. But instead of following this simple and straight path many people are misled by yogic breathing exercises and postures, which may be good from physical health point of view but are ineffective in providing true spiritual enlightenment and salvation from the false worldly attachments and may even lead a person into worse spiritual state than before. Therefore in this *Ashtpadi*, Guru Ji cautions us against being misled by the false promises of such practices and rituals and once again stresses upon following the guidance of the true Guru and meditation on God's Name.

He says: "(O' my friends, one may perform such deeds as) the *Niwali Asana* (rotation of intestines), elevating the breaths to the tenth gate, or such exercises as holding, inhaling, and exhaling, but without (the guidance of) the true Guru, one doesn't obtain any (spiritual) understanding, and lost in doubts gets drowned (in the worldly ocean). Such a blind person filled with (the dirt of evil thoughts) may keep washing again and again (his or her intestines with yogic exercises) but his or her inner filth (of evil tendencies) never gets removed. (The fact is that) just as a person is misled by the (antics) of a juggler, similarly without meditation on (God's) Name all other deeds are without any merit."(1)

Similarly rejecting, the six kinds of rituals (the reading and teaching of *Vedas*, sponsoring and performing ritualistic worships, and receiving and giving alms) propagated by Brahmins for man's salvation, Guru Ji says: "(O' my friends), for me the meditation on the Name of that immaculate (God) is the performing of six (holy) deeds. (O' God), You are the ocean of merits and I am full of faults."(1-pause)

Next Guru Ji comments on the state of those persons who ordinarily keep running after worldly riches and commit many sins in its pursuit. He says: "(O' my friends), to keep running after worldly riches is an (ultimately) useless and false occupation led by evil intellect. Such a foolish (person) may call him (or herself a worldly wise person) but cannot understand what is the true deed (or purpose of life). The craving of the self-conceited person is always governed by the attachment for worldly riches and one is ruined by one's own words. Even the bathing of such an evil person at holy places is false and all outward piety and decoration (to make one look holy) is an empty show."(2)

Commenting further on the conduct of such a false person and the result of associating with evil persons, Guru Ji says: "(O' my friends), the false person is full of arrogance and

cannot enjoy the relish of union with (God), the Master. (Such a person doesn't realize that) to engage in any other thing (such as ablution at holy places, or doing yogic exercises) is useless, and insipid is its taste. Even by sitting in the congregation of such villainous persons we get ruined. Because their speech is harmful like poison and their (own) life is a waste.”(3)

Therefore warning us against all such ritualistic deeds and yogic practices, Guru Ji says: “O’ people, strayed by illusions, kill yourselves (wasting your lives in false pursuits. I tell you) that there is always peace by serving (and following) the true Guru, and without (the guidance) of the true Guru no body has ever obtained salvation. (They who follow any other path except the one shown by the true Guru, simply) come and go and suffer death again and again.”(4)

Now Guru Ji cautions us against even too much attachment with our own body. He says: “(O’ my friends), this body is an embodiment of three modes of *Maya* (and it keeps being swayed by the impulses of vice, virtue, or power. Often because of its unfulfilled worldly desires) it remains afflicted with sorrow and suffering. (Therefore instead of serving it and trying to fulfill its desires) serve that (God) who doesn't have any mother or father (and has no worldly desire. By serving and remembering Him) the fire (of desire) and sense of I-am-ness is dispelled from within.”(5)

Sharing with us his own experiences and the conclusions he has arrived at, Guru Ji says: “(O’ my friends, as for my self), wherever I see, I see that same God pervading there. (I have come to the conclusion that) without seeing the true Guru (and without listening and following the true Guru), no salvation is possible.”

Therefore Guru Ji says: “(O’ my friends), to enshrine the eternal (God) in one's heart is the only sublime deed. All other (kinds of) worships are a hypocrisy and wastage (of time).”(6)

Now briefly telling us what to do, he says: “(O’ my friends), follow the Guru's advice so that you are rid of duality (love of things other than God. Because only when) the duality is ended, one realizes the word (the God's Name). Then a person deems the one (God) pervading both in and outside one's house, and this is the essence of wisdom of the word (the God's Name). But if within one remains duality, then one obtains nothing but disgrace.”(7)

In conclusion, Guru Ji says: “(O’ my friends), to praise God in accordance with Guru's instruction is the purest of deeds. Therefore joining the congregation of saintly people, reflect upon (divine) wisdom. One who can still one's mind; deem that one knows how to die in life (or how to remain detached from worldly desires even while living in the world). O’ Nanak, by (God's) grace that person realizes (God).”(8-3)

The message of this *Ashtpadi* is that instead of ritualistic worships, yogic exercises, or running after worldly desires we should reflect on the Guru's wisdom and meditate on God's Name, only then we would realize God.

ਪੰਨਾ ੧੩੪੪

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ਦਖਣੀ ॥

ਗੋਤਮੁ ਤਪਾ ਅਹਿਲਿਆ ਇਸਤ੍ਰੀ ਤਿਸੁ ਦੇਖਿ ਇੰਦੁ
ਲੁਭਾਇਆ ॥

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parbhāṭee mehlāa 1 dakh-nee.

gotam tapaa ahili-aa istaree tis daykh indar
lubhāa-i-aa.

ਸਹਸ ਸਰੀਰ ਚਿਹਨ ਭਗ ਹੂਏ ਤਾ ਮਨਿ ਪਛੋਤਾਇਆ ॥੧॥

sahas sareer chihan bhag hoo-ay tā man
pachhotā-i-aa. ||1||

ਕੋਈ ਜਾਣਿ ਨ ਭੂਲੈ ਭਾਈ ॥
ਸੋ ਭੂਲੈ ਜਿਸੁ ਆਪਿ ਭੁਲਾਏ ਬੂਝੈ ਜਿਸੈ ਬੁਝਾਈ ॥੧॥
ਰਹਾਉ ॥

ko-ee jaan na bhoolai bhaa-ee.
so bhoolai jis aap bhulaa-ay boojhai jisai
bujhaa-ee. ||1|| rahaa-o.

ਤਿਨਿ ਹਰੀ ਚੰਦਿ ਪ੍ਰਿਥਮੀ ਪਤਿ ਰਾਜੈ ਕਾਗਦਿ ਕੀਮ ਨ
ਪਾਈ ॥
ਅਉਗਣੁ ਜਾਣੈ ਤ ਪੁੰਨ ਕਰੇ ਕਿਉ ਕਿਉ ਨੇਖਾਸਿ ਬਿਕਾਈ
॥੨॥

tin haree chand parithmee patī raajai kaagad
keem na paa-ee.
a-ugan jaanai tā punn karay ki-o ki-o naykhaas
bikaa-ee. ||2||

ਕਰਉ ਅਵਾਈ ਧਰਤੀ ਮਾਂਗੀ ਬਾਵਨ ਰੂਪਿ ਬਹਾਨੈ ॥
ਕਿਉ ਪਇਆਲਿ ਜਾਇ ਕਿਉ ਛਲੀਐ ਜੇ ਬਲਿ ਰੂਪੁ ਪਛਾਨੈ
॥੩॥

kara-o adhaa-ee Dhartee maaⁿgee baavan roop
bahaanai.
ki-o pa-i-aal jaa-ay ki-o chhalee-ai jay bal roop
pachhaanai. ||3||

ਰਾਜਾ ਜਨਮੇਜਾ ਦੇ ਮਤੀ ਬਰਜਿ ਬਿਆਸਿ ਪੜਾਇਆ ॥
ਤਿਨਿ ਕਰਿ ਜਗ ਅਠਾਰਹ ਘਾਏ ਕਿਰਤੁ ਨ ਚਲੈ ਚਲਾਇਆ
॥੪॥

raajaa janmayjaa day maⁿteeⁿ baraj bi-aas
parh^haa-i-aa.
tinⁱ kar jag atharah ghaa-ay kirat na chalai
chala-i-aa. ||4||

ਗਣਤ ਨ ਗਣੀ ਹੁਕਮੁ ਪਛਾਣਾ ਬੋਲੀ ਭਾਇ ਸੁਭਾਈ ॥
ਜੇ ਕਿਛੁ ਵਰਤੈ ਤੁਧੈ ਸਲਾਹੀ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ॥੫॥
ਗੁਰਮੁਖਿ ਅਲਿਪਤੁ ਲੇਪੁ ਕਦੇ ਨ ਲਾਗੈ ਸਦਾ ਰਹੈ ਸਰਣਾਈ
॥
ਮਨਮੁਖ ਮੁਗਧੁ ਆਗੈ ਚੇਤੈ ਨਾਹੀ ਦੁਖਿ ਲਾਗੈ ਪਛੁਤਾਈ
॥੬॥

ganat na gaⁿeeⁿ hukam pachhaanⁿaa bolee
bhaa-ay subhaa-ee.
jo kichh vartai tuDhai salaahⁿeeⁿ sabh tayree
vadi-aa-ee. ||5||
gurmukh alipat layp kaday na laagai sadⁿaa rahai
sarⁿaa-ee.
manmukh mugaDh aagai chaytai naahee dukh
laagai pachhutⁿaa-ee. ||6||

ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਜਿਨਿ ਏਹ ਰਚਨਾ ਰਚੀਐ ॥
ਹਰਿ ਅਭਿਮਾਨੁ ਨ ਜਾਈ ਜੀਅਹੁ ਅਭਿਮਾਨੇ ਪੈ ਪਚੀਐ
॥੭॥

aapay karay karaa-ay kartⁿaa jin ayh rachnaa
rachee-ai.
har abhimaan na jaa-ee jee-ahu abhimaanay pai
pachee-ai. ||7||

ਭੁਲਣ ਵਿਚਿ ਕੀਆ ਸਭੁ ਕੋਈ ਕਰਤਾ ਆਪਿ ਨ ਭੂਲੈ ॥
ਨਾਨਕ ਸਚਿ ਨਾਮਿ ਨਿਸਤਾਰਾ ਕੇ ਗੁਰ ਪਰਸਾਦਿ ਅਖੁਲੈ
॥੮॥੪॥

bhulan vich kee-aa sabh ko-ee kartⁿaa aap na
bhulai.
naanak sach naam nistaaraa ko gur parsaad
aghulai. ||8||4||

Parbhati Mehla-1 Dakhani

In the previous *Ashtpadi*, Guru Ji advised us that instead of ritualistic worships, yogic exercises, or running after worldly desires we should reflect on Guru's wisdom and meditate on God's Name, only then we would realize God. Before proceeding further he wants to warn us against falling victim to any kind of ego or arrogance on account of our good deeds, charities, or even devotion to God. In this *Ashtpadi*, he quotes many famous stories from Hindu mythology to illustrate how even gods and highly religious and benevolent kings fell victim to ego and suffered very badly.

First Guru Ji cites the example of *Indira* who is believed to be the king of gods and ruler of heaven. As per the legend, one time, god *Indira* was enthralled by the beauty of *Ahallya*, the wife of a sage *Gautam*. So, one early morning when *Gautam* had gone out to the river to take a bath, *Indira* stealthily entered his house and tried to seduce *Ahallya*. Luckily *Gautam* came back early and caught *Indira* red handed. Then he cursed *Indira* to have thousands of permanent vagina marks on his body. Being permanently disfigured by this curse, *Indira* was overtaken by grief and repentance.

Referring to the above story, Guru Ji says: “Seeing *Ahallya*, the wife of sage *Gautam*, *Indra* was overtaken by lust. (But when due to *Gautam*’s curse), thousands of vulva marks appeared on his body, he repented in his mind.”(1)

Naturally a question arises why a great king like *Indira* who is believed to have thousands of the most beautiful fairies in his court be so allured by an ordinary woman that he was tempted to commit such a heinous crime. Guru Ji provides a simple but very important answer. He says: “O’ brothers, no one knowingly goes astray. That one alone gets a strayed whom God Himself misleads, and that (alone) realizes the (right path) whom He Himself makes to realize.”(1-pause)

To illustrate his point, Guru Ji cites the story of a king named *Hari Chand*. This king was so charitable that his acts of charity cannot be counted. But he started feeling proud, thinking that there is no one who is more charitable than him. To break his ego, one day God sent a *Brahmin* to him who so highly impressed the king with his divine wisdom that he promised the *Brahmin* to give him whatever he wants. The latter asked the king for his entire wealth and possessions. The king gladly gave him every thing he had and started to proceed to a different city along with his wife and only son. But then as per the Hindu custom the *Brahmin* asked for *Dakshana* (a little gift in addition to the main charity). Then the king sold himself and his family in the market. But later he had to repent grievously for his mistake, when while working as a caretaker of a cremation ground he didn’t allow his wife to cremate their dead son without paying for it.

Referring to the above story, Guru Ji says: “That king *Hari Chand*, who was like the king of the entire earth (did so many acts of charity) that their worth (or account) cannot be written on paper. If he had known (that even giving charity beyond limit is a sin), then why would he give so much alms that he had to sell himself in the open market?”(2)

Next Guru Ji quotes the story of *Bal Raja*. He also felt egoistic on account of his charitable acts. To chasten him, god *Vishnu* disguised himself as pigmy *Brahmin* and after impressing *Bal Raja* with his divine sermon asked for the gift of land, which he could cover in his two and a half steps. (Thinking that such a pigmy couldn’t cover more than a very small area, the king readily acceded. But then the pigmy (who in reality was god *Vishnu* in disguise) expanded himself so much that just in his two steps he covered the entire earth, and to take the next half step he put his foot on the king’s head and pushed him underground. Referring to this story, Guru Ji says: “In the disguise of a pigmy form (god *Vishnu*) asked for two and a half steps of land. Why would have king *Bal* allowed himself to be so deceived and why he would have to go underground had he recognized that (in reality this person was god *Vishnu*) in the disguise (of a dwarf)?”(3)

Finally Guru Ji quotes the story of king *Janmeja* who had done innumerable acts of charity and sponsored many holy feasts. He used to think that those who commit mistakes are themselves responsible for these. A sooth seer had warned him not to be so egoistic about

himself and predicted that he himself would commit eighteen murders. It so happened that in spite of warning by his Guru *Vyaas* not to commit certain mistakes, he ended up committing those very mistakes and killing eighteen *Brahmins*, whom he had invited to preside over a holy feast sponsored by him.

Referring to this legend, Guru Ji says: “(The sage) *Vyaas*, had taught king *Janmeja* and forbade him (from doing certain acts. (But still he made those very mistakes, against which his Guru had warned him). Committing those very mistakes, he killed eighteen (*Brahmins*, and learnt the lesson) that whatever is written in one’s destiny cannot be changed.”(4)

Now as if praying to God and asking saving him from any egoistic thoughts, Guru Ji says: “(O’ God, bless me that) I may never count (my merits), I should (always) recognize Your will and whatever I speak I should say it in a very natural sort of way (without any conceit. Whatever happens I should praise You and deem all as Your glory.”(5)

Comparing the conduct and attitude of Guru following and the self-conceited persons, he says: “The Guru following person remains detached (from worldly allurements) and always remains in the shelter (of God). But the self-conceited fool doesn’t remember (God) before hand, but when afflicted with sorrow then (such a person) regrets.”(6)

Now acknowledging God as the cause and doer of every thing, and man’s in-ability to shed ego, Guru Ji humbly says: “(O’ my friends), He who has created this creation that Creator Himself does and gets every thing done. (But) O’ God, as long as arrogance doesn’t go away from our minds, we are ruined by falling (a pray) to self-conceit.”(7)

In conclusion, Guru Ji says: “(O’ my friends, God has created every one (in such a way, that one is) likely to make mistakes. (But) the Creator Himself never makes a mistake. O’ Nanak, salvation is obtained only by meditating on the eternal Name (of God), and it is only a rare person who by Guru’s grace escapes making such mistakes.”(8-4)

The message of this *Ashtpadi* is that even while doing all the right things, we should never feel self-conceited. Because the last thing which God likes is arrogance, and for that reason He can so arrange the circumstances that even the most pious person in the world many times ends up committing the most heinous sin, and then repents for it. Therefore we should always remember that it is God who does and gets every thing done, and we should always pray to Him to never let us become arrogant and never let us forget Him.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਆਖਣਾ ਸੁਨਣਾ ਨਾਮੁ ਅਧਾਰੁ ॥
ਧੰਧਾ ਛੁਟਕਿ ਗਇਆ ਵੇਕਾਰੁ ॥
ਜਿਉ ਮਨਮੁਖਿ ਦੂਜੈ ਪਤਿ ਖੋਈ ॥
ਬਿਨੁ ਨਾਵੈ ਮੈ ਅਵਰੁ ਨ ਕੋਈ ॥੧॥

ਸੁਣਿ ਮਨ ਅੰਧੇ ਮੂਰਖ ਗਵਾਰੁ ॥
ਆਵਤ ਜਾਤ ਲਾਜ ਨਹੀ ਲਾਗੈ ਬਿਨੁ ਗੁਰ ਬੂਝੈ ਬਾਰੋ ਬਾਰੁ ॥੧॥ ਰਹਾਉ ॥

ਇਸੁ ਮਨ ਮਾਇਆ ਮੋਹਿ ਬਿਨਾਸੁ ॥
ਧੁਰਿ ਹੁਕਮੁ ਲਿਖਿਆ ਤਾਂ ਕਹੀਐ ਕਾਸੁ ॥

parbhāṭee mehlāa 1.

aakh-ṇaa sunṇaa naam aDhhaar.
DhanDhaa chhutak ga-i-aa vaykaar.
ji-o manmukh dūjai pat̃ kho-ee.
bin naavai mai avar na ko-ee. ||1||

sun man anDhāy moorakh gavaar.
aavṭ jāṭ laaj nahee laagai bin gur boodai baaro
baar. ||1|| rahaa-o.

is man maa-i-aa mohi binaas.
Dhur hukam likhi-aa ṭaaⁿ kahee-ai kaas.

ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਚੀਨੈ ਕੋਈ ॥
ਨਾਮ ਬਿਹੁਨਾ ਮੁਕਤਿ ਨ ਹੋਈ ॥੨॥

gurmukh vir^laa cheen^hai ko-ee.
naam bihoonaa muk^t na ho-ee. ||2||

ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਭੋਲੈ ਲਖ ਚਉਰਾਸੀ ॥
ਬਿਨੁ ਗੁਰ ਬੂਝੇ ਜਮ ਕੀ ਫਾਸੀ ॥
ਇਹੁ ਮਨੁਆ ਖਿਨੁ ਖਿਨੁ ਭੂਭਿ ਪਇਆਲਿ ॥
ਗੁਰਮੁਖਿ ਛੂਟੈ ਨਾਮੁ ਸਮਾਲਿ ॥੩॥

bharam bharam dolai lakh cha-uraasee.
bin gur boojhay jam kee faasee.
ih manoo-aa khin khin oobh pa-i-aal.
gurmukh chhootai naam sam^haal. ||3||

ਆਪੇ ਸਦੇ ਢਿਲ ਨ ਹੋਇ ॥
ਸਬਦਿ ਮਰੈ ਸਹਿਲਾ ਜੀਵੈ ਸੋਇ ॥
ਬਿਨੁ ਗੁਰ ਸੋਝੀ ਕਿਸੈ ਨ ਹੋਇ ॥
ਆਪੇ ਕਰੈ ਕਰਾਵੈ ਸੋਇ ॥੪॥

aapay saday dhil na ho-ay.
sabad marai sahila jeevai so-ay.
bin gur sojhee kisai na ho-ay.
aapay karai karaavai so-ay. ||4||

ਝਗੜੁ ਚੁਕਾਵੈ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥
ਪੂਰਾ ਸਤਿਗੁਰੁ ਸਹਜਿ ਸਮਾਵੈ ॥
ਇਹੁ ਮਨੁ ਭੋਲਤੁ ਤਉ ਠਹਰਾਵੈ ॥
ਸਚੁ ਕਰਣੀ ਕਰਿ ਕਾਰ ਕਮਾਵੈ ॥੫॥

jhagarh chukhaavai har gun gaavai.
pooraa satgur sahj samaavai.
ih man dolat ta-o thehraavai.
sach karnee kar kaar kamaavai. ||5||

ਅੰਤਰਿ ਜੂਨਾ ਕਿਉ ਸੁਚਿ ਹੋਇ ॥
ਸਬਦੀ ਧੋਵੈ ਵਿਰਲਾ ਕੋਇ ॥
ਗੁਰਮੁਖਿ ਕੋਈ ਸਚੁ ਕਮਾਵੈ ॥
ਆਵਣੁ ਜਾਣਾ ਠਾਕਿ ਰਹਾਵੈ ॥੬॥

antar joothaa ki-o such ho-ay.
sabdee Dhovai vir^laa ko-ay.
gurmukh ko-ee sach kamaavai.
aavan jaanaa thaak rahaavai. ||6||

ਪੰਨਾ ੧੩੪੫

ਭਉ ਖਾਣਾ ਪੀਣਾ ਸੁਖੁ ਸਾਰੁ ॥
ਹਰਿ ਜਨ ਸੰਗਤਿ ਪਾਵੈ ਪਾਰੁ ॥
ਸਚੁ ਬੋਲੈ ਬੋਲਾਵੈ ਪਿਆਰੁ ॥
ਗੁਰ ਕਾ ਸਬਦੁ ਕਰਣੀ ਹੈ ਸਾਰੁ ॥੭॥

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bha-o khaanaa peenaa sukh saar.
har jan sangat paavai paar.
sach bolai bolaavai pi-aar.
gur kaa sabad karnee hai saar. ||7||

ਹਰਿ ਜਸੁ ਕਰਮੁ ਧਰਮੁ ਪਤਿ ਪੂਜਾ ॥
ਕਾਮ ਕ੍ਰੋਧ ਅਗਨੀ ਮਹਿ ਭ੍ਰੂਜਾ ॥
ਹਰਿ ਰਸੁ ਚਾਖਿਆ ਤਉ ਮਨੁ ਭੀਜਾ ॥
ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਅਵਰੁ ਨ ਦੂਜਾ ॥੮॥੫॥

har jas karam Dharam pat poojaa.
kaam kroDh agnee meh bhoo^jjaa.
har ras chaakhi-aa ta-o man bheejaa.
paranvat naanak avar na doojaa. ||8||5||

Parbhati Mehla-1

In the previous *Ashtpadi*, Guru Ji advised us that we should always remember that it is God who does and gets every thing done, and we should always pray to Him to never let us become arrogant and never let us forget Him. In this *Ashtpadi*, he shows us how to admonish our mind for remaining entangled in useless pursuits of worldly riches for the sake of satisfying our ego and then keep suffering through the endless rounds of births and deaths. He also describes the conduct of a Guru's follower, who forsaking all such worldly pursuits remains engaged in meditating on God's Name.

Right at the outset, Guru Ji says: "(O' my friends, one who has) made uttering and listening (to God's) Name as one's main stay is rid of fruitless (worldly) deeds. But Just as a self-conceited person loses honor (in God's court) for the love of other (worldly) riches, similarly) for me except for God's Name, there is no other (source of support)."(1)

Therefore admonishing his own mind (and indirectly advising us to do the same), he says: "Listen, O' my uncivilized foolish mind, don't you feel ashamed coming and going (in and out of this world) and without (the guidance of) the Guru you keep drowning (in the worldly ocean) again and again."(1-pause)

However, Guru Ji notes: "(O' my friends), this mind gets destroyed due to attachment for *Maya* (worldly riches and power). But when it has been so pre-ordained (by God Himself), what can we say (to any body)? It is only a rare Guru's follower who reflects on this thing that (the person) without meditation on God's Name is never emancipated."(2)

Comparing the state and fate of the self-conceited and the Guru following persons, he says: "(O' my friends, the self-conceited person, who doesn't meditate on God's Name) wanders again and again through millions (of existences). Without understanding the Guru's (teachings, such a person) keeps getting caught in the noose of death. In an instant, this mind (of ordinary persons) keeps tossing between the sky and nether world (waving between the extremes of hope and despair. But a) Guru's follower is emancipated by meditating on God's Name."(3)

Now commenting on the will of God, Guru Ji says: "(O' my friends), whom (God) Himself calls into His service, it doesn't take any time (for that person to get attuned to God. Reflecting) on the (Guru's) word such a person (becomes so immune to worldly attachments, as if he or she dies (to the worldly attachments) and that person then lives a very easy life. (However, remember that) without the Guru's (guidance), no one obtains (this) understanding that it is (God) who Himself does and gets everything done."(4)

Describing further the conduct of such a person whom God attunes to Himself, he says: "(Whom God attunes to Himself) ends his or her inner strife and sings God's praises. The perfect true Guru helps such a person to merge in a state of poise. If this mind of that person wavers, (He) makes it stable. Then such a person does only the true deed (of meditating on God's Name)."(5)

However, Guru Ji notes: "(O' my friends), one who is false from inside, how could that one become pure? It is only a rare person who washes (and purifies the mind) through (Guru's) word. Only a rare Guru following person amasses the true (wealth of God's Name) and then stops comings and goings (or rounds of births and deaths)."(6)

Continuing to describe the conduct of such a Guru following person, Guru Ji says: "(Such a person always reveres God and) makes (God's) fear as his or her food and drink, and for that person this is the essence of (true) peace. Joining the company of God's devotees he or she crosses over to the other shore (of the worldly ocean. Such a Guru's follower always) speaks truth, and (the Guru makes him or her) utter loving words. For such a person to obey Guru's word is the most sublime deed."(7)

In conclusion, Guru Ji says: "(For such a Guru's follower), praising God is the (essence of all) deeds of righteousness, honor, and worship. Such a person burns down his (or her evil impulses, such as) lust and anger in fire. When such a person tastes the relish of God's (Name) his or her mind is attached to it. Nanak submits, that such a person doesn't recognize any other (except God)."(8-5)

The message of this *Ashtpadi* is that until a person depends only on God's Name, he or she keeps on wandering in the pursuits of worldly affairs. However only a rare Guru

following person realizes this truth. One who does that always sings praises of God and gets satiated with it, and then except God one doesn't recognize any other.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਰਾਮ ਨਾਮੁ ਜਪਿ ਅੰਤਰਿ ਪੂਜਾ ॥
ਗੁਰੁ ਸਬਦੁ ਵੀਚਾਰਿ ਅਵਰੁ ਨਹੀ ਦੂਜਾ ॥੧॥

ਏਕੋ ਰਵਿ ਰਹਿਆ ਸਭ ਨਾਈ ॥
ਅਵਰੁ ਨ ਦੀਸੈ ਕਿਸੁ ਪੂਜਿ ਚੜਾਈ ॥੧॥ ਰਹਾਉ ॥

ਮਨੁ ਤਨੁ ਆਗੈ ਜੀਅੜਾ ਤੁਝ ਪਾਸਿ ॥
ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖਹੁ ਅਰਦਾਸਿ ॥੨॥

ਸਚੁ ਜਿਹਵਾ ਹਰਿ ਰਸਨ ਰਸਾਈ ॥
ਗੁਰਮਤਿ ਛੂਟਸਿ ਪ੍ਰਭ ਸਰਣਾਈ ॥੩॥

ਕਰਮ ਧਰਮ ਪ੍ਰਭਿ ਮੇਰੈ ਕੀਏ ॥
ਨਾਮੁ ਵਡਾਈ ਸਿਰਿ ਕਰਮਾਂ ਕੀਏ ॥੪॥

ਸਤਿਗੁਰੁ ਕੈ ਵਸਿ ਚਾਰਿ ਪਦਾਰਥ ॥
ਤੀਨਿ ਸਮਾਏ ਏਕ ਕ੍ਰਿਤਾਰਥ ॥੫॥
ਸਤਿਗੁਰਿ ਦੀਏ ਮੁਕਤਿ ਧਿਆਨਾਂ ॥
ਹਰਿ ਪਦੁ ਚੀਨਿ ਭਏ ਪਰਧਾਨਾ ॥੬॥

ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਗੁਰਿ ਬੁਝ ਬੁਝਾਈ ॥
ਪ੍ਰਭੁ ਨਿਵਾਜੇ ਕਿਨਿ ਕੀਮਤਿ ਪਾਈ ॥੭॥

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਬੁਝ ਬੁਝਾਈ ॥
ਨਾਮ ਬਿਨਾ ਗਤਿ ਕਿਨੈ ਨ ਪਾਈ ॥੮॥੬॥

parbhāṭee mehlāa 1.

raam naam jap antar poojaa.
gur sabad veechaar avar nahee doojaa. ||1||

ayko rav rahi-aa sabh thaa-ee.
avar na deesai kis pooj charhāa-ee. ||1|| rahaa-o.

man tan aagai jee-arhāa tujh paas.
ji-o bhaavai ti-o rakhahu ardaas. ||2||

sach jihvaa har rasan rasaa-ee.
gurmat chhootas parabh sarnāa-ee. ||3||

karam Dharam parabh mayrai kee-ay.
naam vadaa-ee sir karmaa^N kee-ay. ||4||

satgur kai vas chaar padaarath.
teen samaa-ay ayk kirtaarath. ||5||
satgur dee-ay mukat Dhi-aanaa^N.
har pad cheeneh bha-ay parDhaanaa. ||6||

man tan seeṭal gur boojh bujhāa-ee.
parabh nivaajay kin keemat paa-ee. ||7||

kaho naanak gur boojh bujhāa-ee.
naam binaa gat kinai na paa-ee. ||8||6||

Parbhāṭi Mehla-1

In the previous *Ashtpadi*, Guru Ji told us that until one depends only on God's Name one keeps wandering in the pursuits of worldly affairs. However only a rare Guru's follower realizes this truth. One who does that always sings praises of God and gets satiated with it and then except God doesn't recognize any other. In this *Ashtpadi*, he explains how meditation on God's Name is the true form of worship and is much better than all other ritualistic worships.

He says: "(O' my friends), meditate on God's Name, this is the true worship (of God) within your inner self. By reflecting on the Guru's word (you would understand that) except for God there is no other (god who needs to be worshipped)." (1)

Emphasizing the above statement, Guru Ji says: "(O' my friends), the same one (God) is pervading every where. (Except for Him), I cannot see any one else, (so I wonder) to whom may I make my worship offerings?" (1-pause)

Therefore Guru Ji devotedly and humbly submits: “(O’ God, I surrender my) mind, body, and soul to You. I (humbly) pray to You to save me as You please.”(2)

Now stating the blessings enjoyed by a person who lovingly utters God’s Name from his or her tongue, Guru Ji says: “(O’ my friends, that person) is the embodiment of truth who has helped his or her tongue to relish the relish of God’s (Name). By following Guru’s instruction and seeking God’s shelter such a person is liberated (from worldly bonds).”(3)

Next commenting on the merits of doing ritualistic deeds, versus meditating on God’s Name, Guru Ji says: “(O’ my friends, since God is the doer of everything, we have to acknowledge that) it is my God who has brought about all the rituals and faith worships, (but we should remember that) He has ranked the glory of Name above all other deeds.”(4)

Guru Ji also tells us how the true Guru is capable of blessing us with all the four kinds boons including salvation. He says: “(O’ my friends), all the four objectives (of life, namely righteousness, riches, worldly satisfaction, and emancipation) are in the hands

(and within the power) of the true Guru. (But in the shelter of the Guru, the desire for the first) three gets stilled and then one is blessed with the fourth (object or salvation from worldly bonds).”(5)

Stating what kind of glory such people obtain whom the true Guru blesses with emancipation from worldly bonds, he says: “(O’ my friends, they whom the true Guru has blessed with focus on salvation (from worldly attachments), they realized the state of (union with) God, and became supreme (in this and the next world).”(6)

Continuing to describe the blessings enjoyed by those whom the Guru has helped to understand how to lead a spiritual, life, Guru Ji says: “(O’ my friends), they whom the true Guru has given the knowledge (of spiritual life), their mind and body has become calm. God has glorified them (so much) that no one has found the worth (of such honor).”(7)

In conclusion, Guru Ji says: “(O’ my friends), Nanak says that the Guru has given him this understanding that without (meditating) on (God’s) Name, no one has obtained the state (of emancipation).”(8-6)

The message of this *Ashtpadi* is that for achieving salvation, no other kind of faith ritual or worship is as effective as meditation on God’s Name. This understanding, one obtains only by seeking the shelter of the true Guru and acting in accordance with his teachings (or *Gurbani* as contained in Guru Granth Sahib Ji).

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੧ ॥

ਇਕਿ ਪੁਰਿ ਬਖਸਿ ਲਏ ਗੁਰਿ ਪੂਰੈ ਸਚੀ ਬਣਤ ਬਣਾਈ ॥

ਹਰਿ ਰੰਗ ਰਾਤੇ ਸਦਾ ਰੰਗੁ ਸਾਚਾ ਦੁਖ ਬਿਸਰੇ ਪਤਿ ਪਾਈ
॥੧॥

ਭੁਠੀ ਦੁਰਮਤਿ ਕੀ ਚਤੁਰਾਈ ॥

ਬਿਨਸਤ ਬਾਰ ਨ ਲਾਗੈ ਕਾਈ ॥੧॥ ਰਹਾਉ ॥

parbhaatē mehlāa 1.

ik Dhur bakhas la-ay gur poorai sachē banaṭ
baṇaa-ee.

har rang raatay sādāa rang saachaa dukh bisray
paṭ paa-ee. ||1||

jhoothee durmaṭ kee chaṭuraa-ee.

binsaṭ baar na laagai kaa-ee. ||1|| rahaa-o.

ਮਨਮੁਖ ਕਉ ਦੁਖ ਦਰਦੁ ਵਿਆਪਸਿ ਮਨਮੁਖਿ ਦੁਖੁ ਨ
ਜਾਈ ॥
ਸੁਖ ਦੁਖ ਦਾਤਾ ਗੁਰਮੁਖਿ ਜਾਤਾ ਮੇਲਿ ਲਏ ਸਰਣਾਈ ॥੨॥

manmukh ka-o dukh darad vi-aapas manmukh
dukh na jaa-ee.
sukh dukh daataa gurmukh jaataa mayl la-ay
sarna-ee. ||2||

ਮਨਮੁਖ ਤੇ ਅਭ ਭਗਤਿ ਨ ਹੋਵਸਿ ਹਉਮੈ ਪਚਹਿ ਦਿਵਾਨੇ
॥
ਇਹੁ ਮਨੁਆ ਖਿਨੁ ਊਭਿ ਪਇਆਲੀ ਜਬ ਲਗਿ ਸਬਦ
ਨ ਜਾਨੈ ॥੩॥
ਭੂਖ ਪਿਆਸਾ ਜਗੁ ਭਇਆ ਤਿਪਤਿ ਨਹੀ ਬਿਨੁ ਸਤਿਗੁਰ
ਪਾਏ ॥
ਸਹਜੈ ਸਹਜੁ ਮਿਲੈ ਸੁਖ ਪਾਈਐ ਦਰਗਹ ਪੈਪਾ ਜਾਏ ॥੪॥

manmukh tay abh bhagat na hovas ha-umai
pacheh divaanay.
ih manoo-aa khin oobh paa-i-aalee jab lag sabaḁ
na jaanay. ||3||
bhookh pi-aasaa jag bha-i-aa tipat nahee bin
satgur paa-ay.
sahjai sahj milai sukh paa-ee-ai dargeh paiDhaa
jaa-ay. ||4||

ਦਰਗਹ ਦਾਨਾ ਬੀਨਾ ਇਕੁ ਆਪੇ ਨਿਰਮਲ ਗੁਰ ਕੀ ਬਾਣੀ
॥
ਆਪੇ ਸੁਰਤਾ ਸਚੁ ਵੀਚਾਰਸਿ ਆਪੇ ਬੂਝੈ ਪਦੁ ਨਿਰਬਾਣੀ
॥੫॥

dargeh daanaa beenaa ik aapay nirmal gur kee
baṇee.
aapay surtaa sach veechaaras aapay boojhai pad
nirbaanee. ||5||

ਜਲੁ ਤਰੰਗ ਅਗਨੀ ਪਵਨੈ ਫੁਨਿ ਤ੍ਰੈ ਮਿਲਿ ਜਗਤੁ
ਉਪਾਇਆ ॥
ਐਸਾ ਬਲੁ ਛਲੁ ਤਿਨ ਕਉ ਦੀਆ ਹੁਕਮੀ ਠਾਕਿ ਰਹਾਇਆ
॥੬॥

jal tarang agnee pavnai fun tarai mil jagat
upaa-i-aa.
aisaa bal chhal tin ka-o dee-aa hukmee thaak
rahaa-i-aa. ||6||

ਐਸੇ ਜਨ ਵਿਰਲੇ ਜਗ ਅੰਦਰਿ ਪਰਖਿ ਖਜਾਨੈ ਪਾਇਆ ॥
ਜਾਤਿ ਵਰਨ ਤੇ ਭਏ ਅਤੀਤਾ ਮਮਤਾ ਲੋਭੁ ਚੁਕਾਇਆ
॥੭॥

aisay jan virlay jag andar parakh khajaanai
paa-i-aa.
jaat varan tay bha-ay aṭeetaa mamtaa lobh
chukaa-i-aa. ||7||

ਨਾਮਿ ਰਤੇ ਤੀਰਥ ਸੇ ਨਿਰਮਲ ਦੁਖੁ ਹਉਮੈ ਮੈਲੁ ਚੁਕਾਇਆ
॥
ਨਾਨਕੁ ਤਿਨ ਕੇ ਚਰਨ ਪਖਾਏ ਜਿਨਾ ਗੁਰਮੁਖਿ ਸਾਚਾ
ਭਾਇਆ ॥੮॥੭॥

naam ratay tirath say nirmal dukh ha-umai mail
chukaa-i-aa.
naanak tin kay charan pakhaalai jinaa gurmukh
saachaa bhaa-i-aa. ||8||7||

Parbhati Mehla-1

In the previous *Ashtpadi*, Guru Ji told us that for achieving salvation, no other kind of faith ritual or worship is as effective as meditation on God's Name. One obtains this understanding only by seeking the shelter of the true Guru and acting in accordance with his teachings. In this *Ashtpadi*, he acquaints us with some other astonishing aspects of God's creation. He reflects on the fact that on one side God has created some human beings who following Guru's advice remain attuned to Him and do the right things. While there are others who keep following the dictates of their own minds and then keep suffering on account of their own cleverness. He also describes how God has created this world out of such basic elements as air, water, and fire and has so cleverly made sure that they cannot destroy each other.

Guru Ji says: "(O' my friends), the perfect Guru has made such an eternal arrangement that some He has graced them from the very beginning. They always remain imbued with God's

love and their mind remains permeated with true love (for God). Their sorrows become the things of the past and they obtain honor (in God's court)."(1)

So warning us right here, Guru Ji says: "(O' my friends), false is the cleverness (based on) evil advice. Because it doesn't take much time for (a person) to get ruined (on account of such false cleverness)."(1-pause)

Comparing the state of the self-conceited persons and Guru's followers, he says: "(O' my friends), the self- conceited persons remain afflicted with sorrows, and the pain of an ego-centric person never goes away. But the Guru's followers realize (God), the giver of both pleasure and pain, keeping them in His shelter (God) unites them with Him."(2)

Continuing his comments regarding the self-conceited persons, Guru Ji says: "The self-conceited persons cannot worship (God from the core of their) heart. (Because these) foolish ones are consumed by their ego. As long as they don't understand the (Guru's) word, this mind of theirs keeps (going from one extreme to the other like) jumping from sky to the nether-world in an instant."(3)

Commenting on the general state of the world, Guru Ji says: "(O' my friends, the entire) world is afflicted with the hunger and thirst (for worldly riches), and without obtaining (guidance from the) true Guru it cannot find any comfort. (Only through Guru's wisdom), we obtain peace and poise, and one goes to (God's court) robed (in honor)."(4)

Describing what else one learns by reflecting on (*Gurbani*) the Guru's word, he says: "(O' my friends, through) the immaculate word of the Guru (one learns that) in God's court, He Himself is the wise and far-sighted being who Himself listens to every thing, reflects upon truth and Himself understands about the state of dispassion."(5)

Explaining what else one realizes by reflecting on the Guru's word, he says: "(By reflecting on *Gurbani*, one also understands that it is God who) has created the water waves, fire, and air. Mixing these three elements together, He has created this world. He has given these elements such power and deceptiveness, (that they can bring havoc, but still) He has kept them in control under His command."(6)

Now coming back to the state of human beings Guru Ji says: "(O' my friends), rare are such persons in this world, whom after testing (God) has accepted in His treasury (and blessed them with His union. Such persons) have become detached from (the considerations) of caste or color and they have got rid of (worldly) attachment and greed."(7)

In conclusion, regarding such persons Guru Ji says: "(O' my friends, such persons who) are imbued with His Name are immaculate like the holy places, because they have got rid of the malady and filth of ego. Such Guru following persons, whom the true God seems pleasing, Nanak (respects them so much that he wishes) to wash their feet."(8-7)

The message of this *Ashtpadi* is that if we want to be accepted in God's court then shedding our self- conceit and worldly attachments we should follow Guru's advice and worship God from the core of our heart.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੩ ਬਿਭਾਸ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੁਰ ਪਰਸਾਦੀ ਵੇਖੁ ਤੂ ਹਰਿ ਮੰਦਰੁ ਤੇਰੈ ਨਾਲਿ ॥
ਹਰਿ ਮੰਦਰੁ ਸਬਦੇ ਖੋਜੀਐ ਹਰਿ ਨਾਮੋ ਲੇਹੁ ਸਮਾਲਿ ॥੧॥

ਮਨ ਮੇਰੇ ਸਬਦਿ ਰਪੈ ਰੰਗੁ ਹੋਇ ॥
ਸਚੀ ਭਗਤਿ ਸਚਾ ਹਰਿ ਮੰਦਰੁ ਪ੍ਰਗਟੀ ਸਾਚੀ ਸੋਇ ॥੧॥
ਰਹਾਉ ॥

ਹਰਿ ਮੰਦਰੁ ਏਹੁ ਸਰੀਰੁ ਹੈ ਗਿਆਨਿ ਰਤਨਿ ਪਰਗਟੁ ਹੋਇ ॥
ਮਨਮੁਖ ਮੂਲੁ ਨ ਜਾਣਨੀ ਮਾਣਸਿ ਹਰਿ ਮੰਦਰੁ ਨ ਹੋਇ ॥੨॥

ਹਰਿ ਮੰਦਰੁ ਹਰਿ ਜੀਉ ਸਾਜਿਆ ਰਖਿਆ ਹੁਕਮਿ ਸਵਾਰਿ ॥
ਧੁਰਿ ਲੇਖੁ ਲਿਖਿਆ ਸੁ ਕਮਾਵਣਾ ਕੋਇ ਨ ਮੋਟਣਹਾਰੁ ॥੩॥

ਸਬਦੁ ਚੀਨ੍ ਸੁਖੁ ਪਾਇਆ ਸਚੈ ਨਾਇ ਪਿਆਰ ॥
ਹਰਿ ਮੰਦਰੁ ਸਬਦੇ ਸੋਹਣਾ ਕੰਚਨੁ ਕੋਟੁ ਅਪਾਰ ॥੪॥

ਹਰਿ ਮੰਦਰੁ ਏਹੁ ਜਗਤੁ ਹੈ ਗੁਰ ਬਿਨੁ ਘੋਰੰਧਾਰ ॥
ਦੂਜਾ ਭਾਉ ਕਰਿ ਪੂਜਦੇ ਮਨਮੁਖ ਅੰਧ ਗਵਾਰ ॥੫॥

ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਦੇਹ ਜਾਤਿ ਨ ਜਾਇ ॥
ਸਾਚਿ ਰਤੇ ਸੇ ਉਬਰੇ ਦੁਖੀਏ ਦੂਜੈ ਭਾਇ ॥੬॥
ਹਰਿ ਮੰਦਰ ਮਹਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਨਾ ਬੂਝਹਿ ਮੁਗਧ ਗਵਾਰ ॥
ਗੁਰ ਪਰਸਾਦੀ ਚੀਨ੍ਹਿਆ ਹਰਿ ਰਾਖਿਆ ਉਰਿ ਧਾਰਿ ॥੭॥

ਗੁਰ ਕੀ ਬਾਣੀ ਗੁਰ ਤੇ ਜਾਤੀ ਜਿ ਸਬਦਿ ਰਤੇ ਰੰਗੁ ਲਾਇ ॥
ਪਵਿਤ੍ਰੁ ਪਾਵਨ ਸੇ ਜਨ ਨਿਰਮਲ ਹਰਿ ਕੈ ਨਾਮਿ ਸਮਾਇ ॥੮॥

ਹਰਿ ਮੰਦਰੁ ਹਰਿ ਕਾ ਹਾਟੁ ਹੈ ਰਖਿਆ ਸਬਦਿ ਸਵਾਰਿ ॥
ਤਿਸੁ ਵਿਚਿ ਸਉਦਾ ਏਕੁ ਨਾਮੁ ਗੁਰਮੁਖਿ ਲੈਨਿ ਸਵਾਰਿ ॥੯॥

ਹਰਿ ਮੰਦਰ ਮਹਿ ਮਨੁ ਲੋਹਟੁ ਹੈ ਮੋਹਿਆ ਦੂਜੈ ਭਾਇ ॥

parbhaatee mehlā 3 bibhaas

ik-oṁkaar satgur parsaad.

gur parsaadee vaykḥ too har mandar tayrai naal.
har mandar sabday kḥojee-ai har naamo layho
sam^haal. ||1||

man mayray sabad rapai rang ho-ay.
sachee bhagat sachaa har mandar pargatee
saachee so-ay. ||1|| rahaa-o.

har mandar ayhu sareer hai gi-aan ratan pargat
ho-ay.
manmukh mool na jaanⁿnee maanas har mandar
na ho-ay. ||2||

har mandar har jee-o saaji-aa rakhi-aa hukam
savaar.
Dhur laykh likhi-aa so kamaavan^a ko-ay na
maytanⁿhaar. ||3||

sabad cheeneh sukh paa-i-aa sachai naa-ay
pi-aar.
har mandar sabday sohn^a kanchan kot apaar.
||4||

har mandar ayhu jagat hai gur bin ghoranDhaar.
doojaa bh^aaa-o kar poojday manmukh anDh
gavaar. ||5||

jithai laykhaa mangee-ai tithai dayh jaat na
jaa-ay.
saach ratay say ubray dukhee-ay doojai bh^aaa-ay.
||6||
har mandar meh naam niDhaan hai naa boojheh
mugaDh gavaar.
gur parsaadee cheen^hi-aa har raakhi-aa ur
Dhaar. ||7||

gur kee banee gur tay jaatee je sabad ratay rang
laa-ay.
pavit paavan say jan nirmal har kai naam
samaa-ay. ||8||

har mandar har kaa haat hai rakhi-aa sabad
savaar.
tis vich sa-udaa ayk naam gurmukh lain savaar.
||9||

har mandar meh man lohat hai mohi-aa doojai
bh^aaa-ay.

ਪਾਰਸਿ ਭੋਟਿਐ ਕੰਚਨੁ ਭਟਿਆ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਇ
॥੧੦॥

paaras bhayti-ai kanchan bha-i-aa keemat kahee
na jaa-ay. ||10||

ਹਰਿ ਮੰਦਰ ਮਹਿ ਹਰਿ ਵਸੈ ਸਰਬ ਨਿਰੰਤਰਿ ਸੋਇ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਵਣਜੀਐ ਸਚਾ ਸਚੁਦਾ ਹੋਇ ॥੧੧॥੧॥

har mandar meh har vasai sarab niranṭar so-ay.
naanak gurmukh vanjee-ai sachaa sa-udaa
ho-ay. ||11||1||

Parbhati Mehla-3 Bibhas

In the previous *Ashtpadi*, Guru Ji advised us that if we want to be accepted in God's court, then shedding our self- conceit and worldly attachments we should follow Guru's advice and worship God from the core of our heart.

Naturally the question arises where is this court of God, or more appropriately the temple of God where He resides and how can we enter that temple and meet Him. In this *Ashtpadi*, Guru Ji answers all such questions.

Revealing this secret right at the outset, Guru Ji says: "(O' my friend), seeking Guru's grace, look carefully (within you and see that) the temple of God is right with you (in your own body). This divine temple can be found through (Guru's) word. Therefore, (meditate and) secure God's Name (in you)." (1)

So addressing his own mind and indirectly us, he says: "O' my mind, the person who is imbued with the love of the Guru's word is imbued with the love (of God's Name. You should note that one within whose mind is) true devotion (of God), within that one is also the true temple of God and (soon) one's eternal glory becomes manifest."(1-pause)

Removing our doubts about the temple of God, Guru Ji says: "(O' my friends), this body of ours is the temple of God, and it is revealed by the (light of) the jewel of (divine) wisdom. But the self- conceited persons do not know any thing about (God, who is) the source (of the world, therefore they think that) human body couldn't be God's temple."(2)

Now telling us who is the builder and architect of this temple, Guru Ji says: "(O' my friends), the reverend God has (Himself) built this divine temple and has embellished it as per His will. (Sitting in this temple), whatever God has written in one's destiny from the very beginning, one has to live accordingly and no one can erase (that destiny)."(3)

Describing how we can enjoy peace and make this temple more beautiful and enjoyable, he says: "They who have imbued themselves with the love of the eternal Name, by reflecting on the word (of the Guru), have obtained peace. Through the word of the Guru their temple becomes beauteous (and looks like) a fort of gold for the limitless God."(4)

What to speak of human body, Guru Ji declares: "(O' my friends, God lives every where, therefore) this entire world is the temple of God. But without (the guidance of the) Guru, there is pitch darkness (of spiritual ignorance and people cannot see this temple). Falling in love with duality (the worldly riches), those who worship (entities) other than God, are uncouth self-conceited fools."(5)

Next informing us about what really matters in God's court, he says: "(O' my friends, the God's court) where we are asked to render account (of our deeds, there our) body or caste

doesn't go. They who are imbued with truth (the eternal Name) are honored, but they who are in love with the other (entities instead of God), suffer in pain.”(6)

Therefore once again drawing our attention to the wealth of God's Name within our body temple, Guru Ji says: “(O' my friends), within the temple of God is the treasure of God's Name, but the foolish uncivilized persons don't understand this. By Guru's grace, those who have realized this (fact), they have enshrined (God's) Name in their hearts.”(7)

Describing the merits acquired by those who remain imbued with the love of Guru's word, he says: “(O' my friends), they who remain imbued with the love of the Guru's word, understand Guru's instructions from the Guru. Such devotees remain merged in God's Name and become pure and immaculate.”(8)

Next telling us about the one most important function of God's temple (in the body), Guru Ji says: “(O' my friends), the temple of God is (like) the God's shop, which has been embellished with the word (of the Guru). In this (shop is sold) the one merchandise of (God's) Name, with which the Guru's followers embellish (themselves).”(9)

However commenting on the unhealthy nature of human mind and how it too can be rectified, Guru Ji says: “(O' my friends), in the (body) temple of God, our mind is like a piece of iron which has been allured by the love of other (worldly riches and power). But if we bring it in contact with the philosopher's stone (of the Guru's word), then it too becomes (pure like) gold whose worth cannot be described.”(10)

In conclusion, Guru Ji says: “(O' my friends), in God's temple, God Himself resides; within all is that same (God). O' Nanak, if through Guru's grace we purchase (the commodity of God's Name), it becomes a true bargain.”(11-1)

The message of this *Ashtpadi* is that within our own body is the temple of God, which is like a God's shop where through the Guru's grace; we purchase the commodity of God's Name, which is truly the best bargain.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੩ ॥

ਭੈ ਭਾਇ ਜਾਗੇ ਸੇ ਜਨ ਜਾਗ੍ਹਣ ਕਰਹਿ ਹਉਮੈ ਮੈਲੁ
ਉਤਾਰਿ ॥

ਸਦਾ ਜਾਗਹਿ ਘਰੁ ਅਪਣਾ ਰਾਖਹਿ ਪੰਚ ਤਸਕਰ ਕਾਵਹਿ
ਮਾਰਿ ॥੧॥

ਮਨ ਮੇਰੇ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇ ॥

ਜਿਤੁ ਮਾਰਗਿ ਹਰਿ ਪਾਈਐ ਮਨ ਸੇਈ ਕਰਮ ਕਮਾਇ
॥੧॥ ਰਹਾਉ ॥

ਗੁਰਮੁਖਿ ਸਹਜ ਧੁਨਿ ਊਪਜੈ ਦੁਖੁ ਹਉਮੈ ਵਿਚਹੁ ਜਾਇ ॥

ਹਰਿ ਨਾਮਾ ਹਰਿ ਮਨਿ ਵਸੈ ਸਹਜੇ ਹਰਿ ਗੁਣ ਗਾਇ
॥੨॥

ਗੁਰਮਤੀ ਮੁਖ ਸੋਹਣੇ ਹਰਿ ਰਾਖਿਆ ਉਰਿ ਧਾਰਿ ॥

ਐਥੇ ਓਥੇ ਸੁਖ ਘਣਾ ਜਪਿ ਹਰਿ ਹਰਿ ਉਤਰੇ ਪਾਰਿ
॥੩॥

parbhāṭee mehlāa 3.

bhai bhāa-ay jaagay say jan jaagan karahi
ha-umai mail utaar.

sadaa jaageh ghar apnaa raakhahi panch taskar
kaadheh maar. ||1||

man mayray gurmukh naam Dhi-aa-ay.

jit maarag har paa-ee-ai man say-ee karam
kamaa-ay. ||1|| rahaa-o.

gurmukh sajh Dhun oopjai dukh ha-umai vichahu
jaa-ay.

har naamaa har man vasai sehjay har gun gaa-ay.
||2||

gurmatēe mukh sohnay har raakhi-aa ur Dhaar.

aithai othai sukh ghanaa jap har har utray paar.
||3||

ਪੰਨਾ ੧੩੪੭

ਹਉਮੈ ਵਿਚਿ ਜਾਗੁਣੁ ਨ ਹੋਵਈ ਹਰਿ ਭਗਤਿ ਨ ਪਵਈ
ਥਾਇ ॥

ਮਨਮੁਖ ਦਰਿ ਢੋਈ ਨਾ ਲਹਹਿ ਭਾਇ ਦੂਜੈ ਕਰਮ
ਕਮਾਇ ॥੪॥

ਧ੍ਰਿਗੁ ਖਾਣਾ ਧ੍ਰਿਗੁ ਪੈਨਣਾ ਜਿਨ੍ਹਾ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ ॥

ਬਿਸਟਾ ਕੇ ਕੀਤੇ ਬਿਸਟਾ ਰਾਤੇ ਮਰਿ ਜੰਮਹਿ ਹੋਹਿ
ਖੁਆਰੁ ॥੫॥

ਜਿਨ ਕਉ ਸਤਿਗੁਰੁ ਭੋਟਿਆ ਤਿਨਾ ਵਿਟਹੁ ਬਲਿ ਜਾਉ
॥

ਤਿਨ ਕੀ ਸੰਗਤਿ ਮਿਲਿ ਰਹਾਂ ਸਚੇ ਸਚਿ ਸਮਾਉ ॥੬॥

ਪੂਰੈ ਭਾਗਿ ਗੁਰੁ ਪਾਈਐ ਉਪਾਇ ਕਿਤੇ ਨ ਪਾਇਆ
ਜਾਇ ॥

ਸਤਿਗੁਰੁ ਤੇ ਸਹਜੁ ਉਪਜੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ ॥੭॥

ਹਰਿ ਸਰਣਾਈ ਭਜੁ ਮਨ ਮੇਰੇ ਸਭ ਕਿਛੁ ਕਰਣੈ ਜੋਗੁ ॥

ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਜੋ ਕਿਛੁ ਕਰੈ ਸੁ ਹੋਗੁ
॥੮॥੨॥੭॥੨॥੯॥

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ha-umai vich jaagran na hova-ee har bhagat na
pav-ee thaa-ay.

manmukh dar dho-ee naa laheh bhaa-ay doojai
karam kamaa-ay. ||4||

Dharig khaanaa Dharig pain"naa jin"aa doojai
bhaa-ay pi-aar.

bistaa kay keerhay bistaa raatay mar jameh hohi
khu-aar. ||5||

jin ka-o satgur bhayti-aa tinaa vitahu bal jaa-o.

tin kee sangat mil rahaa" sachay sach samaa-o.
||6||

poorai bhaag gur paa-ee-ai upaa-ay kitai na
paa-i-aa jaa-ay.

satgur tay sahj oopjai ha-umai sabaḍ jalaa-ay.
||7||

har sarnaa-ee bhaj man mayray sabh kichh karnai
jog.

naanak naam na veesrai jo kichh karai so hog.
||8||2||7||2||9||

Parbhati Mehla-3

There are some people who engage in special ritual worship called *Jagraatta*, in which they remain awake all night and keep dancing and singing in praise of certain gods and goddesses. In this *Ashtpadi*, Guru Ji tells us what is the way to remain truly awake and alert to the worldly evils and thus perform true *Jagraatta* and please the one supreme God.

He says: “(O’ my friends, only they) alone perform the (real) *Jagraatta* (or spiritual awakening) who removing their dirt of ego remain awake (and conscious of) love and fear (of God). They always remain alert and keep the house (of their mind) safe and beat out the five thieves (of lust, anger, greed, attachment, and ego out of their mind).”(1)

Therefore advising his own mind (and indirectly all of us), Guru Ji says: “O’ my mind, meditate on God’s Name through Guru’s grace. O’ my mind, we should do only those deeds (and follow that) path by which we attain to God.”(1-pause)

Now listing the benefits of following Guru’s advice, he says: “(O’ my mind), by following Guru’s advice a celestial tune of equipoise wells up (in the mind) and the malady of ego departs from within. (In its place) God’s Name and God comes to reside in the mind and imperceptibly one (keeps) singing praises of God.”(2)

Stating the blessings obtained by such persons who follow Guru’s advice, he says: “(O’ my friends), by following Guru’s advice, they who (have enshrined God in their minds, are respected everywhere, so) their faces look beauteous. Both here and there (in this world

and God's court), they enjoy immense peace, and by meditating on God's Name they cross over (this worldly ocean and obtain emancipation from the rounds of birth and death).”(3)

Now coming back to the topic of *Jagraatta* or keeping awake all night to do ritualistic worships, Guru Ji cautions: “(O’ my friends), no (true) *Jagraatta* (spiritual awakening) takes place in (the state of) ego, and (all the) worship (done in this way) is not accepted (in God's court). The self-conceited persons, who do such deeds motivated by the love of other (entities instead of God), they don't find any refuge in (His) court.”(4)

Pronouncing his verdict upon those who are in love with duality (or worldly riches), he says: “(O’ my friends), accursed is their eating and accursed is the wearing of those who are in love with things and entities other than God. Just as the worms of ordure are attracted by ordure, similarly they are allured by the ordure (of worldly wealth), so they keep dying and getting born and remain suffering in existences.”(5)

Therefore expressing his love and respect for those who have met the true Guru (and acted on his advice), Guru Ji says: “(O’ my friends), I am a sacrifice to those who have met the true Guru. (I wish that) I may meet and remain in their company and in this way always remain attuned to the remembrance of the true and eternal (God).”(6)

However pointing to the difficulty of finding the true Guru, and the kinds of blessings which one can only get through Guru's grace, he says: “(O’ my friends), only by perfect destiny we obtain (the guidance of the) true Guru; he cannot be obtained by any kind of effort. (But when one does find the) true Guru (and starts following his advice) then tranquility wells up in one's mind and one burns off one's ego by acting in accordance with the word (of the Guru).”(7)

In closing, Guru Ji says: “O’ my mind, hasten to the shelter of God who is capable of doing everything. O’ Nanak, pray that you may never forsake God's Name, because whatever He does that happens (for sure).”(8-2-7-2-9)

The message of this *Ashtpadi* is that if we don't want that this life is wasted away in the love of duality or impulses of lust, anger, and greed etc., then we should seek the shelter of God and pray to Him to bless us with the guidance of the saint (Guru). Following his advice we should burn down our ego and keep awake in God's fear and love, which is the true *Jagraatta* or spiritual awakening.

Detail: - Ashtpadis M: 1=7, M: 3=2, Total=9

ਬਿਭਾਸ ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ਅਸਟਪਦੀਆ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤੁ ਬਨਿਤਾ ॥
ਚੂਗਹਿ ਚੋਗ ਅਨੰਦ ਸਿਉ ਜੁਗਤਾ ॥
ਉਰਝਿ ਪਰਿਓ ਮਨ ਮੀਠ ਮੋਹਾਰਾ ॥
ਗੁਨ ਗਾਹਕ ਮੇਰੇ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥੧॥

ਏਕੁ ਹਮਾਰਾ ਅੰਤਰਜਾਮੀ ॥
ਧਰ ਏਕਾ ਮੈ ਟਿਕ ਏਕਸੁ ਕੀ ਸਿਰਿ ਸਾਰਾ ਵਡ ਪੁਰਖੁ
ਸੁਆਮੀ ॥੧॥ ਰਹਾਉ ॥

**bibhaas parbhaatee mehlā 5 asatpadē-aa
ik-o'kaar satgur parsaad.**

maat pītaa bhāa-ee sut baniṭaa.
choogeh chog anand si-o jugtaa.
urajh pari-o man meeth mohaaraa.
gun gaahak mayray paraan aḏhaaraa. ||1||

ayk hamaaraa antarjaamee.

Ḑhar aykaa mai tik aykas kee sir saahaa vad purakh
su-aamee. ||1|| rahaa-o.

ਛਲ ਨਾਗਨਿ ਸਿਉ ਮੇਰੀ ਟੂਟਨਿ ਹੋਈ ॥
ਗੁਰਿ ਕਹਿਆ ਇਹ ਝੂਠੀ ਧੋਈ ॥
ਮੁਖਿ ਮੀਠੀ ਖਾਈ ਕਉਰਾਇ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮਿ ਮਨੁ ਰਹਿਆ ਅਘਾਇ ॥੨॥

chhal naagan si-o mayree tootan ho-ee.
gur kahi-aa ih jhoothē Dhohee.
mukh meethēē khaa-ee ka-uraa-ay.
amrit naam man rahi-aa aghaa-ay. ||2||

ਲੋਭ ਮੋਹ ਸਿਉ ਗਈ ਵਿਖੋਟਿ ॥
ਗੁਰਿ ਕ੍ਰਿਪਾਲਿ ਮੋਹਿ ਕੀਨੀ ਛੋਟਿ ॥
ਇਹ ਠਗਵਾਰੀ ਬਹੁਤ ਘਰ ਗਾਲੇ ॥
ਹਮ ਗੁਰਿ ਰਾਖਿ ਲੀਏ ਕਿਰਪਾਲੇ ॥੩॥

lobh moh si-o ga-ee vikhot.
gur kirpaal mohi keeneē chhot.
ih thagvaaree bahuṭ ghar gaalay.
ham gur raakh lee-ay kirpaalay. ||3||

ਕਾਮ ਕ੍ਰੋਧ ਸਿਉ ਠਾਟੁ ਨ ਬਨਿਆ ॥
ਗੁਰ ਉਪਦੇਸੁ ਮੋਹਿ ਕਾਨੀ ਸੁਨਿਆ ॥
ਜਹ ਦੇਖਉ ਤਹ ਮਹਾ ਚੰਡਾਲ ॥
ਰਾਖਿ ਲੀਏ ਅਪੁਨੈ ਗੁਰਿ ਗੋਪਾਲ ॥੪॥

kaam kroDh si-o thaat na bani-aa.
gur updays mohi kaaneeē suni-aa.
jah daykh-a-u tah mahaa chandaal.
raakh lee-ay apunai gur gopaal. ||4||

ਦਸ ਨਾਰੀ ਮੈ ਕਰੀ ਦੁਹਾਗਨਿ ॥
ਗੁਰਿ ਕਹਿਆ ਏਹ ਰਸਹਿ ਬਿਖਾਗਨਿ ॥
ਇਨ ਸਨਬੰਧੀ ਰਸਾਤਲਿ ਜਾਇ ॥
ਹਮ ਗੁਰਿ ਰਾਖੇ ਹਰਿ ਲਿਵ ਲਾਇ ॥੫॥
ਅਹੰਮੇਵ ਸਿਉ ਮਸਲਤਿ ਛੋਡੀ ॥
ਗੁਰਿ ਕਹਿਆ ਇਹੁ ਮੁਰਖੁ ਹੋਡੀ ॥
ਇਹੁ ਨੀਘਰੁ ਘਰੁ ਕਰੀ ਨ ਪਾਏ ॥
ਹਮ ਗੁਰਿ ਰਾਖਿ ਲੀਏ ਲਿਵ ਲਾਏ ॥੬॥

das naaree mai karee duhaagan.
gur kahi-aa ayh raseh bikhaagan.
in sanbanDhee rasaatal jaa-ay.
ham gur raakhay har liv laa-ay. ||5||
ahaⁿmayv si-o maslat chhodee.
gur kahi-aa ih moorakh hodee.
ih neeghar ghar kahee na paa-ay.
ham gur raakh lee-ay liv laa-ay. ||6||

ਇਨ ਲੋਗਨ ਸਿਉ ਹਮ ਭਏ ਬੈਰਾਈ ॥
ਏਕ ਗ੍ਰਿਹ ਮਹਿ ਦੁਇ ਨ ਖਟਾਈ ॥
ਆਏ ਪ੍ਰਭ ਪਹਿ ਅੰਚਰਿ ਲਾਗਿ ॥
ਕਰਹੁ ਤਪਾਵਸੁ ਪ੍ਰਭ ਸਰਬਾਗਿ ॥੭॥

in logan si-o ham bha-ay bairaa-ee.
ayk garih meh du-ay na khataaⁿ-ee.
aa-ay parabh peh anchar laag.
karahu tpaavas parabh sarbaag. ||7||

ਪ੍ਰਭ ਹਸਿ ਬੋਲੇ ਕੀਏ ਨਿਆਏਂ ॥
ਸਗਲ ਦੂਤ ਮੇਰੀ ਸੇਵਾ ਲਾਏ ॥
ਤੂੰ ਠਾਕੁਰੁ ਇਹੁ ਗ੍ਰਿਹੁ ਸਭੁ ਤੇਰਾ ॥
ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਕੀਆ ਨਿਬੇਰਾ ॥੮॥੧॥

parabh has bolay kee-ay ni-aaⁿ-ayⁿ.
sagal doot mayree sayvaa laa-ay
tooⁿ thaakur ih garihu sabh tayraa.
kaho naanak gur kee-aa nibayraa. ||8||1||

Bibhas Parbhati Mehla-5 Ashatpadi

In the previous *Ashtpadi*, Guru Ji advised us that if we don't want that this life be wasted away in the love of duality or impulses of lust, anger, and greed etc., then we should seek the shelter of God and pray to Him to bless us with the guidance of the saint (Guru). Following his advice we should burn down our ego and keep awake in God's fear and love, which is the true *Jagraatta* or spiritual awakening. In this *Ashtpadi*, he shares his experience with us and tells us how he got rid of all his weaknesses or shortcomings.

(However it may be mentioned here that it doesn't mean that before this happening Guru Ji was actually suffering from these problems. Out of the three general methods of conveying any advice (1) by referring to a third person, (2) talking to a person directly, or (3) as if referring to oneself, here he is using the last method).

First talking about attachment with one's near and dear ones in which most of the world remains involved, he says: "(O' my friends), associating with their mother, father, brother, and wife, (people) keep enjoying (worldly pleasures) like the (birds) pecking at their feed. (In this way, their) mind remains entangled in this (seemingly) sweet taste (of worldly attachment). But the support of my life breaths (are those saintly people) who are the seekers of (divine) merits."(1)

Summarizing these merits which have become his cardinal life principles, Guru Ji says: "(O' my friends), the one (God, who is) the inner knower of all hearts is my (only support). I only depend on that one support and only that one anchor. That supreme Master is the King of all the kings."(1-pause)

Describing the kind of immaculate wisdom he has obtained from his Guru and what is his present state of mind, he says: "(O' my friends), the Guru has told me that this (*Maya*, the worldly attachment) is a deceiver. Therefore, I have broken (my relations) with this deceitful serpent. (It is like that thing, which when put) in the mouth tastes sweet, but when eaten it proves bitter (or harmful). Therefore now my mind remains satiated with (God's) Name only."(2)

But not just the worldly attachments, listing some of other undesirable tendencies which he has got rid of, Guru Ji says: "(O' my friends), the kind Guru has done me a (special) favor and I have lost my trust (in any such things) as greed and (worldly) attachment. This gang of cheats (the impulses of greed and attachment) has ruined many households, but the merciful Guru has saved me (from these impulses)."(3)

Elaborating on the beneficial effect of Guru's advice on him, he says: "(O' my friends, upon) listening to the Guru's advice with my ear I didn't feel any interest in lust and anger. Wherever I look, I see that these terrible monsters (have people in their grip). But my Guru-God has saved me (from these evil passions)."(4)

Comparing the ten faculties (the senses of touch, taste, sight, smell, sound, and the five impulses of lust, anger, greed, attachment, and ego) to ten evil wives, Guru Ji says: "I have deserted the ten women (and freed myself from the control of these faculties), because the Guru has told me that all these relishes are like poisonous fires. Whosoever remains connected with these, (gets ruined and) goes to hell? The Guru has saved me (from these by attuning me to God)."(5)

Listing other evil tendencies from which the Guru has saved him, he says: "(O' my friends), now I have stopped consulting with self-conceit (and I no longer let it guide me), because the Guru has told me that this (arrogance makes a person) foolish and obstinate. (I have so forsaken this ego, as if I have driven it out of the house of my mind. Now) this homeless (entity) finds no home anywhere. By attuning me to God the Guru has saved me (from ego)."(6)

Now using an interesting example that when one breaks off relationships with one's evil friends, they become one's enemies, Guru Ji says: "(When I drove out these evil tendencies from within me, as if telling these people that we cannot live in the same house), I became (like) their enemy. (When they still tried to bother me, I approached God and seeking His protection I said, 'O' all knowing God, please do justice (and save me from these intruders)."(7)

Concluding the *Ashtpadi* in the same metaphor, he says: “(Upon listening to my prayer), God smiled and pronouncing His judgment, He yoked all these five demons into my service. Nanak says, God settled the entire matter and said (to me), this entire house (of the body) is yours, you are its master (and all the impulses are your servants).” (8-1)

The message of this *Ashtpadi* is that if we don't want that the worldly *Maya* and other evil impulses mislead our mind, then we should seek and follow Guru's advice. By doing so we would get rid of our evil passions, such as lust and anger. In fact we would become master of our sense organs and no false worldly allurements or thoughts of ego would be able to mislead us and we would remain attuned to loving meditation of God.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ॥

ਪੰਨਾ ੧੩੪੮

ਮਨ ਮਹਿ ਕ੍ਰੋਧੁ ਮਹਾ ਅਹੰਕਾਰਾ ॥
ਪੂਜਾ ਕਰਹਿ ਬਹੁਤੁ ਬਿਸਥਾਰਾ ॥
ਕਰਿ ਇਸਨਾਨੁ ਤਨਿ ਰਝੁ ਬਣਾਏ ॥
ਅੰਤਰ ਕੀ ਮਲੁ ਕਬ ਹੀ ਨ ਜਾਏ ॥੧॥

ਇਤੁ ਸੰਜਮਿ ਪ੍ਰਭੁ ਕਿਨ ਹੀ ਨ ਪਾਇਆ ॥
ਭਗਉਤੀ ਮੁਢਾ ਮਨੁ ਮੋਹਿਆ ਮਾਇਆ ॥੧॥
ਰਹਾਉ ॥

ਪਾਪ ਕਰਹਿ ਪੰਚਾਂ ਕੇ ਬਸਿ ਰੇ ॥
ਤੀਰਥਿ ਨਾਇ ਕਹਹਿ ਸਭਿ ਉਤਰੇ ॥
ਬਹੁਰਿ ਕਮਾਵਹਿ ਹੋਇ ਨਿਸੰਕ ॥
ਜਮ ਪੁਰਿ ਬਾਂਧਿ ਖਰੇ ਕਾਲੰਕ ॥੨॥

ਘੂਘਰ ਬਾਧਿ ਬਜਾਵਹਿ ਤਾਲਾ ॥
ਅੰਤਰਿ ਕਪਟੁ ਫਿਰਹਿ ਬੋਤਾਲਾ ॥
ਵਰਮੀ ਮਾਰੀ ਸਾਪੁ ਨ ਮੂਆ ॥
ਪ੍ਰਭੁ ਸਭ ਕਿਛੁ ਜਾਨੈ ਜਿਨਿ ਤੂ ਕੀਆ ॥੩॥

ਪ੍ਰੰਅਰ ਤਾਪ ਗੇਰੀ ਕੇ ਬਸਤ੍ਰਾ ॥
ਅਪਦਾ ਕਾ ਮਾਰਿਆ ਗ੍ਰਿਹੁ ਤੇ ਨਸਤਾ ॥
ਦੇਸੁ ਛੋਡਿ ਪਰਦੇਸਹਿ ਧਾਇਆ ॥
ਪੰਚ ਚੰਡਾਲ ਨਾਲੇ ਲੈ ਆਇਆ ॥੪॥

ਕਾਨ ਫਰਾਇ ਹਿਰਾਏ ਟੁਕਾ ॥
ਘਰਿ ਘਰਿ ਮਾਂਗੈ ਤ੍ਰਿਪਤਾਵਨ ਤੇ ਚੂਕਾ ॥
ਬਨਿਤਾ ਛੋਡਿ ਬਦ ਨਦਰਿ ਪਰ ਨਾਰੀ ॥
ਵੇਸਿ ਨ ਪਾਈਐ ਮਹਾ ਦੁਖਿਆਰੀ ॥੫॥

ਬੋਲੈ ਨਾਰੀ ਹੋਇ ਬੈਠਾ ਮੋਨੀ ॥
ਅੰਤਰਿ ਕਲਪ ਭਵਾਈਐ ਜੋਨੀ ॥
ਅੰਨ ਤੇ ਰਹਤਾ ਦੁਖੁ ਦੇਹੀ ਸਹਤਾ ॥
ਹੁਕਮੁ ਨ ਬੂਝੈ ਵਿਆਪਿਆ ਮਮਤਾ ॥੬॥
ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਈ ਪਰਮ ਗਤਾ ॥

parbhāṭṭee mehlāa 5.

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man meh kroDh mahaa aha^{ka}araa.
poojaa karahi bahuṭ bisthaaraa.
kar isnaan tan chakar baṇaa-ay.
antar kee mal kab hee na jaa-ay. ||1||

it sanjam parabh kin hee na paa-i-aa.
bhag-ṭṭee mudraa man mohi-aa maa-i-aa. ||1||
rahaa-o.

paap karahi panchaaⁿ kay bas ray.
tirath naa-ay kaheh sabh utray.
bahur kamaaveh ho-ay nisanak.
jam pur baaⁿDh kharay kaalank. ||2||

ghooghar baaDh bajaaveh taalaa.
antar kapat fireh baytaalaa.
varmee maaree saap na moo-aa.
parabh sabh kichh jaanai jin too kee-aa. ||3||

pooⁿar taap gayree kay bastaraa.
apdaa kaa maari-aa garih tay nastaa.
days chhod pardayseh Dhaa-i-aa.
panch chandaal naalay lai aa-i-aa. ||4||

kaan faraa-ay hiraa-ay tookaa.
ghar ghar maaⁿgai tariptaavan tay chookaa.
baniṭaa chhod bad nadar par naaree.
vays na paa-ee-ai mahaa dukhi-aaree. ||5||

bolai naahee ho-ay baithaa monee.
antar kalap bhavaa-ee-ai jonee.
ann tay rahtaa dukh dayhee sahṭaa.
hukam na boojhai vi-aapi-aa mamṭaa. ||6||
bin satgur kinai na paa-ee param gatay.

ਪੂਛਹੁ ਸਗਲ ਬੇਦ ਸਿੰਮ੍ਰਿਤੇ ॥
ਮਨਮੁਖ ਕਰਮ ਕਰੈ ਅਜਾਈ ॥
ਜਿਉ ਬਾਲੂ ਘਰ ਨਉਰ ਨ ਠਾਈ ॥੭॥

poochhahu sagal bayd simritay.
manmukh karam karai ajaa-ee.
ji-o baaloo ghar thā-ur na thaa-ee. ||7||

ਜਿਸ ਨੋ ਭਏ ਗੁੰਬਿਦ ਦਇਆਲਾ ॥
ਗੁਰ ਕਾ ਬਚਨੁ ਤਿਨਿ ਬਾਧਿਓ ਪਾਲਾ ॥
ਕੋਟਿ ਮਧੇ ਕੋਈ ਸੰਤੁ ਦਿਖਾਇਆ ॥
ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਤਰਾਇਆ ॥੮॥

jis no bha-ay gobind da-i-aalaa.
gur kaa bachan tin baaDhi-o paalaa.
kot maDhay ko-ee sant dikhāa-i-aa.
naanak tin kai sang tarāa-i-aa. ||8||

ਜੇ ਹੋਵੈ ਭਾਗੁ ਤਾ ਦਰਸਨੁ ਪਾਈਐ ॥
ਆਪਿ ਤਰੈ ਸਭੁ ਕੁਟੰਬੁ ਤਰਾਈਐ ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥੨॥

jay hovai bhaag taa darsan paa-ee-ai.
aap tarai sabh kutamb tarāa-ee-ai. ||1|| rahaa-o doojaa. ||2||

Parbhati Mehla-5

In the previous *Ashtpadi*, Guru Ji advised us that if we don't want that the worldly *Maya* and other evil impulses mislead our mind, then we should seek and follow Guru's advice. By doing so we would get rid of our evil passions, such as lust and anger. In fact we would become master of our sense organs and no false worldly allurements or thoughts of ego would be able to mislead us and we would remain attuned to loving meditation of God. In this *Ashtpadi*, he tells us how all the ritualistic ways being practiced by various Hindu sects of those days were ineffective in dispelling the evil instincts of the mind and provide any kind of spiritual peace or attainment. Therefore he once again stresses upon the need to follow the guidance of a true Guru.

First commenting upon the ways of *Brahmins* who anoint themselves with various religious *chakras* (symbols), and believe that by bathing at some holy places they can wash off the inner dirt of their mind as well, Guru Ji says: "(O' my friends), one may perform worship with great elaboration, after taking a bath make *chakras* (religious marks on the body), but if within one's mind is lust and immense pride, one's inner dirt (of evil instincts) never goes away."(1)

Conveying similar message to those who adorn certain symbols and call themselves as *Bhagautis* or worshippers of god *Vishnu*, Guru Ji says: "(O' my friends), no one has attained to God by observing such disciplines or adopting symbols of a *Bhagauti*, if one's mind remains allured by worldly attachments."(1-pause)

Elaborating on his comments, Guru Ji says: "(O' my friends, there are some who) being under the control of the five (impulses of lust, anger, greed, attachment and ego) commit sins, but after bathing at some pilgrimage places, say (and think that all their)

sins have been removed, and then without any hesitation start committing more (sins again). Such sinners are bound and driven to the city of death (to be severely punished)."(2)

Now Guru Ji refers to *Raas Dharees*, who in those days used to roam around the streets wearing anklets. They would dance and sing about various Hindu gods. Addressing such a person, Guru Ji says: "(O' my friend, you) tie ankle-bells and dance in rhythm (in worship of some god. But within you is deception and you are moving around like a ghost. (O' my friend, just as by) destroying its hole a serpent is not killed (similarly by performing

outward worship, your inner evil instincts are not stilled); God who has created you knows everything, (so you will not escape punishment).”(3)

Next Guru Ji takes the case of those who in order to avoid their worldly troubles run away from their homes and become yogis. He says: “(The person) who lights fire (in front of him) and wears ochre clothes, vexed by some calamity (he might have) run away from his household. Abandoning his own country he has come to foreign lands, but he has brought the five demons (the evil impulses of lust, anger, greed, attachment, and ego) with him.”(4)

Continuing his comments, Guru Ji says: “(Such a person) gets his ears torn and goes around looking for crumbs. He goes begging from door to door and is never satiated. Deserting his own wife he glances at other’s women with evil intent. (In short) by adorning (holy) garbs we don’t obtain (peace, instead we become) the most miserable persons.”(5)

Next Guru Ji talks about those who become silent sages or won’t eat food for many days. Regarding such persons, he says: “The one who becoming a silent sage doesn’t speak, within (his mind, there is always the disturbing) urge (for speaking), he is made to wander around in many existences. By avoiding food he is making his body suffer in pain. He doesn’t realize (God’s) will and remains afflicted with (worldly) attachment.”(6)

Summarizing, his comments, Guru Ji says: “(O’ my friends), you may go and consult all the (religious books like) *Vedas* and *Simritis*, no one has obtained salvation without the (guidance of the) true Guru. Just as the house built in sand leaves no sign or mark, (similarly all the ritualistic) deeds, which a self-conceited person may do, go waste.”(7)

Now telling us who are those who obtain salvation for themselves and also help others, Guru Ji says: “On whom the merciful God has become gracious, that person has internalized the Guru’s word. But such a rare saint is only seen among millions. O’ Nanak, one is ferried across (the worldly ocean) in the company of such saints.”(8)

Guru Ji concludes the shabad by saying: “(O’ my friends), only if we are fortunate we see the sight (of such a saint, and then one) saves oneself and ferries across one’s entire family.” (1-pause second-2)

The message of this *Ashtpadi* is that we cannot find any peace of mind or salvation by adopting religious garbs or doing ritual worships. The only way is to seek the company and advice of the saint Guru (the *Gurbani* as contained in Guru Granth sahib Ji), and meditate on God’s Name with true love and devotion.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੫ ॥

ਸਿਮਰਤ ਨਾਮੁ ਕਿਲਬਿਖ ਸਭਿ ਕਾਟੇ ॥

ਧਰਮ ਰਾਇ ਕੇ ਕਾਗਰ ਫਾਟੇ ॥

ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਹਰਿ ਰਸੁ ਪਾਇਆ ॥

ਪਾਰਬ੍ਰਹਮੁ ਰਿਦ ਮਾਹਿ ਸਮਾਇਆ ॥੧॥

ਰਾਮ ਰਮਤ ਹਰਿ ਹਰਿ ਸੁਖੁ ਪਾਇਆ ॥

ਤੇਰੇ ਦਾਸ ਚਰਨ ਸਰਨਾਇਆ ॥੧॥ ਰਹਾਉ ॥

ਚੂਕਾ ਗਉਣੁ ਮਿਟਿਆ ਅੰਧਿਆਰੁ ॥

ਗੁਰਿ ਦਿਖਲਾਇਆ ਮੁਕਤਿ ਦੁਆਰੁ ॥

parbhāaṭee mehlāa 5.

simrat̃ naam kilbikh̃ sabh̃ kaatay.

D̥haram raa-ay kay kaagar faatay.

saaD̥hsangat̃ mil har ras paa-i-aa.

paarbarahm̃ riḍ̃ maahi samaa-i-aa. ||1||

raam ramat̃ har har sukh̃ paa-i-aa.

ṭayray d̥daas charan sarnaa-i-aa. ||1|| rahaa-o.

chookaa ga-on̄ miti-aa anD̥hi-aar.

gur̃ d̥ikhlaa-i-aa mukat̃ d̥u-aar.

ਹਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਮਨੁ ਤਨੁ ਸਦ ਰਾਤਾ ॥
ਪ੍ਰਭੁ ਜਨਾਇਆ ਤਬ ਹੀ ਜਾਤਾ ॥੨॥

har paraym bhagat man tan sad raataa.
parabhoo janaa-i-aa tab hee jaataa. ||2||

ਘਟਿ ਘਟਿ ਅੰਤਰਿ ਰਵਿਆ ਸੋਇ ॥
ਤਿਸੁ ਬਿਨੁ ਬੀਜੇ ਨਾਹੀ ਕੋਇ ॥
ਬੈਰ ਬਿਰੋਧ ਛੇਦੇ ਭੈ ਭਰਮਾਂ ॥
ਪ੍ਰਭਿ ਪੁੰਨਿ ਆਤਮੈ ਕੀਨੇ ਧਰਮਾ ॥੩॥

ghat ghat antar ravi-aa so-ay.
tis bin beejo naahee ko-ay.
bair biroDh chhayday bhai bharmaa^N.
parabh punn aatmai keenay Dharmaa. ||3||

ਮਹਾ ਤਰੰਗ ਤੇ ਕਾਂਵੈ ਲਾਗਾ ॥
ਜਨਮ ਜਨਮ ਕਾ ਟੂਟਾ ਗਾਂਵਾ ॥
ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਨਾਮੁ ਸਮੁਲਿਆ ॥
ਅਪੁਨੈ ਨਾਕੁਰਿ ਨਦਰਿ ਨਿਹਾਲਿਆ ॥੪॥

mahaa tarang tay kaa^Ndhai laagaa.
janam janam kaa tootaa gaa^Ndhaa.
jap tap sanjam naam sam^Naali-aa.
apunai thaakur nadar nihaali-aa. ||4||

ਮੰਗਲ ਸੂਖ ਕਲਿਆਣ ਤਿਥਾਈਂ ॥
ਪੰਨਾ ੧੩੪੯
ਜਹ ਸੇਵਕ ਗੋਪਾਲ ਗੁਸਾਈ ॥
ਪ੍ਰਭ ਸੁਪ੍ਰਸੰਨ ਭਏ ਗੋਪਾਲ ॥
ਜਨਮ ਜਨਮ ਕੇ ਮਿਟੇ ਬਿਤਾਲ ॥੫॥
ਹੋਮ ਜਗ ਉਰਧ ਤਪ ਪੂਜਾ ॥
ਕੋਟਿ ਤੀਰਥ ਇਸਨਾਨੁ ਕਰੀਜਾ ॥
ਚਰਨ ਕਮਲ ਨਿਮਖ ਰਿਦੈ ਧਾਰੇ ॥
ਗੋਬਿੰਦ ਜਪਤ ਸਭਿ ਕਾਰਜ ਸਾਰੇ ॥੬॥

mangal sookh kali-aan tithaa-ee^N.
SGGS P-1349
jah sayvak gopaal gusaa-ee.
parabh suparsan bha-ay gopaal.
janam janam kay mitay bitaal. ||5||
hom jag uraDh tap poojaa.
kot tirath isnaan kareejaa.
charan kamal nimakh ridai Dhaaray.
gobind japat sabh kaaraj saaray. ||6||

ਊਚੇ ਤੇ ਊਚਾ ਪ੍ਰਭ ਥਾਨੁ ॥
ਹਰਿ ਜਨ ਲਾਵਹਿ ਸਹਜਿ ਧਿਆਨੁ ॥
ਦਾਸ ਦਾਸਨ ਕੀ ਬਾਂਛੁਊ ਧੂਰਿ ॥
ਸਰਬ ਕਲਾ ਪ੍ਰੀਤਮ ਭਰਪੂਰਿ ॥੭॥

oochay tay oochaa parabh thana.
har jan laaveh sahj Dhi-aan.
das daasan kee baa^Nchha-o Dhoor.
sarab kalaa pareetam bharpoor. ||7||

ਮਾਤ ਪਿਤਾ ਹਰਿ ਪ੍ਰੀਤਮੁ ਨੇਰਾ ॥
ਮੀਤ ਸਾਜਨ ਭਰਵਾਸਾ ਤੇਰਾ ॥
ਕਰੁ ਗਹਿ ਲੀਨੇ ਅਪੁਨੇ ਦਾਸ ॥
ਜਪਿ ਜੀਵੈ ਨਾਨਕੁ ਗੁਣਤਾਸ ॥੮॥੩॥੨॥੭॥੧੨॥

maat pitaa har preetam nayraa.
meet saajan bharvaasaa tayraa.
kar geh leenay apunay das.
jap jeevai naanak guntaas. ||8||3||2||7||12||

Parbhathi Mehla-5

In the previous *Ashtpadi*, Guru Ji advised us that we couldn't find any peace of mind or salvation by adopting religious garbs or doing ritual worships. The only way is to seek the company and advice of the saint Guru and meditate on God's Name with true devotion and concentration of mind. In this *Ashtpadi*, he describes the kinds of virtues and blessings those people obtain who meditate on God's Name.

He says: "(O' my friends), by meditating on God's Name all one's sins are erased (so completely, as if all the sins listed in the) papers held by the judge of righteousness are torn off. Yes, joining the congregation of saintly persons, one who has obtained the relish of God's Name, God is enshrined in that one's heart."(1)

Therefore addressing God, Guru Ji humbly states: “(O’ God), whosoever has come to the shelter of Your devotees, has enjoyed divine peace by meditating on God’s Name.”(1-pause)

Continuing to describe the blessings obtained by the one who has come to the shelter of God’s devotee, Guru Ji says: “(O’ my friends, one who has come to the shelter of the Guru), that one’s round (of birth and death) has ended, and darkness (of ignorance has been) removed, because the Guru has shown that person the door to salvation. (That person’s) mind and body always remains imbued with the loving devotion of God. But one has known (this thing only, when God has Himself made one know it.”(2)

Describing what kind of divine wisdom such a person acquires, whom God reveals His divine knowledge, Guru Ji says: “On whom the God of immaculate soul has bestowed (this favor, realizes) that the same (God) is pervading in each and every heart, and except for Him there is no other second. Therefore such a person discards all enmities, oppositions, dreads, and doubts.”(3)

But that is not all, Guru Ji adds: “(O; my friends, upon whom God has bestowed His favor), escaping the high waves (of worldly ocean, such a person) has reached (the divine) shore; (and in this way, one who was) separated (from God) for many births, has been re-united (with Him. Instead of) worship, penance, or self-discipline, (such a person) has only meditated on (God’s) Name and His Master has blessed (that person) with His glance of grace.”(4)

Describing the happiness enjoyed by people where the devotees of God reside, Guru Ji says: “(O’ my friends, all kinds of) joys, comforts, and pleasures of every kind are there where reside the servants (and devotees) of the Master of the universe. God becomes gracious on (them) and their bad deeds done birth after birth are erased.”(5)

Now highlighting the significance of meditating on God’s Name, Guru Ji says: “(O’ my friends, one) who has enshrined the immaculate lotus feet of God in the heart, by meditating on God’s Name gets all his or her tasks accomplished. (Such a person has earned the merits of performing all kinds of) sacrificial feasts, holy worships, penances standing on head, and worship. (As if that person has) bathed at millions of holy places.”(6)

Therefore acknowledging the highest status of God and His devotees, Guru Ji says: “(O’ my friends), highest is the abode of God. The devotees of God remain attuned to Him in a state of equipoise. My Beloved God is full of all powers, and I crave for the dust of the feet (the most humble service) of the servants of the servants (of God).”(7)

Guru Ji concludes this *Ashtpadi* by humbly saying to God: “O’ my beloved God, You are my mother, father, and most near and dear to me. O’ my Friend and Mate, I depend only on Your support. O’ God, holding out Your hand, You have owned Your servants. O’ the Treasure of merits, (bless) Nanak that he may live meditating on You.”(8-3-2-7-12)

The message of this *Ashtpadi* is that joining the congregation of saintly persons we should sing praises of God and meditate on His Name. By doing so our sins of millions of births would be erased and we would get re-united with our beloved God from whom we have been separated for millions of births.

ਬਿਭਾਸ ਪ੍ਰਭਾਤੀ ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਰਨ ਜੀਵਨ ਕੀ ਸੰਕਾ ਨਾਸੀ ॥

ਆਪਨ ਰੰਗਿ ਸਹਜ ਪਰਗਾਸੀ ॥੧॥

ਪ੍ਰਗਟੀ ਜੋਤਿ ਮਿਟਿਆ ਅੰਧਿਆਰਾ ॥

ਰਾਮ ਰਤਨੁ ਪਾਇਆ ਕਰਤ ਬੀਚਾਰਾ ॥੧॥ ਰਹਾਉ ॥

ਜਹ ਅਨੰਦੁ ਦੁਖੁ ਦੂਰਿ ਪਇਆਨਾ ॥

ਮਨੁ ਮਾਨਕੁ ਲਿਵ ਤਤੁ ਲੁਕਾਨਾ ॥੨॥

ਜੋ ਕਿਛੁ ਹੋਆ ਸੁ ਤੇਰਾ ਭਾਣਾ ॥

ਜੋ ਇਵ ਬੂਝੈ ਸੁ ਸਹਜਿ ਸਮਾਣਾ ॥੩॥

ਕਹਤੁ ਕਬੀਰੁ ਕਿਲਬਿਖ ਗਏ ਖੀਣਾ ॥

ਮਨੁ ਭਇਆ ਜਗਜੀਵਨ ਲੀਣਾ ॥੪॥੧॥

**bibhaas parbhaaṭee banee bhagat kabeer
jee kee**

ik-oⁿkaar satgur parsaad.

maran jeevan kee sankaa naasee.

aapan rang sahj pargaasee. ||1||

pargatee jot miti-aa anDhi-aaraa.

raam ratan paa-i-aa karat beechaaraa. ||1||
rahaa-o.

jah anand dukh door pa-i-aanaa.

man maanak liv tat lukaanaa. ||2||

jo kichh ho-aa so tayraa bhaanaa.

jo iv boojhai so sahj samaanaa. ||3||

kahat kabeer kilbikh ga-ay kheenaa.

man bha-i-aa jagjeevan leenaa. ||4||1||

Bibhas Parbhati

Bani Bhagat Kabir Ji Ki

(Word of devotee Kabir Ji)

In the previous *Ashtpadi*, Guru Ji advised us that joining the congregation of saintly persons we should sing praises of God and meditate on His Name. By doing so our sins of millions of births would be erased and we would get re-united with our beloved God from whom we have been separated for millions of births. But Guru Ji doesn't want us to solely rely on his words. He cites the personal experiences of the famous devotees who enjoyed similar kind of peace and bliss by meditating on God's Name. In this *shabad*, devotee Kabir Ji is sharing with us the bliss obtained by him by reflecting on God's Name and the quintessence of the teachings of his Guru.

He says: "(O' my friends), now my fear of birth and death has hastened away, because by the grace of (God's) own love, (a state of) equipoise has manifested within me."(1)

Describing what happened, when he reflected on the word of his Guru, Kabir Ji says: "(O' my friends), while reflecting (on the word of my Guru) I obtained the jewel of God's (Name). Then the light (of divine wisdom) became manifest in me and the darkness (of ignorance) was removed."(1-pause)

Elaborating on his experience, Kabir Ji says: "(O' my friends), where there is (such a divine) bliss, sorrow goes far away (from there), and becoming (valuable like) a jewel, the mind is absorbed in the love of (God) the quintessence."(2)

Now describing how such a person accepts and thinks about the events in his or her life or the world in general, Kabir Ji says: "(O' God, one who is attuned to Your Name deems that) whatever has happened is as per Your will. The one who understands (all the happenings in one's life or in the world) like this merges in a state of poise."(3)

In conclusion, Kabir Ji says: “(O’ my friends), Kabir says (that the one who realizes the above truth) all that person’s sins are dissipated and his or her mind gets absorbed in (God) the life of the world.”(4-1)

The message of this *shabad* is that if we want to get rid of the darkness of mind and sufferings caused by our sins then we should reflect on the word of the Guru and meditate on God’s Name. By doing so a divine light would become manifest in us, our fear of birth and death would go away, and we would merge in a state of divine peace.

ਪ੍ਰਭਾਤੀ ॥

ਅਲਹੁ ਏਕੁ ਮਸੀਤਿ ਬਸਤੁ ਹੈ ਅਵਰੁ ਮੁਲਖੁ ਕਿਸੁ ਕੇਰਾ ॥

ਹਿੰਦੂ ਮੂਰਤਿ ਨਾਮ ਨਿਵਾਸੀ ਦੁਹ ਮਹਿ ਤਤੁ ਨ ਹੇਰਾ ॥੧॥

ਅਲਹ ਰਾਮ ਜੀਵਉ ਤੇਰੇ ਨਾਈ ॥

ਤੂ ਕਰਿ ਮਿਹਰਾਮਤਿ ਸਾਈ ॥੧॥ ਰਹਾਉ ॥

ਦਖਨੁ ਦੇਸਿ ਹਰੀ ਕਾ ਬਾਸਾ ਪਛਿਮਿ ਅਲਹੁ ਮੁਕਾਮਾ ॥

ਦਿਲ ਮਹਿ ਖੋਜਿ ਦਿਲੈ ਦਿਲਿ ਖੋਜਹੁ ਏਹੀ ਠਉਰ ਮੁਕਾਮਾ ॥੨॥

ਬ੍ਰਹਮਨੁ ਗਿਆਸ ਕਰਹਿ ਚਉਬੀਸਾ ਕਾਜੀ ਮਹ ਰਮਜਾਨਾ ॥

ਗਿਆਰਹ ਮਾਸ ਪਾਸ ਕੈ ਰਾਖੇ ਏਕੈ ਮਾਹਿ ਨਿਧਾਨਾ ॥੩॥

ਕਹਾ ਉਡੀਸੇ ਮਜਨੁ ਕੀਆ ਕਿਆ ਮਸੀਤਿ ਸਿਰੁ ਨਾਏਂ ॥

ਦਿਲ ਮਹਿ ਕਪਟੁ ਨਿਵਾਜ ਗੁਜਾਰੈ ਕਿਆ ਹਜ ਕਾਬੈ ਜਾਏਂ ॥੪॥

ਏਤੇ ਅਉਰਤ ਮਰਦਾ ਸਾਜੇ ਏ ਸਭ ਰੂਪ ਤੁਮਾਰੇ ॥

ਕਬੀਰੁ ਪੁੰਗਰਾ ਰਾਮ ਅਲਹੁ ਕਾ ਸਭ ਗੁਰ ਪੀਰ ਹਮਾਰੇ ॥੫॥

ਕਹਤੁ ਕਬੀਰੁ ਸੁਨਹੁ ਨਰ ਨਰਵੈ ਪਰਹੁ ਏਕ ਕੀ ਸਰਨਾ ॥

ਕੇਵਲ ਨਾਮੁ ਜਪਹੁ ਰੇ ਪ੍ਰਾਨੀ ਤਬ ਹੀ ਨਿਰਧੈ ਤਰਨਾ ॥੬॥੨॥

parbhaatee.

alhu ayk maseet basat hai avar mulakh kis kayraa.

hindoo moorat naam nivaasee duh meh tat na hayraa. ||1||

alah raam jeeva-o tayray naa-ee.

too kar mihraamat saa-ee. ||1|| rahaa-o.

dakhan days haree kaa baasaa pachhim alah mukaamaa.

dil meh khoj dilai dil khojahu ayhee tha-ur mukaamaa. ||2||

barahman gi-aas karahi cha-ubeesaa kaajee mah ramjaanaa.

gi-aareh maas paas kai raakhay aykai maahi niDhaanaa. ||3||

kahaa udeesay majan kee-aa ki-aa maseet sir naaⁿ-ayⁿ.

dil meh kapat nivaaj gujaarai ki-aa haj kaabai jaaⁿ-ayⁿ. ||4||

aytay a-urat mardaa saajay ay sabh roop tumⁿ aaray.

kabeer poongraa raam alah kaa sabh gur peer hamaaray. ||5||

kahat kabeer sunhu nar narvai parahu ayk kee sarna.

kayval naam japahu ray paraanee tab hee nihchai tarna. ||6||2||

Parbhati

During the life time of Kabir Ji and at other times as well there has been a strong prejudice and fanatic kind of self- conceit between the Hindus and the Muslims in India. This kind of differences are very much prevalent even now in the present days and some over zealous persons think that only the people of their faiths would go to heaven and others would go to hell. In this *shabad*, Kabir Ji questions the beliefs and rituals of both Hindu and Muslim

faiths and advises us to rise above these false differences and believe in one God who resides everywhere and in every heart.

Questioning both the Muslim and Hindu beliefs regarding the abode of God, Kabir Ji says: “(If as per Muslim belief), *Allah* resides only in a mosque (then I wonder) to whom does the rest of the country belong. (Similarly) the Hindus believe that (God’s) Name resides in an idol, (it means that) both of them have not realized the essence (of truth).”(1)

Therefore addressing God by both His Muslim and Hindu names, he says: “O’ *Allah*, O’ *Raam*, (bless me that) I may live (meditating) on Your Name. O’ my Master, please do this favor to me.”(1-pause)

Rejecting both Hindu and Muslim beliefs regarding the abode of God, Kabir Ji says: “(The Hindus believe) that God’s abode is (in *Jagan Nath*) in the south of the country, but (the Muslims believe) that God is stationed in (*Mecca*) in the west. (But O’ my friends, I say to you), look into your heart and search Him in each and every heart, (because this place) alone is (God’s) seat and His abode.”(2)

Next commenting on the ritualistic fasting advocated by both faiths, Kabir Ji says: “The (Hindu) *Brahmins* observe fasts on each 11th lunar day, and thus do it twenty four times in a year, and Qazi (the Muslim priest) fasts during the entire (Muslim calendar month of) *Ramadan*. (It means that) they put eleven months aside (and don’t observe any faith discipline during eleven months, and thus believe that they would obtain the divine) treasure in just one month.”(3)

Therefore plainly telling the believers of both faiths about the fruitlessness of their ritualistic pilgrimages, if they still have deceit in their hearts, Kabir Ji says: “(O’ man), what is the use of taking a bath at (*Jagan Nath* temple in) *Orissa*, (India), and what is the use of bowing your head in the mosque and why do you bother to say *Nimaaz* (prayers) and go on *Hajj* (or pilgrimage) to *Kaaba* (in *Mecca*, Saudi Arabia), if within your heart is falsehood?” (4)

Now Kabir Ji states his own belief and addressing God, he says: “O’ God, so many men and women, whom You have created, are all Your images (or manifestations). Kabir is but a young innocent child of both *Allah* and *Raam*, and all the (Hindu) Guru’s and the Muslim prophets are ours (and we should respect them all).”(5)

In conclusion, Kabir Ji says: “Listen O’ men and women, Kabir says that seek the shelter of only one (God. Instead of doing any rituals) meditate only on (His) Name, then alone you would swim across (the worldly ocean) for sure.”(6-2)

The message of this *shabad* is that instead of doing ritualistic deeds such as observing fasts, going on pilgrimages, believing that God resides only in our idol, or only in our holy place, we should search Him in each and every heart and meditate only on His Name. Only then we would be ferried across this worldly ocean.

ਪ੍ਰਭਾਤੀ ॥

ਅਵਲਿ ਅਲਹ ਨੂਰੁ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ ॥
ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੇ ਮੰਦੇ ॥੧॥

parbhaatee.

aval alah noor upaa-i-aa kudrat kay sabh banday.
ayk noor tay sabh jag upji-aa ka-un bhalay ko manday. ||1||

ਪੰਨਾ ੧੩੫੦

ਲੋਗਾ ਭਰਮਿ ਨ ਭੂਲਹੁ ਭਾਈ ॥

ਖਾਲਿਕੁ ਖਲਕ ਖਲਕ ਮਹਿ ਖਾਲਿਕੁ ਪੂਰਿ ਰਹਿਓ ਸ੍ਰਬ
ਠਾਈ ॥੧॥ ਰਹਾਉ ॥

ਮਾਟੀ ਏਕ ਅਨੇਕ ਭਾਂਤਿ ਕਰਿ ਸਾਜੀ ਸਾਜਨਹਾਰੈ ॥

ਨਾ ਕਛੁ ਪੋਚ ਮਾਟੀ ਕੇ ਭਾਂਡੇ ਨਾ ਕਛੁ ਪੋਚ ਕੁੰਭਾਰੈ ॥੨॥

ਸਭ ਮਹਿ ਸਚਾ ਏਕੋ ਸੋਈ ਤਿਸ ਕਾ ਕੀਆ ਸਭੁ ਕਛੁ
ਹੋਈ ॥

ਹੁਕਮੁ ਪਛਾਨੈ ਸੁ ਏਕੋ ਜਾਨੈ ਬੰਦਾ ਕਹੀਐ ਸੋਈ
॥੩॥

ਅਲਹੁ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ਗੁਰਿ ਗੁੜੁ ਦੀਨਾ ਮੀਨਾ ॥

ਕਹਿ ਕਬੀਰ ਮੇਰੀ ਸੰਕਾ ਨਾਸੀ ਸਰਬ ਨਿਰੰਜਨੁ ਡੀਠਾ
॥੪॥੩॥

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logaa bharam na bhoolahu bhaa-ee.

khaalik khalak khalak meh khaalik poor rahi-o
sarab thaa^N-ee. ||1|| rahaa-o.

maatee ayk anayk bhaa^Nt kar saajee
saajanhaarai.

naa kachh poch maatee kay bhaa^Nday naa kachh
poch kumbhaarai. ||2||

sabh meh sachaa ayko so-ee tis kaa kee-aa sabh
kachh ho-ee.

hukam pachhaanai so ayko jaanai bandaa
kahee-ai so-ee. ||3||

alhu alakh na jaa-ee lakhi-aa gur gurb deenaa
meethaa.

kahi kabeer mayree sankaa naasee sarab
niranjan deethaa. ||4||3||

Parbhathi

In the previous *shabad*, Kabir Ji advised us that instead of doing ritualistic deeds such as observing fasts, going on pilgrimages, believing that God resides only in our idol, or only in our holy place, we should search Him in each and every heart and meditate only on His Name. Only then we would be ferried across this worldly ocean. In this very famous *shabad*, Kabir Ji is telling us that it is the same one God who has created the people of all faiths, colors, castes, and races, therefore just on the basis of one's birth we cannot say who is good and who is bad. He also gives us the definition of a truly good human being and wants us to see the same God pervading in every heart.

He says: “(O’ my friends), first of all, *Allah* (God) created one light, and all the human beings are the creation (of that one Creator). It is from one light that the entire world sprang up, so whom (can we call) good and whom bad?”(1)

So loudly proclaiming this truth, Kabir Ji cautions us and says: “O’ people, do not be strayed by doubt. The Creator of the creation lives in the creation and He is pervading in all places.”(1-pause)

Now Kabir Ji explains with a very beautiful metaphor, why there is difference between features and colors of different human beings. He says: “(O’ my friends), just as a potter makes different kinds of pots from the same clay, (similarly out of the same materials), the Creator has created pots (creatures and beings) of many kinds. (Just as when different pots look different), neither there is any defect in the pots nor in the potter, (similarly if different human beings look different, there is nothing wrong with them, nor in the Creator).”(2)

Stating the basic truth about the entire creation, Kabir Ji says: “(O’ my friends), within all abides the one eternal (God), and whatever happens is as per His will. (The person) who realizes His will, deems the same one (God pervading in all), that person alone is called a (true) human being (or the true lover of God).”(3)

Kabir Ji concludes the *shabad* by sharing with us what he has realized and experienced. He says: "My Guru has given me the sweet brown sugar (of divine wisdom), that God is incomprehensible and He cannot be comprehended. But I Kabir say that now all my doubt has been removed and I have seen that immaculate God (pervading) in all." (4-3)

The message of this very famous *shabad* is that all creatures have been created by the same one Creator, whose light (soul) pervades in all. Therefore we should love all humanity without any kind of bias or prejudice against any body on account of his or her race, color, form, feature, or faith. We should also realize that whatever happens, is as per God's will. Only then we would be deemed as true human beings and true servants of God.

Note: Inspired by the above shabad, the humble author named the title of his translation as "It Is The Same Light-The enlightening wisdom of Sri Guru Granth Sahib, and also composed a song, which when sung in many interfaith gatherings was very much applauded. It runs as follows: -

*No one is wrong, no one is right,
No one is black, and no one is white.
It is the same light; it is the same light,
Who made the days, who made the nights,
Who made the blacks, who made the whites.
It is the same light, It is the same light----- (chorus)*

*You call Him Bhagwan, you call Him Allah,
You call Him Waheguru, you call Him Buddha,
You call Him Jehovah, you call Him the Christ,
It is the same light, it is the same light -----*

*Out of the same clay, out of the same lot,
He made the pots of different sorts.
No one is at fault, no one is at fault,
Neither; it is the potter; nor it is the pot,
If some one is dark, and some one is bright.
It is the same light, it is the same light-----*

*He gave us enough air, for all of us to share,
The water in plenty, the land fertile,
Then why do we quarrel, then why we fight?
It is the same light, it is the same light-----*

ਪ੍ਰਭਾਤੀ ॥

ਬੇਦ ਕਤੇਬ ਕਹਹੁ ਮਤ ਝੂਠੇ ਝੂਠਾ ਜੋ ਨ ਬਿਚਾਰੈ ॥

ਜਉ ਸਭ ਮਹਿ ਏਕੁ ਖੁਦਾਇ ਕਹਤ ਹਉ ਤਉ ਕਿਉ ਮੁਰਗੀ
ਮਾਰੈ ॥੧॥

ਮੁਲਾਂ ਕਹਹੁ ਨਿਆਉ ਖੁਦਾਈ ॥
ਤੇਰੇ ਮਨ ਕਾ ਭਰਮੁ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

parbhaatee.

bayd katayb kahhu mat jhoothay jhoothaa jo na
bichaarai.

ja-o sabh meh ayk khudaa-ay kahaṭ ha-o ṭa-o
ki-o murgee maarai. ||1||

mulaa^N kahhu ni-aa-o khudaa-ee.
tayray man kaa bharam na jaa-ee. ||1|| rahaa-o.

ਪਕਰਿ ਜੀਉ ਆਨਿਆ ਦੇਹ ਬਿਨਾਸੀ ਮਾਟੀ ਕਉ
ਬਿਸਮਿਲਿ ਕੀਆ ॥

ਜੋਤਿ ਸਰੂਪ ਅਨਾਹਤ ਲਾਗੀ ਕਹੁ ਹਲਾਲੁ ਕਿਆ ਕੀਆ
॥੨॥

ਕਿਆ ਉਜੂ ਪਾਕੁ ਕੀਆ ਮੁਹੁ ਧੋਇਆ ਕਿਆ ਮਸੀਤਿ
ਸਿਰੁ ਲਾਇਆ ॥

ਜਉ ਦਿਲ ਮਹਿ ਕਪਟੁ ਨਿਵਾਜ ਗੁਜਾਰਹੁ ਕਿਆ ਹਜ ਕਾਬੈ
ਜਾਇਆ ॥੩॥

ਤੂੰ ਨਾਪਾਕੁ ਪਾਕੁ ਨਹੀ ਸੂਝਿਆ ਤਿਸ ਕਾ ਮਰਮੁ ਨ
ਜਾਨਿਆ ॥

ਕਹਿ ਕਬੀਰ ਭਿਸਤਿ ਤੇ ਚੂਕਾ ਦੇਜਕ ਸਿਉ ਮਨੁ ਮਾਨਿਆ
॥੪॥੪॥

pakar jee-o aani-aa dayh binaasee maatee ka-o
bismil kee-aa.

jot saroop anaahat laagee kaho halaal ki-aa
kee-aa. ||2||

ki-aa ujoo paak kee-aa muhu Dho-i-aa ki-aa
maseet sir laa-i-aa.

ja-o dil meh kapat nivaaj gujaarahu ki-aa haj
kaabai jaa-i-aa. ||3||

tooⁿ naapaak paak nahee soojhi-aa tis kaa
maram na jaani-aa.

kahi kabeer bhisat tay chookaa dojak si-o man
maani-aa. ||4||4||

Parbhati

In the previous *shabad*, Kabir Ji told us that all creatures have been created by the one Creator, whose light (soul) pervades in all. Therefore we should love all humanity without any kind of bias or prejudice against any body on account of his or her race, color, form, feature, or faith. But we often indulge in criticizing and condemning people of other faiths including their scriptures and practices while we think that whatever we do is perfectly all right.

In this *shabad*, Kabir Ji is asking us not to condemn the scriptures and practices of other faiths, and instead try to realize the essence of truth in these.

Therefore, first addressing people in general, Kabir Ji says: “(O’ my friends), do not call *Vedas* and *Katebs* (the Hindu and Muslim scriptures) as false. False is that person who does not reflect on the essence (of these scriptures).”

Now addressing a *Mullah*, (or a Muslim priest), he says: “(O’ my friend, if you) say that in all the (creatures), the same one God resides, then (tell me), why do you kill a chicken? (In whom also the same God resides)? (1)

Challenging that *Mullah* further regarding his mistaken belief, Kabir Ji says: “(O’ *Mullah*, you ask (others to be aware of) the divine justice, but the doubt of your (own) mind doesn’t go away, (because you are doing things which don’t make sense according to your own belief).”(1-pause)

Now Kabir Ji goes into detail about the Muslim practice of getting hold of an animal, and killing it slowly after reading certain verses from Quran, and then believing that they have done *Halaal* (or made it fit for sacrifice before God). He says: “(O’ *Mullah*), catching hold of a creature when you kill it, its body gets destroyed and it becomes as good as clay. (But you think that you have done *Bismil* (killed and sacrificed it in the name of *Allah*. But in reality) its undying soul merges in God, (tell me) then what thing you have made *Halaal* (food fit for sacrificing before *Allah*)?” (2)

Next Kabir Ji challenges the *Mullah* about his ritualistic prayer (*Nimaaz*) and *Hajj* (pilgrimage to *Mecca*), without the purity of mind. He says: “(O’ *Mullah*), what is the use of purifying yourself by doing *Ujju* (the ceremonial washing of hands, feet), and your

mouth, and then bowing your head in the mosque; what is the use of going on *Hajj* to *Kaaba* (pilgrimage to Mecca) and saying *Nimaaz*, if there is (still) deceit in your heart?"(3)

In conclusion, Kabir Ji says: "(O' *Mullah*, excuse me for my bluntness, but I tell you that in spite of all your ritual worships and sacrifices), you are still un-holy and you have not realized the Holy (God), and you have not understood His secret. Kabir says that you have deprived yourself (of a place in) the heaven and your mind has chosen hell."(4-4)

The message of this *shabad* is that God pervades in all creatures, therefore we should not kill those creatures and call them as our pure food. There is no use of doing any kind of ablutions, fasting, or pilgrimages if our mind is full of hypocrisy and falsehood. We should not call the religious books of any other faith as false, because false is the one who does not reflect on the essence of teachings contained therein.

ਪ੍ਰਭਾਤੀ ॥

ਸੁੰਨ ਸੰਖਿਆ ਤੇਰੀ ਦੇਵ ਦੇਵਾਕਰ ਅਧਪਤਿ ਆਦਿ ਸਮਾਈ
॥

ਸਿਧ ਸਮਾਧਿ ਅੰਤੁ ਨਹੀ ਪਾਇਆ ਲਾਗਿ ਰਹੇ ਸਰਨਾਈ
॥੧॥

ਲੇਹੁ ਆਰਤੀ ਹੋ ਪੁਰਖ ਨਿਰੰਜਨ ਸਤਿਗੁਰ ਪੂਜਹੁ ਭਾਈ ॥

ਠਾਢਾ ਬ੍ਰਹਮਾ ਨਿਗਮ ਬੀਚਾਰੈ ਅਲਖੁ ਨ ਲਖਿਆ ਜਾਈ
॥੧॥ ਰਹਾਉ ॥

ਤਤੁ ਤੇਲੁ ਨਾਮੁ ਕੀਆ ਬਾਤੀ ਦੀਪਕੁ ਦੇਹ ਉਜਾਰਾ ॥

ਜੋਤਿ ਲਾਇ ਜਗਦੀਸ ਜਗਾਇਆ ਬੂਝੈ ਬੂਝਨਹਾਰਾ ॥੨॥

ਪੰਚੇ ਸਬਦ ਅਨਾਹਦ ਬਾਜੇ ਸੰਗੇ ਸਾਰੰਗਪਾਨੀ ॥

ਕਬੀਰ ਦਾਸ ਤੇਰੀ ਆਰਤੀ ਕੀਨੀ ਨਿਰੰਕਾਰ ਨਿਰਬਾਨੀ
॥੩॥੫॥

parbhaatee.

sunnn sanDhi-aa tayree dayv dayvaakar aDhpat
aad samaa-ee.

siDh samaaDh ant nahee paa-i-aa laag rahay
sarnaa-ee. ||1||

layho aartee ho purakh niranjan satgur poojahu
bhaa-ee.

thaaadhaa barahmaa nigam beechaarai alakh na
lakhi-aa jaa-ee. ||1|| rahaa-o.

tat tayl naam kee-aa baatee deepak dayh
uj-yaaraa.

jot laa-ay jagdees jagaa-i-aa boojhai
boojhanhaaraa. ||2||

panchay sabad anaahad baajay sangay
saringpaanee.

kabeer daas tayree aartee keenee nirankaar
nirbaanee. ||3||5||

Parbhati

In the previous *shabad*, Kabir Ji advised us not to criticize the scriptures or the ways of other faiths and instead try to understand the true essence of the teachings in them. In that *shabad*, he particularly questioned the *Mullahs* who criticize Hindus for their beliefs, but don't question their own practice of killing innocent animals in the name of *Allah*, and yet proclaiming that same *Allah* lives in all creatures. In this *shabad*, he focuses on *Aarti* (the Hindu worship of idols with lighted lamps), and tells them what is the true worship or *Aarti* of God.

First addressing God, he says: "O' God, who always remains in a thoughtless trance, O' the Mine of light, the Master of the entire world from the very beginning, I worship You. (O' God), even the adept saints who remain absorbed in Your meditation have not been able to find Your limit and have (ultimately) sought Your shelter."(1)

Now inviting us to learn the true way of doing *Aarti* or worship of God, Kabir Ji says: “Come O’ my brothers, (learn the way to) do true *Aarti* of that immaculate Being. O’ brothers, (the best way to God’s *Aarti* is to) worship (and follow the path shown by) the true Guru. (Remember that) even though standing at His door, god *Brahma* is reflecting on *Vedas*, yet even he cannot comprehend that incomprehensible God.”(1-pause)

But regarding the right way of doing worship of God, Kabir Ji says: “(O’ my friends, only) a rare knowledgeable person knows (the way to worship God). He makes the essence (of wisdom) the oil, God’s Name as the wick, and the light of Name in the body as the lamp. Lighting such a lamp he has awakened the Master of the universe.”(2)

Kabir Ji concludes the *shabad* by sharing with God Himself, what kind of bliss he is experiencing by doing the kind of worship described above. He says: “O’ the immaculate formless Being, the Master of the earth, slave Kabir has also done Your *Aarti* (in the way described above and as a result) all the five (kinds of) melodies of non stop divine music are playing (within me, and I am enjoying their celestial bliss).”(3-5)

The message of this *shabad* is that if we want to perform true worship of God and enjoy the divine bliss of all the five melodies of celestial music within us, then instead of doing any ritual worships, such as rotating lighted lamps before an idol, we should follow Guru’s advice, and sing God’s praises from the core of our heart.

ਪ੍ਰਭਾਤੀ ਬਾਣੀ ਭਗਤ ਨਾਮਦੇਵ ਜੀ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਨ ਕੀ ਬਿਰਥਾ ਮਨੁ ਹੀ ਜਾਨੈ ਕੈ ਬੂਝਲ ਆਗੈ
ਕਹੀਐ ॥

ਅੰਤਰਜਾਮੀ ਰਾਮੁ ਰਵਾਈ ਮੈ ਡਰੁ ਕੈਸੇ ਚਰੀਐ ॥੧॥

ਬੇਧੀਅਲੇ ਗੋਪਾਲ ਗੁੱਸਾਈ ॥

ਮੇਰਾ ਪ੍ਰਭੁ ਰਵਿਆ ਸਰਬੇ ਠਾਈ ॥੧॥ ਰਹਾਉ ॥

ਮਾਨੈ ਹਾਟੁ ਮਾਨੈ ਪਾਟੁ ਮਾਨੈ ਹੈ ਪਾਸਾਰੀ ॥

ਮਾਨੈ ਬਾਸੈ ਨਾਨਾ ਭੇਦੀ ਭਰਮਤੁ ਹੈ ਸੰਸਾਰੀ ॥੨॥

ਗੁਰ ਕੈ ਸਬਦਿ ਏਹੁ ਮਨੁ ਰਾਤਾ ਦੁਬਿਧਾ ਸਹਜਿ ਸਮਾਣੀ ॥

ਪੰਨਾ ੧੩੫੧

ਸਭੇ ਹੁਕਮੁ ਹੁਕਮੁ ਹੈ ਆਪੇ ਨਿਰਭਉ ਸਮਤੁ ਬੀਚਾਰੀ ॥੩॥

ਜੋ ਜਨ ਜਾਨਿ ਭਜਿ ਪੁਰਖੋਤਮ ਤਾ ਚੀ ਅਬਿਗਤੁ ਬਾਣੀ ॥

ਨਾਮਾ ਕਹੈ ਜਗਜੀਵਨੁ ਪਾਇਆ ਹਿਰਦੈ ਅਲਖ ਬਿਡਾਣੀ
॥੪॥੧॥

parbhaatee banee bhagat naamdayv jee
kee

ik-oⁿkaar satgur parsaad.

man kee birthaa man hee jaanai kai boojhal
aagai kahee-ai.

antārjaamee raam ravaaⁿ-ee mai dar kaisay
chahee-ai. ||1||

bayD^hee-alay gopaal gosaa-ee.

mayraa parab^h ravi-aa sarbay thaa-ee. ||1||
rahaa-o.

maanai haat maanai paat maanai hai paasaaree.

maanai baasai naanaa bhaydee bharmat^t hai
sansaaree. ||2||

gur kai sabad^t ayhu man raataa dubiD^haa sahj
samaane.

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sab^ho hukam hukam hai aapay nirb^ha-o samat^t
beechaaree. ||3||

jo jan jaan bhajeh purkhotam taa chee abigat^t
banee.

naamaa kahai jagjeevan paa-i-aa hirdai alak^h
bidaanee. ||4||1||

Parbhathi Bani Bhagat Namdev Ji Ki**(Word of devotee Nam Dev Ji)**

In the previous *shabad*, devotee Kabir Ji advised us that if we want to perform true worship of God and enjoy the divine bliss of all the five melodies of celestial music within us, then instead of doing any ritual worships, such as rotating lighted lamps before an idol, we should follow Guru's advice, and sing God's praises from the core of our heart. In this *shabad*, devotee Nam Dev Ji comments on the nature of our mind and tells us how by meditating on God's Name, our mind can get rid of its duality (or love of things other than God) and we can experience God within our own heart.

First commenting on the nature of the mind and telling us with whom should we share the inner pain of our mind, Nam Dev Ji says: "(O' my friends), either one's own mind knows the pain in the mind (or God knows about it. So if we must say), then we should say about it only before that Inner knower. Since I contemplate on the Name of that inner knower, therefore I don't need to be afraid (of any body)."(1)

So describing the state of his own mind, Namdev Ji says: "My mind has been pierced by God the Master of the universe, and that God of mine is pervading everywhere" (1-pause).

Explaining how God, whom Nam Dev Ji compares to a grocer, knows everything in one's mind, Kabir Ji says: "(O' my friends), within our mind is His shop, His city, and the Grocer Himself. (That God) of many garbs resides in the mind itself, but a worldly (attached) person keeps wandering around (outside in His search)."(2)

Describing the wisdom gained by a person whose mind is imbued with the love of Guru's word, and who lovingly starts understanding the Guru's advice, Nam Dev Ji says: "(O' my friends), whose mind is imbued with the love of Guru's word, that person's sense of duality merges in a state of peace and poise, (and he or she realizes that) God's command is prevailing everywhere and sees the fear-free (God) equally pervading everywhere."(3)

Nam Dev Ji concludes this *shabad* by telling us what kind of high status those devotees obtain, who worship God with above understanding. He says: "The devotees who worship the sublime Being, deeming Him pervading every where, their speech becomes the meditation of invisible God. Nam Dev says, (such people) have obtained that incomprehensible and wondrous Life of the world in their heart itself."(4-1)

The message of this *shabad* is that if we want to bring true peace and bliss to our wandering and grieving mind, then we should realize that our God resides in our mind itself, whose command is equally pervading everywhere. When our mind is imbued with the love of Guru's word the duality of our mind ends and it is attuned to God.

ਪ੍ਰਭਾਤੀ ॥

ਆਇ ਜੁਗਾਇ ਜੁਗਾਇ ਜੁਗੋ ਜੁਗੁ ਤਾ ਕਾ ਅੰਤੁ ਨ
ਜਾਨਿਆ ॥

ਸਰਬ ਨਿਰੰਤਰਿ ਰਾਮੁ ਰਹਿਆ ਰਵਿ ਐਸਾ ਰੂਪੁ
ਬਖਾਨਿਆ ॥੧॥

parbhaatē.

aaḍ jugaad jugaad jugo jug taa kaa ant na jaani-aa.

sarab niranṭar raam rahi-aa rav aisaa roop
bakhaani-aa. ||1||

ਗੋਬਿੰਦੁ ਗਾਜੈ ਸਬਦੁ ਬਾਜੈ ॥
ਆਨਦ ਰੂਪੀ ਮੇਰੋ ਰਾਮਈਆ ॥੧॥ ਰਹਾਉ ॥

gobid̥ gaajai sabad̥ baajai.
aanad̥ roopee mayro raam-ee-aa. ||1|| rahaa-o.

ਬਾਵਨ ਬੀਖੂ ਬਾਨੈ ਬੀਖੇ ਬਾਸੁ ਤੇ ਸੁਖ ਲਾਗਿਲਾ ॥
ਸਰਬੇ ਆਦਿ ਪਰਮਲਾਦਿ ਕਾਸਟ ਚੰਦਨੁ ਭੈਇਲਾ ॥੨॥

baavan beekhoo baanai beekh̥ay baas tay sukh̥
laagilaa.
sarbay aad̥ paramlaad̥ kaasat chandan̥ bh̥ai-ilaa.
||2||

ਤੁਮ੍ਹ ਚੇ ਪਾਰਸੁ ਹਮ ਚੇ ਲੋਹਾ ਸੰਗੇ ਕੰਚਨੁ ਭੈਇਲਾ ॥
ਤੂ ਦਇਆਲੁ ਰਤਨੁ ਲਾਲੁ ਨਾਮਾ ਸਾਚਿ ਸਮਾਇਲਾ
॥੩॥੨॥

tum̥^h chay paaras ham chay loh̥aa sangay kanchan̥
bh̥ai-ilaa.
too d̥a-i-aal ratan̥ laal naamaa saach samaa-ilaa.
||3||2||

Parbhati

In the previous *shabad*, devotee Nam Dev Ji advised us that if we want to bring true peace and bliss to our wandering and grieving mind then we should realize that God resides in our mind itself and His command is equally pervading everywhere. When our mind is imbued with the love of Guru's word, the duality of our mind ends and it is attuned to God. In this *shabad*, Nam Dev Ji confirms that when the Guru's word plays in a person's heart and one realizes the truth in the Guru's word, one experiences the bliss of God's presence in one's body and acquires divine qualities.

First stating what he has understood from the study of all the scriptures, Nam Dev Ji says: "(O' my friends, I have realized that God) has been there before the beginnings of ages and He has been present from age after age; no one has known His end or limit. He is pervading in all; (and all scriptures) have described His form in a like-wise manner." (1)

Stating how and when one is able to see or experience God, Nam Dev Ji says: "(O' my friends), when in the heart of a person) plays the word (of the Guru, and when one is singing *Gurbani* with such love and devotion that one's heart is truly listening and enjoying it then one feels that it is not him or her, but) God, who is speaking (in one's body, and one feels that God within has become manifest and one says to oneself): "My God is the embodiment of bliss." (1-pause)

Next illustrating, what kinds of changes take place within one, when one realizes that he or she is in the company of the bliss giving God, Nam Dev Ji says: "(O' my friends), just as when a *Sandal* tree grows in a jungle, its fragrance gives joy to all, and all the wood trees (around it) become (fragrant like) *Sandal*, (similarly in the company of God, who is the) source of all fragrance, (one acquires virtues like God, and) becomes fragrant like Him." (2)

Nam Dev Ji concludes the *shabad* by addressing God and saying: "(O' God), You are (virtuous like) the philosopher's stone and I am (unworthy like) iron, but in (Your) company I have become gold (pure like You). You are the embodiment of mercy and priceless like jewels and rubies, and (I) Nam Dev have merged in Your eternal (form)." (3-2)

The message of this *shabad* is that God has existed even before the beginning of ages, He is present now and would always be present in the future. If we get so attuned to the Guru's word that we start singing God's praises from the core of our heart then He becomes manifest in us, and just as in the company of a *Sandal* tree, other plants

also become fragrant, similarly in the company of God we would also acquire His qualities.

ਪ੍ਰਭਾਤੀ ॥

ਅਕੁਲ ਪੁਰਖ ਇਕੁ ਚਲਿਤੁ ਉਪਾਇਆ ॥
ਘਟਿ ਘਟਿ ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਲੁਕਾਇਆ ॥੧॥
ਜੀਅ ਕੀ ਜੋਤਿ ਨ ਜਾਨੈ ਕੋਈ ॥
ਤੈ ਮੈ ਕੀਆ ਸੁ ਮਾਲੂਮੁ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

ਜਿਉ ਪ੍ਰਗਾਸਿਆ ਮਾਟੀ ਕੁੰਭੋਉ ॥
ਆਪ ਹੀ ਕਰਤਾ ਬੀਠੁਲੁ ਦੇਉ ॥੨॥

ਜੀਅ ਕਾ ਬੰਧਨੁ ਕਰਮੁ ਬਿਆਪੈ ॥
ਜੋ ਕਿਛੁ ਕੀਆ ਸੁ ਆਪੈ ਆਪੈ ॥੩॥

ਪ੍ਰਵਚਿਤ ਨਾਮਦੇਉ ਇਹੁ ਜੀਉ ਚਿਤਵੈ ਸੁ ਲਹੈ ॥
ਅਮਰੁ ਹੋਇ ਸਦ ਅਕੁਲ ਰਹੈ ॥੪॥੩॥

parbhaatee.

akul purakh ik chaliṭ upaa-i-aa.
ghat ghat antar barahm lukaa-i-aa. ||1||
jee-a kee joṭ na jaanai ko-ee.
tai mai kee-aa so maaloom ho-ee. ||1|| rahaa-o.

ji-o pargaasi-aa maatee kumbhay-o.
aap hee kartaa beethul day-o. ||2||

jee-a kaa banDhan karam bi-aapai.
jo kichh kee-aa so aapai aapai. ||3||

paranvaṭ naamday-o ih jee-o chitvai so lahai.
amar ho-ay sad aakul rahai. ||4||3||

Parbhathi

In the previous *shabad*, Nam Dev Ji stated that God has existed even before the beginning of ages, He is present now and would always be present in the future. If we get so attuned to the Guru's word that we start singing God's praises from the core of our heart then He becomes manifest in us and just as in the company of a Sandal tree other plants also become fragrant, similarly in the company of God we would also acquire His qualities. In this *shabad*, he tells us about the nature of this world and the human beings living in it and how we can become one with our immortal Creator.

He says: "(O' my friends, it is the supreme) Being, who doesn't belong to any particular family (or lineage), has created a play (in the form of this world). That all pervading God has hidden Himself in each and every heart." (1)

Revealing another interesting fact about God, he says: "(O' my friends), no one knows about that (divine) light, which pervades in all the creatures, (but whatever) you and me do (or think) that is known (to that God)." (1-pause)

Now Nam Dev Ji explains with a metaphor, how all the creatures of different species have been created from that same divine light? He says: "(O' my friends), just as a pitcher is formed from the clay, (similarly all creatures are made from that primal light), that immaculate God is Himself the Creator (of all)." (2)

Next explaining why the creatures remain bound in worldly bonds and the rounds of births and deaths, Nam Dev Ji says: "(O' my friends), any deed done by a mortal becomes his or her entanglement (and the mortal keeps suffering in the rounds of birth and death on account of that). But whatever (God) has done, (He has done) on His own." (3)

But this doesn't mean that one cannot escape from these worldly bonds and obtain salvation. Nam Dev Ji says: "(O' my friends), Nam Dev humbly submits that whatever one

focuses one's mind on, one obtains that; but if one focuses one's mind on the casteless God, one becomes immortal (like Him).”(4-3)

The message of this *shabad* is that our own deeds create bonds for us and whatever we truly long for in our mind we get that thing. Therefore we should always crave for God so that we may become one with Him.

ਪ੍ਰਭਾਤੀ ਭਗਤ ਬੇਨੀ ਜੀ ਕੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਤਨਿ ਚੰਦਨੁ ਮਸਤਕਿ ਪਾਤੀ ॥
ਰਿਦ ਅੰਤਰਿ ਕਰ ਤਲ ਕਾਤੀ ॥
ਠਗ ਦਿਸਟਿ ਬਗਾ ਲਿਵ ਲਾਗਾ ॥
ਦੇਖਿ ਬੈਸਨੋ ਪ੍ਰਾਨ ਮੁਖ ਭਾਗਾ ॥੧॥

ਕਲਿ ਭਗਵਤ ਬੰਦ ਚਿਰਾਮੰ ॥
ਕੂਰ ਦਿਸਟਿ ਰਤਾ ਨਿਸਿ ਬਾਦੰ ॥੧॥ ਰਹਾਉ ॥

ਨਿਤਪ੍ਰਤਿ ਇਸਨਾਨੁ ਸਰੀਰੰ ॥
ਦੁਇ ਧੋਤੀ ਕਰਮ ਮੁਖਿ ਖੀਰੰ ॥
ਰਿਦੈ ਛੁਰੀ ਸੰਧਿਆਨੀ ॥
ਪਰ ਦਰਬੁ ਹਿਰਨ ਕੀ ਬਾਨੀ ॥੨॥

ਸਿਲ ਪੂਜਸਿ ਚਕ੍ਰ ਗਣੇਸੰ ॥
ਨਿਸਿ ਜਾਗਸਿ ਭਗਤਿ ਪ੍ਰਵੇਸੰ ॥
ਪਗ ਨਾਚਸਿ ਚਿਤੁ ਅਕਰਮੰ ॥
ਏ ਲੰਪਟ ਨਾਚ ਅਧਰਮੰ ॥੩॥

ਮ੍ਰਿਗ ਆਸਣੁ ਤੁਲਸੀ ਮਾਲਾ ॥
ਕਰ ਊਜਲ ਤਿਲਕੁ ਕਪਾਲਾ ॥
ਰਿਦੈ ਕੂੜੁ ਕੰਠਿ ਰੁਦ੍ਰਾਖੰ ॥
ਰੇ ਲੰਪਟ ਕ੍ਰਿਸਨੁ ਅਭਾਖੰ ॥੪॥

ਜਿਨਿ ਆਤਮ ਤਤੁ ਨ ਚੀਨ੍ਹਿਆ ॥
ਸਭ ਫੋਕਟ ਧਰਮ ਅਬੀਨਿਆ ॥
ਕਹੁ ਬੇਨੀ ਗੁਰਮੁਖਿ ਧਿਆਵੈ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਬਾਟ ਨ ਪਾਵੈ ॥੫॥੧॥

parbhāṭee bhagat baynee jee kee
ik-oⁿkaar satgur parsaad.
tan chandan mastak paatee.
rid antar kar tal kaatee.
thag disat bagaa liv laagaa.
daykh baisno paraan mukh bhaagaa. ||1||

kal bhagvat band chiraamaⁿ.
karoor disat rataa nis baadaⁿ. ||1|| rahaa-o.

nitparat isnaan sareeraⁿ.
du-ay Dhoṭee karam mukh kheeraⁿ.
ridai chhuree sanDhi-aanee.
par darab hiran kee baanee. ||2||

sil poojas chakar ganaysaⁿ.
nis jaagas bhagat parvaysaⁿ.
pag naachas chit akarmaⁿ.
ay lampat naach aDharmaⁿ. ||3||

marig aasan tulsee maalaa.
kar oojal tilak kapaalaa.
ridai koorh kanth rudraakhaⁿ.
ray lampat krisan abhaakhaⁿ. ||4||

jin aatam tat na cheenⁱ-aa.
sabh fokat Dharam abeeni-aa.
kaho baynee gurmukh Dhi-aavai.
bin satgur baat na paavai. ||5||1||

Parbhathi Bani Bhagat Beni Ji Ki

(Word of devotee Beni Ji)

Devotee Beni Ji who himself was a *Brahmin* uttered this *shabad* in which he exposes the uselessness of the false rituals, holy garbs, and symbols adopted by the *Brahmins* of those days to impress the innocent people about their devotion, but in their minds was always false hood, deceit, and the desire to cheat them. Instead of indulging in such hypocritical practices, Beni Ji advises such pundits and all of us to follow the path shown by the true Guru and meditate on God's Name with sincere heart because that is the only way to obtain salvation.

Addressing such a hypocrite who poses as a vegetarian holy *Brahmin* or *Vishnu*, Beni Ji says: “(O’ hypocrite), you apply sandal on your body and basil leaves on your forehead, but in your heart (is so much evil as if you are holding) a knife in your hand. Your eyes are in the look out for cheating some one, but you are sitting like a crane in meditation. You are sitting so still like a (compassionate) *Vishnu*, as if life has gone out of your face.”(1)

Commenting further on the conduct of such a hypocrite, Beni Ji says “Apparently you worship the beauteous idol of god (*Vishnu*) for a long time, but you are always engaged in strife, and there is cruelty in your eyes.”(1-pause)

Continuing his comments, Beni Ji says: “(O’ pundit), you bathe your body every day. You always keep two loin-clothes, do ritualistic deeds, and drink milk (only, to show off your compassion for the animals). But in your heart, you have (made such evil plans, as if you have) kept your knife ready to stab (your victims), and whatever you utter is designed to cheat others of their wealth.”(2)

But that is not all. Continuing to condemn the false practices of such Brahmins, Nam Dev Ji says: “(O’ pundit), you worship the stone idol and make marks of *Ganesh* (the elephant god). You wake up in the nights to join ritual worship. Even though your feet are dancing (in devotion), your heart is in evil deeds. O’ cheat, such a dance is anti-faith.”(3)

Now commenting on the conduct of those false yogis and sages who sit outside some village to show off their devotion, Beni Ji says: “(O’ yogi), wearing a rosary of (sacred) *Tulsi* wood, you sit on deer-skin. With clean hands you anoint your forehead with a frontal mark. In your heart is false hood, but on your neck you are wearing a necklace of (holy) *Rudraakash* wood. O’ thief, in this way you are not worshipping God, (but doing the exactly opposite thing).”(4)

In conclusion, Beni Ji says: “(O’ my friends), one who hasn’t realized the essence of the soul, all the faith deeds of such a blind fool are vain. Beni says, seeking the Guru’s guidance one must meditate on God, (because) without (the guidance of) the Guru, one doesn’t find (the right) way (to attain God).”(5-1)

The message of this *shabad* is that if we want to follow the true path, leading to God then following the guidance of the Guru we should realize our self. Otherwise doing any kinds of ritual worships, and adoring holy garbs and symbols, are nothing but acts of hypocrisy, and attempts to cheat others.

ਪੰਨਾ ੧੩੫੨

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥

ਰਾਮੁ ਸਿਮਰਿ ਰਾਮੁ ਸਿਮਰਿ ਇਹੈ ਤੇਰੈ ਕਾਜਿ ਹੈ ॥
ਮਾਇਆ ਕੇ ਸੰਗੁ ਤਿਆਗੁ ਪ੍ਰਭੁ ਜੂ ਕੀ ਸਰਨਿ ਲਾਗੁ ॥
ਜਗਤੁ ਸੁਖ ਮਾਨੁ ਮਿਥਿਆ ਝੂਠੈ ਸਭ ਸਾਜੁ ਹੈ ॥੧॥
ਰਹਾਉ ॥

ਸੁਪਨੇ ਜਿਉ ਧਨੁ ਪਛਾਨੁ ਕਾਹੇ ਪਰਿ ਕਰਤ ਮਾਨੁ ॥

SGGS P-1352

**ik-oⁿkaar sat naam kartaa purakh nirbha-o
nirvair akaal moorat ajoonee saibhaⁿ gur
parsaad.**

raag jaijaavantee mehlā 9.

raam simar raam simar ihai tayrai kaaj hai.
maa-i-aa ko sang ti-aag parabh joo kee saran laag.
jagat sukh maan mithi-aa jhootho sabh saaj hai.
||1|| rahaa.

supnay ji-o dhan pachhaan kaahay par karat maan.

ਬਾਰੂ ਕੀ ਭੀਤਿ ਜੈਸੇ ਬਸੁਧਾ ਕੋ ਰਾਜੁ ਹੈ ॥੧॥

baaroo kee bheet̃ jaisay basuDhaa ko raaj hai.
||1||

ਨਾਨਕੁ ਜਨੁ ਕਹਤੁ ਬਾਤੁ ਬਿਨਸਿ ਜੈਹੈ ਤੇਰੇ ਗਾਤੁ ॥
ਛਿਨੁ ਛਿਨੁ ਕਰਿ ਗਇਓ ਕਾਲੁ ਤੈਸੇ ਜਾਤੁ ਆਜੁ ਹੈ
॥੨॥੧॥

naanak jan kahaṭ baat̃ binas jaihai tayro gaat̃.
chhin chhin kar ga-i-o kaal taisay jaat̃ aaj hai.
||2||1||

Rag Jaijaivanti Mehla-9

This is the beginning of a new chapter titled *Rag Jaijaivanti*. The ninth Guru Teg Bahadur Ji has uttered all the *shabads* in this chapter. It was the tenth Guru Gobind Singh Ji, who included the words (*Baani*) of Guru Teg Bahadur Ji, when he was compiling the (the present day version called) *Aad Guru Granth Sahib Ji*. Perhaps that is why, this *Rag* (melody) is not included in the *Rag Maala* (the last chapter of Guru Granth Sahib Ji). In this *shabad*, Guru Ji illustrates with a beautiful example how short lived are all our worldly riches and possessions and tells us what is the single most important thing, which we need to do in this human life.

He says: “(O’ my friend), meditate on God’s Name again and again, (because this meditation) alone would be of any use to you (in the end). Forsake the company (or love) of worldly wealth and seek the shelter of God. Deem all the worldly pleasures as false, because this entire ostentation (of the world) is false (and short lived).”(1-pause)

Regarding our worldly riches and possessions, Guru Ji says: “(O’ my friend), deem your worldly wealth (as some thing given to you in) a dream, (which would disappear as soon as you wake up from your present dream like state. Then) for what you feel proud? (Even the) dominion over (the entire) earth is (flimsy and short-lived) like) a wall of sand.”(1)

In conclusion, Guru Ji says: “(O’ my friend), slave Nanak says this thing that this body of yours is (definitely) going to perish. Just as moment-by-moment, your yesterday (the past) has gone; similarly your today (or present) is also passing away. (Therefore meditate on God’s Name, before your human life ends completely).”(2-1)

The message of this *shabad* is that instead of wasting our time in the pursuits of short-lived worldly riches or power, we should seek the shelter of God and meditate on God’s Name, because that alone is the lasting deed, which is going to be of any avail to us. Further we should not postpone this meditation to a later date or even tomorrow, because with every moment our life is passing by.

Personal Note: 2.11.2006 - Just when I finished writing the above message, I received a call from hospital that our closest friend’s wife (Mrs. Sachdeva), had a stroke, and she is on her last breaths. So on our way to the hospital, I shared the truth about our Guru Ji’s message to my wife. 2.7.2011- three days ago while completing my revision of this manuscript I learnt that the wife of my friend Hardyal Gupta has also passed away.

ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥

ਰਾਮੁ ਭਜੁ ਰਾਮੁ ਭਜੁ ਜਨਮੁ ਸਿਰਾਤੁ ਹੈ ॥
ਕਹਉ ਕਹਾ ਬਾਰ ਬਾਰ ਸਮਝਤੁ ਨਹ ਕਿਉ ਗਵਾਰੁ ॥

jaijaavant̃ee mehlāa 9.

raam bhaj raam bhaj janam siraat̃ hai.
kaha-o kahaa baar baar samjhaṭ nah ki-o gavaar.

ਬਿਨਸਤ ਨਹ ਲਗੈ ਬਾਰ ਓਰੇ ਸਮ ਗਾਤੁ ਹੈ ॥੧॥ ਰਹਾਉ
॥

binsat nah lagai baar oray sam gaat hai. ||1||
rahaa-o.

ਸਗਲ ਭਰਮ ਡਾਰਿ ਦੇਹਿ ਗੋਬਿੰਦ ਕੇ ਨਾਮੁ ਲੇਹਿ ॥
ਅੰਤਿ ਬਾਰ ਸੰਗਿ ਤੇਰੈ ਇਹੈ ਏਕੁ ਜਾਤੁ ਹੈ ॥੧॥
ਬਿਖਿਆ ਬਿਖੁ ਜਿਉ ਬਿਸਾਰਿ ਪ੍ਰਭੁ ਕੋ ਜਸੁ ਹੀਏ ਧਾਰਿ
॥
ਨਾਨਕ ਜਨ ਕਹਿ ਪੁਕਾਰਿ ਅਉਸਰੁ ਬਿਹਾਤੁ ਹੈ ॥੨॥੨॥

sagal bharam daar deh gobind ko naam layhi.
ant baar sang sangray ihai ayk jaat hai. ||1||
bikhi-aa bikh Ji-o bisaar parabh kou jas hee-ay
Dhaar.
naanak jan kahi pukaar a-osar bihaat hai. ||2||2||

Jaijivanti Mehla-9

In the previous *shabad*, Guru Ji advised us that instead of wasting our time in the pursuits of short-lived worldly riches or power, we should seek the shelter of God and meditate on God's Name, because that alone is the lasting deed, which is going to be of any avail to us. Further we should not postpone this meditation to a later date or even tomorrow, because with every moment our life is passing by. In this *shabad*, Guru Ji once again stresses upon the urgent necessity of meditating on God's Name and illustrates with a very vivid example how our body can perish any moment and we should not depend upon it and postpone the task of meditating on God's Name for a later date or moment.

He says: "(O' my friend), meditate on God, meditate on God, your life is passing by. (I wonder), how many times may I say to you! O' fool, why don't you understand that this body of yours is (instantly) perishable like hail."(1-pause)

Some people doubt the advice of Guru Ji, thinking that other things in life (such as worldly riches and power) are more important than God's Name. Even if they realize the importance of worshipping God, they doubt the necessity of meditation upon God's Name and indulge in ritual worships. In order to remove all such doubts, he says: "(O' mortal), relinquish all your doubts and meditate on God's Name, because this (thing) alone would accompany you in the end."(1)

In conclusion, Guru Ji says: "(O' my friend), shed away (your attachment for) poison like *Maya* (worldly riches and power), and enshrine the praise of God in your mind. Slave Nanak is emphatically saying to you that your opportunity (to do the most important thing in life, the meditation on God's Name) is passing by."(2-2)

The message of this *shabad* is that if we don't want this human birth of ours to go waste, then laying aside all our doubts and pursuits of worldly riches and power we should meditate on God's Name. Because that thing alone is going to accompany us in the end.

ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥

ਰੇ ਮਨ ਕਉਨ ਗਤਿ ਹੋਇ ਹੈ ਤੇਰੀ ॥
ਇਹ ਜਗ ਮਹਿ ਰਾਮ ਨਾਮੁ ਸੋ ਤਉ ਨਹੀ ਸੁਨਿਓ ਕਾਨਿ ॥
ਬਿਖਿਆਨ ਸਿਉ ਅਤਿ ਲੁਭਾਨਿ ਮਤਿ ਨਾਹਿਨ ਫੇਰੀ ॥੧॥
ਰਹਾਉ ॥
ਮਾਨਸ ਕੇ ਜਨਮੁ ਲੀਨੁ ਸਿਮਰਨੁ ਨਹ ਨਿਮਖ ਕੀਨੁ ॥

jaijaavantee mehlā 9.

ray man ka-un gat ho-ay hai tayree.
ih jag meh raam naam so ta-o nahee suni-o
kaan.
bikhi-an si-o at lubhaan mat naahin fayree. ||1||
rahaa-o.
maanas ko janam leen simran nah nimakh keen.

ਦਾਰਾ ਸੁਖ ਭਇਓ ਦੀਨੁ ਪਗਹੁ ਪਰੀ ਬੇਰੀ ॥੧॥

daaraa sukh bha-i-o deen pagahu paree bayree.
||1||

ਨਾਨਕ ਜਨ ਕਹਿ ਪੁਕਾਰਿ ਸੁਪਨੈ ਜਿਉ ਜਗ ਪਸਾਰੁ ॥
ਸਿਮਰਤ ਨਹ ਕਿਉ ਮੁਰਾਰਿ ਮਾਇਆ ਜਾ ਕੀ ਚੇਰੀ
॥੨॥੩॥

naanak jan kahi pukaar supnai Ji-o jag pasaar.
simrat nah ki-o muraar maa-i-aa jaa kee chayree.
||2||3||

Jaijaivanti Mehla-9

In the previous two *shabads*, Guru Ji advised us that if we don't want this human birth of ours to go waste then laying aside all our doubts and pursuits of worldly riches and power we should meditate on God's Name. As noted earlier, there are three modes of conveying any advice, namely using the third, second, or first person mode of speech. In the previous two *shabads*, he used the second person mode and as if talking to us he asked us why don't we make use of our perishing human life and meditate on God's Name. In this *shabad*, he uses the first mode of speech and addressing his own mind asks it, why it doesn't meditate on God's Name. It doesn't mean that Guru Ji himself was not doing the meditation. This is just a way of conveying the same advice in the most effective manner.

So addressing his own mind, Guru Ji says: "O' my mind, (I wonder) what would be your state, because God's Name, (which is the most useful thing) in this world, you have not cared to listen to that at all. You always remain extremely allured by sinful pursuits and have never turned your attention away (from such matters)."(1-pause)

Continuing his address to his own mind (and indirectly to all of us), he says: "(O' my friend), you have taken the birth as human being, but you have not meditated upon God even for an instant. Instead you have become subservient to the comforts provided by your wife (as if) in your feet have been put the fetters (of worldly attachment)."(1)

Therefore, once again, Guru Ji emphatically says: "(O' my friend), slave Nanak is loudly proclaiming that the expanse of the world is like a dream. Why don't you meditate on God, even *Maya* (the worldly wealth) is whose slave?"(2-3)

The message of this *shabad* is that instead of wasting our time in the pursuits of worldly wealth, we should meditate on the Name of God, which can bring us every thing including worldly riches and power.

ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥

ਬੀਤ ਜੈਹੈ ਬੀਤ ਜੈਹੈ ਜਨਮੁ ਅਕਾਜੁ ਰੇ ॥
ਨਿਸਿ ਦਿਨੁ ਸੁਨਿ ਕੈ ਪੁਰਾਨ ਸਮਝਤ ਨਹ ਰੇ ਅਜਾਨ ॥
ਕਾਲੁ ਤਉ ਪਹੁਚਿਓ ਆਨਿ ਕਹਾ ਜੈਹੈ ਭਾਜਿ ਰੇ ॥੧॥
ਰਹਾਉ॥

ਪੰਨਾ ੧੩੫੩

ਅਸਥਿਰੁ ਜੋ ਮਾਨਿਓ ਦੇਹ ਸੋ ਤਉ ਤੇਰਉ ਹੋਇ ਹੈ ਖੋਹ ॥

ਕਿਉ ਨ ਹਰਿ ਕੋ ਨਾਮੁ ਲੇਹਿ ਮੂਰਖ ਨਿਲਾਜ ਰੇ ॥੧॥

ਰਾਮ ਭਗਤਿ ਹੀਏ ਆਨਿ ਛਾਡਿ ਦੇ ਤੈ ਮਨ ਕੋ ਮਾਨੁ ॥

jaijaavantee mehlāa 9.

beet jaihai beet jaihai janam akaaj ray.
nis din sun kai puraana samjhat nah ray ajaan.
kaal ta-o pahoochi-o aan kahaa jaihai bhaaj ray.
||1|| rahaa-o.

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asthir jo maani-o dayh so ta-o tayra-o ho-ay hai
khayh.
ki-o na har ko naam layhi moorakh nilaaj ray.
||1||

raam bhagat hee-ay aan chhaad day tai man ko
maan.

ਨਾਨਕ ਜਨ ਇਹ ਬਖਾਨਿ ਜਗ ਮਹਿ ਬਿਰਾਜੁ ਰੇ ॥੨॥੪॥ naanak jan ih bakhaan jag meh biraaaj ray.
||2||4||

Jaijaivanti Mehla-9

In the previous *shabad*, Guru Ji advised us that instead of wasting our time in the pursuits of worldly wealth, we should meditate on the Name of God, which can bring us every thing including worldly riches and power. In this *shabad*, Guru Ji once again warns us about our quickly passing human life and asks us to enshrine God's Name in our hearts so that we may enjoy peace both in this life and the next.

He says: “(O’ my friend, I am telling you) again and again that this life of yours is passing away in vain (without achieving its real objective. Even after) listening to *Puranas* (the holy books) day and night, you the ignorant one haven’t understood (that the time of) death has arrived and there is no place to which you can run away (and save yourself).” (1-pause)

Warning us once again, he says: “(O’ my friend), this body which you deem as everlasting, that (body of) yours would (soon) be reduced to dust. Therefore, O’ foolish shameless person, why don’t you meditate on God’s Name?” (1)

Guru Ji concludes the *shabad* by saying: “(O’ my friend), shed away the arrogance of your mind, and enshrine the devotion of God in your heart. Nanak says, this way live honorably in the world.” (2-4)

The message of this *shabad* is that our body is very frail and it can become weak and die any time. Therefore, lest our human life passes away in vain without achieving its purpose of re-uniting with God, we should meditate on God’s Name. This is the most fruitful and honorable way of living in this world.

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ
ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਲੋਕ ਸਹਸਕ੍ਰਿਤੀ ਮਹਲਾ ੧ ॥
ਪੜ੍ਹਿ ਪੁਸ੍ਤਕ ਸੰਧਿਆ ਬਾਦੰ ॥
ਸਿਲ ਪੂਜਸਿ ਬਗੁਲ ਸਮਾਧੰ ॥
ਮੁਖਿ ਬੂਠੁ ਬਿਭੂਖਨ ਸਾਰੰ ॥
ਤ੍ਰੈਪਾਲ ਤਿਹਾਲ ਬਿਚਾਰੰ ॥
ਗਲਿ ਮਾਲਾ ਤਿਲਕ ਲਿਲਾਟੰ ॥
ਦੁਇ ਧੋਤੀ ਬਸਤ੍ਰ ਕਪਾਟੰ ॥
ਜੋ ਜਾਨਸਿ ਬ੍ਰਹਮੰ ਕਰਮੰ ॥
ਸਭ ਫੋਕਟ ਨਿਸਚੈ ਕਰਮੰ ॥
ਕਹੁ ਨਾਨਕ ਨਿਸਚੈ ਧ੍ਰਿਵੈ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਬਾਟ ਨ ਪਾਵੈ ॥੧॥

ਨਿਹਫਲੰ ਤਸ੍ਯ ਜਨਮਸ੍ਯ ਜਾਵਦ ਬ੍ਰਹਮ ਨ ਬਿੰਦਤੇ ॥
ਸਾਗਰੰ ਸੰਸਾਰਸ੍ਯ ਗੁਰ ਪਰਸਾਦੀ ਤਰਹਿ ਕੇ ॥
ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਕਹੁ ਨਾਨਕ ਬੀਚਾਰਿ ॥
ਕਾਰਣੁ ਕਰਤੇ ਵਸਿ ਹੈ ਜਿਨਿ ਕਲ ਰਖੀ ਧਾਰਿ ॥੨॥

ik-oⁿkaar saṭ naam karṭaa purakh nirbhā-o
nirvair akaal moorat ajoonee saibhaⁿ gur
parsaad.

salok sehaskiritee mehlāa 1.

parh^h pustak sanDhi-aa baadaⁿ.
sil poojas bagul samaaDhaⁿ.
mukh jhooth bibhookhan saaraⁿ.
turaipaal tihaal bichaaraⁿ.
gal maalaa tilak lilaataⁿ.
du-ay Dhotee bastar kapaataⁿ.
jo jaanas barahmaⁿ karmaⁿ.
sabh fokat nischai karmaⁿ.
kaho naanak nischou Dhi-yaavai.
bin satgur baat na paavai. ||1||

nihfalaⁿ tas-y janmas-y jaavad barahm na
bindtay.
saagraⁿ sansaarsa-y gur parsadee tareh kay.
karan kaaran samrath hai kaho naanak beechaar.
kaaran kartay vas hai jin kal rakhee Dhaar. ||2||

ਜੇਗ ਸਬਦੰ ਗਿਆਨ ਸਬਦੰ ਬੇਦ ਸਬਦੰ ਤ ਬ੍ਰਾਹਮਣਹ ॥

jog sabda^N gi-aan sabda^N bayd sabda^N ta barahmangeh.

ਖੁੜੀ ਸਬਦੰ ਸੂਰ ਸਬਦੰ ਸੂਦ੍ਰ ਸਬਦੰ ਪਰਾ ਕ੍ਰਿਤਹ ॥

kha-ytaree sabda^N soor sabda^N soodra sabda^N paraa kirtteh.

ਸਰਬ ਸਬਦੰ ਤ ਏਕ ਸਬਦੰ ਜੇ ਕੋ ਜਾਨਸਿ ਭੇਉ ॥

sarab sabda^N ta ayk sabda^N jay ko jaanas bhay-o.

ਨਾਨਕ ਤਾ ਕੋ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ ॥੩॥

naanak taa ko daas hai so-ee niranjan day-o. ||3||

ਏਕ ਕ੍ਰਿਸ਼੍ਣੰ ਤ ਸਰਬ ਦੇਵਾ ਦੇਵ ਦੇਵਾ ਤ ਆਤਮਹ ॥

ayk krisan^N ta sarab dayvaa dayv dayvaa ta aatmah.

ਆਤਮੰ ਸ੍ਰੀ ਬਾਸੁਦੇਵਸੁ ਜੇ ਕੋਈ ਜਾਨਸਿ ਭੇਵ ॥

aatma^N saree baasavdaivas-y jay ko-ee jaanas bhayv.

ਨਾਨਕ ਤਾ ਕੋ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਵ ॥੪॥

naanak taa ko daas hai so-ee niranjan dayv. ||4||

Salok Sahaskriti Mehla-1

It is believed that the first Guru (Nanak Dev Ji) uttered these couplets when he visited *Kashi (Benaras)*, the prime seat of Hindu faith, and a deputation of local pundits led by Gopal Datt came to see him and test his knowledge. At that time the language of the inhabitants was Hindi and of the learned pundits was Sanskrit. So Guru Ji addressed them in *Sahiskriti* a mixture of Sanskrit and Hindi.

In the first *salok*, Guru Ji advises them that instead of performing rituals they should seek the guidance of the true Guru and reflect on the essence of God. Therefore commenting on the conduct of an ordinary pundit, he says: “(O’ my friends), after reading (holy) books (a pundit) performs ritual worship enters into useless arguments (with) others. He worships a stone idol, and like a crane he sits in meditation. (Outwardly, he appears to be focusing on God, but inwards, he is making designs to catch his victims). From his tongue he tells lies, but like (false) ornaments he so embellishes his words (as if he is telling pure truth). Three times a day, he utters *Gyatri* (the prime Hindu mantra). Around his neck, he puts a rosary and anoints his forehead with a frontal mark. He keeps two loin clothes and puts a cloth on his head. (But the one) who knows (the true worship) of the all-pervading God, firmly believes that all these (ritualistic) deeds are in vain. Nanak says: “One should meditate on God with full faith in Him. (This is the only right way, but) without the (guidance of) the true Guru one doesn’t know this way.”(1)

Explaining further the importance of reflecting on God and the guidance of the Guru, he says: “(O’ my friends), so long one doesn’t realize God, one’s (human) life goes waste. The world is like an ocean, by Guru’s grace (they who remain attuned to God), swim across it. (After due) reflection, Nanak says, (O’ mortal), reflect on this thought that everything is under the control of (God). He is the cause and doer of all happenings, and it is He who has assumed all power.”(2)

Now Guru Ji comments upon the duties, expected to be discharged by different classes of people. He says: “(They who believe in caste system say that) the duty of a yogi is to obtain divine knowledge. The duty of a *Brahmin* is to study (holy books, such as) *Vedas*. (Similarly they assume that) the duty of a *Kashatryia* (the person belonging to warrior class) is to show bravery (during a war, and the duty of the one belonging to the servant class or) *Shudra* is to serve all. However, the most sublime duty of all is to meditate on the

word (the Name of God). If some one knows this mystery, Nanak is a slave of that person, because such a person becomes the embodiment of God.”(3)

Finally Guru Ji advises them to worship the one supreme God instead of worshipping so many different gods and goddesses. He says: “(O’ my friends), the one (supreme) God provides (divine illumination) to all gods. He is the (prime) soul of all gods and goddesses. If anyone knows the mystery that it is that God who by residing in all the souls provides them with divine light, Nanak is a slave of that person, because that person is the embodiment of immaculate God Himself.”(4)

The messages of the above *shabads* are that:

1. To meditate on God is the true way of life, which can only be learned from the true Guru.
2. They who meditate on God under the guidance of the Guru are saved from worldly sins.
3. For all classes and kinds of people the supreme duty is to meditate on God’s Name.
4. One supreme Being is the God of all gods, and it is He who provides divine light to all souls.

ਸਲੋਕ ਸਹਸਕ੍ਰਿਤੀ ਮਹਲਾ ੫

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਤੰਚ ਮਾਤਾ ਕਤੰਚ ਪਿਤਾ ਕਤੰਚ ਬਨਿਤਾ ਬਿਨੋਦ ਸੁਤਹ
॥

ਕਤੰਚ ਭ੍ਰਾਤ ਮੀਤ ਹਿਤ ਬੰਧਵ ਕਤੰਚ ਮੋਹ ਕੁਟੰਬੁ ਤੇ ॥

ਕਤੰਚ ਚਪਲ ਮੋਹਨੀ ਰੂਪੰ ਪੇਖੰਤੇ ਤਿਆਗੰ ਕਰੋਤਿ ॥

ਰਹੰਤ ਸੰਗ ਭਗਵਾਨ ਸਿਮਰਣ ਨਾਨਕ ਲਬਧੁ ਅਚੁਤ ਤਨਹ
॥੧॥

ਪੰਨਾ ੧੩੫੪

ਪ੍ਰਿਗੰਤ ਮਾਤ ਪਿਤਾ ਸਨੇਹੰ ਪ੍ਰਿਗ ਸਨੇਹੰ ਭ੍ਰਾਤ ਬਾਂਧਵਹ ॥

ਧ੍ਰਾ ਸ੍ਰੇਹੰ ਬਨਿਤਾ ਬਿਲਾਸ ਸੁਤਹ ॥

ਪ੍ਰਿਗ ਸ੍ਰੇਹੰ ਗ੍ਰਿਹਾਰਥ ਕਹ ॥

ਸਾਧਸੰਗ ਸ੍ਰੇਹ ਸਤ੍ਰਿੰ ਸੁਖਯੰ ਬਸੰਤਿ ਨਾਨਕਹ ॥੨॥

ਮਿਥੁੰਤ ਦੇਹੰ ਖੀਣੰਤ ਬਲਨੰ ॥

ਬਰਧੰਤਿ ਜਰੂਆ ਹਿਤੁੰਤ ਮਾਇਆ ॥

ਅਤੁੰਤ ਆਸਾ ਆਬਿਤ੍ਰ ਭਵਨੰ ॥

ਗਨੰਤ ਸ੍ਵਾਸਾ ਭੈਯਾਨ ਧਰਮੰ ॥

ਪਤੰਤਿ ਮੋਹ ਕੂਪ ਦੁਰਲਭੁ ਦੇਹੰ ਤਤ ਆਸੁਯੰ ਨਾਨਕ ॥

ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੋਪਾਲ ਕ੍ਰਿਪਾ ॥੩॥

ਕਾਚ ਕੋਟੰ ਰਚੰਤਿ ਤੋਯੰ ਲੇਪਨੰ ਰਕਤ ਚਰਮਣਹ ॥

salok sehaskaritee mehlāa 5

ik-oⁿkaar sat̃ naam kartāa purakh nirbhā-o
nirvair akaal moorat̃ ajoonē saibhāⁿ gur
parsaad̃.

kaṭanch maatāa kaṭanch pitāa kaṭanch banitāa
binod̃ sutah.

kaṭanch bharaat̃ meet̃ hit̃ bandhāv kaṭanch moh
kutamb-yaṭay.

kaṭanch chapal mohnee roopaⁿ paykhanṭay
ṭi-aagaⁿ karot̃.

rahanṭ sang bhagvaan simran̄ naanak labdhā-yaⁿ
achut̃ tanah. ||1||

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Dhariganṭ maat̃ pitāa sanayhaⁿ Dharig sanayhaⁿ
bharaat̃ baaⁿ Dhvāh.

Dharig sneh-aⁿ banitāa bilaas sutah.

Dharig sneh-aⁿ garihaarath kah.

saaDhsang sneh sat̃i-yaⁿ sukh-yaⁿ basanṭ
naankah. ||2||

mith-yant̃ dayhaⁿ kheenant̃ balanaⁿ.

barDhanṭ jaroo-aa hit̃-yant̃ maa-i-aa.

at̃-yant̃ aasaa aathit̃-y bhavanaⁿ.

ganant̃ savasaa bhāiyaan Dharmaⁿ.

paṭant̃ moh koop durlabhā-y dayhaⁿ tat̃ aasar-yaⁿ
naanak.

gobind̄ gobind̄ gobind̄ gopaal kirpaa. ||3||

kaach kotaⁿ rachant̃ to-yaⁿ laypanaⁿ rakat̃
charamṇeh.

ਨਵੰਤ ਦੁਆਰੰ ਭੀਤ ਰਹਿਤੰ ਬਾਇ ਰੂਪੰ ਅਸਥੰਭਨਹ ॥

ਗੋਬਿੰਦ ਨਾਮੰ ਨਹ ਸਿਮਰੰਤਿ ਅਗਿਆਨੀ ਜਾਨੰਤਿ
ਅਸਥਿਰੰ ॥

ਦੁਰਲਭ ਦੇਹ ਉਧਰੰਤ ਸਾਧ ਸਰਣ ਨਾਨਕ ॥
ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰੇ ਜਪੰਤਿ ॥੪॥

ਸੁਭੰਤ ਤੁਯੰ ਅਚੁਤ ਗੁਣਗੁੰ ਪੂਰਨੰ ਬਹੁਲੋ ਕ੍ਰਿਪਾਲਾ ॥

ਗੰਭੀਰੰ ਉਚੈ ਸਰਬਗਿ ਅਪਾਰਾ ॥
ਭ੍ਰਿਤਿਆ ਪ੍ਰਿਅੰ ਬਿਸ੍ਰਾਮ ਚਰਣੰ ॥
ਅਨਾਥ ਨਾਥੋ ਨਾਨਕ ਸਰਣੰ ॥੫॥

ਮ੍ਰਿਗੀ ਪੇਖੰਤ ਬਧਿਕ ਪ੍ਰਾਰੇਣ ਲਖੁ ਆਵਧਹ ॥

ਅਹੇ ਜਸ੍ਰੁ ਰਖੇਣ ਗੋਪਾਲਹ ਨਾਨਕ ਰੋਮ ਨ ਛੇਦ੍ਰੇ ॥੬॥

ਬਹੁ ਜਤਨ ਕਰਤਾ ਬਲਵੰਤ ਕਾਰੀ ਸੇਵੰਤ ਸੂਰਾ ਚਤੁਰ
ਦਿਸਹ ॥

ਬਿਖਮ ਥਾਨ ਬਸੰਤ ਉਚਹ ਨਹ ਸਿਮਰੰਤ ਮਰਣੰ ਕਦਾਂਚਹ
॥

ਹੋਵੰਤਿ ਆਗਿਆ ਭਗਵਾਨ ਪੁਰਖਹ ਨਾਨਕ ਕੀਟੀ ਸਾਸ
ਅਕਰਖਤੇ ॥੭॥

ਸਬਦੰ ਰਤੰ ਹਿਤੰ ਮਇਆ ਕੀਰਤੰ ਕਲੀ ਕਰਮ ਕ੍ਰਿਤੁਆ
॥

ਮਿਟੰਤਿ ਤਤ੍ਰਾਗਤ ਭਰਮ ਮੋਹੰ ॥

ਭਗਵਾਨ ਰਮਣੰ ਸਰਬਤ੍ਰ ਥਾਨੰ ॥

ਦ੍ਰਿਸਟ ਤੁਯੰ ਅਮੋਘ ਦਰਸਨੰ ਬਸੰਤ ਸਾਧ ਰਸਨਾ ॥

ਹਰਿ ਹਰਿ ਹਰਿ ਹਰੇ ਨਾਨਕ ਪ੍ਰਿਅੰ ਜਾਪੁ ਜਪਨਾ ॥੮॥

ਘਟੰਤ ਰੂਪੰ ਘਟੰਤ ਦੀਪੰ ਘਟੰਤ ਰਵਿ ਸਸੀਅਰ ਨਖ੍ਰੁ
ਗਗਨੰ ॥

ਘਟੰਤ ਬਸੁਧਾ ਗਿਰਿ ਤਰ ਸਿਖੰਡੰ ॥

ਘਟੰਤ ਲਲਨਾ ਸੁਤ ਕ੍ਰਾਤ ਹੀਤੰ ॥

ਘਟੰਤ ਕਨਿਕ ਮਾਨਿਕ ਮਾਇਆ ਸ੍ਰੂਪੰ ॥

ਨਹ ਘਟੰਤ ਕੇਵਲ ਗੋਪਾਲ ਅਚੁਤ ॥

ਅਸਥਿਰੰ ਨਾਨਕ ਸਾਧ ਜਨ ॥੯॥

ਨਹ ਬਿਲੰਬ ਧਰਮੰ ਬਿਲੰਬ ਪਾਪੰ ॥

ਦ੍ਰੜੰਤ ਨਾਮੰ ਤਜੰਤ ਲੋਭੰ ॥

ਸਰਣਿ ਸੰਤੰ ਕਿਲਬਿਖ ਨਾਸੰ ਪ੍ਰਾਪਤੰ ਧਰਮ ਲਖਿਣ ॥

ਨਾਨਕ ਜਿਹ ਸੁਪ੍ਰਸੰਨ ਮਾਧਵਹ ॥੧੦॥

navant̃ du-aara^N bheet̃ rahiṭa^N baa-ay roopa^N
asthambh^Nnah.

gobind̃ naama^N nah simrant̃ agi-aanee jaanant̃
asthira^N.

ḍurlabh̃ ḍayh uḍhrant̃ saaḌh̃ sarañ naanak.
har har har har har haray japant̃. ||4||

subhant̃ tu-ya^N achuṭ gunga-ya^N poorana^N bahulo
kirpaalaa.

gambh^Nheera^N oochai sarbag apaaraa.

bh^Nariti-aa pari-a^N bisraam charṇa^N.

anaath naathay naanak sarn̄a^N. ||5||

marigee paykhanṭ̃ baḌhik par-haarayṇ lakh-y
aavḌhah.

aho jas-y rakhayṇ gopaalah naanak rom na
chhayd-yṭay. ||6||

baho jaṭan karṭaa balvant̃ kaaree sayvant̃ sooraa
chaṭur ḍisah.

bikham thaana basant̃ oochah nah simrant̃ marn̄a^N
kaḍaa^Nch^Neh.

hovanṭ̃ aagi-aa bhagvaan pukhah naanak keetee
saas akarkhatay. ||7||

sabḍa^N rata^N hita^N ma-i-aa keerta^N kalee karam
krit̄u-aa.

mitant̃ tat̄raagat̃ bharam moha^N.

bhagvaan ramṇa^N sarbat̄ar thaani-ya^N.

ḍarisat̃ tu-ya^N amogh ḍarsana^N basant̃ saaḌh̃
rasnaa.

har har har haray naanak pari-a^N jaap japnaa. ||8||

ghatant̃ roopa^N ghatant̃ deepa^N ghatant̃ rav
sasee-ar nakh-yat̄ar gagana^N.

ghatant̃ basuḌhaa gir tar sikh^Na^Nda^N.

ghatant̃ lalnaa suṭ bharaat̃ heeta^N.

ghatant̃ kanik maanik maa-i-aa savroopa^N.

nah ghatant̃ kayval gopaal achuṭ.

asthira^N naanak saaḌh̃ jan. ||9||

nah bilamb Ḍharma^N bilamb paapa^N.

ḍarirh̄-aa^Nṭ̄ naama^N t̄ajant̃ lobha^N.

saran̄ sant̄a^N kilbikh̄ naasa^N paraapta^N Ḍharam
lakh-yin̄.

naanak jih suparsan maaḌhvah. ||10||

Salok Sehskriti Mehla-5

As stated above, the first Guru (Nanak Dev Ji) uttered some couplets in *Sehskirti* dialect when he visited *Kashi (Banaras)*, the prime seat of Hindu faith, and a deputation of local pundits led by Gopal Datt came to see him and test his knowledge. At that time the language of the inhabitants was Hindi and of the learned pundits was Sanskrit. So Guru Ji addressed them in *Sehskriti*, a mixture of Sanskrit and Hindi. Listening to the divine wisdom of Guru Nanak Dev Ji, Gopal Datt became his disciple. Later his two grand sons (*Ram Lal* and *Hari Lal*) came to see the fifth Guru Arjan Dev Ji at Amritsar, and requested him that like Guru Nanak Dev Ji's sermon to their grand father he should bless them with divine wisdom. Guru Arjan Dev Ji uttered the following *saloks* in response. and later included in Guru Granth Sahib.

In the first *salok* Guru Ji wants to remind us that neither any of our dear relatives, nor any of our possessions would accompany us after death. It is only God's Name, which would go with us and will be our helper at all times.

He says: "(O' man, tell me), where is your mother, where is your father, where is your wife, and where are your fond plays with your children? Where are your brothers, (sisters), friends, well-wishers, relatives, and family attachments? Where is the mercurial heart captivating worldly wealth, which deserts us right before our eyes? O' Nanak, it is only the meditation of God which keeps our company and this thing is obtained from the children (the saints) of God."(1)

The message of this *salok* is that all worldly relations and possessions ultimately desert us. Only God's Name remains with us even after death, and that Name can be obtained by serving and following the saint (Guru).

In the previous *salok* Guru Ji told us that all worldly relations and possessions ultimately desert us. Only God's Name remains with us even after death, and that Name can be obtained by serving and following the saint (Guru). Therefore, in this *salok* he says: "Accursed is (too much) fondness for one's mother and father. Also accursed is (too much) fondness for brothers (sisters) or relatives."

Guru Ji adds: "Accursed is the weakness for enjoyments with one's wife (husband) or fond plays with one's sons (or daughters). Also accursed is the attachment for one's household possessions. But eternally useful is the love for the company of saints, and O' Nanak, they live a peaceful life (who love saint's company)."(2)

The message of this *Salok* is that true peace is only obtained in the loving company of saints and not in the company of one's relatives or worldly possessions.

In the previous two *saloks* Guru Ji advised us that except God's Name, none of our relatives or worldly possessions goes with us in the end, therefore we cannot obtain eternal peace by falling in love with these worldly things. We can find eternal peace only in the company of saints where they constantly meditate on God's Name.

In this *Salok*, he points out that as one advances in age and one's body becomes weaker and weaker, one's love for the worldly things and possessions keeps multiplying, and in this way one keeps getting more and more in trouble with the divine law.

He says: “(O’ my friends, this) body of ours is false (perishable); its energy is diminishing (every day. But with the) advance of age one’s attachment for worldly wealth (also increases. Even though one is living like a) guest in the house (of one’s body, one’s) desire for worldly things becomes extreme. The dreadful demon of death keeps counting one’s breaths. (In this way one’s) invaluable (human) body remains fallen in the well of (worldly) attachment. O’ Nanak, in such a situation only the mercy of God can provide any support. (Therefore, we should seek) the shelter of that God.”(3)

The message Of this *salok* is that as our age advances and our life span decreases, our worldly attachment keeps multiplying, and we let ourselves fall into deeper and deeper trouble. In such a situation only the support of God’s Name can save us.

In the previous *salok*, Guru Ji told us that this body of ours is getting weaker day by day. In this *salok*, he explains its short-lived nature by comparing it to a very fragile short-lived fortress. He says: “(O’ my friend), this fortress (of the body) is like a weak fortress built with water (of father’s semen), has been plastered with blood (of the mother) and wrapped in skin. There are nine entrances (two eyes, two nostrils, two ears, one mouth and two outlets for passing urine, and excretion) without shutters, (and the body) is supported on pillars of air (the life breaths). The foolish ignorant (human beings) deem (this body) as permanent and don’t meditate on God’s Name. O’ Nanak, seeking the shelter of the saint (Guru), they who meditate on God’s Name ferry their invaluable body across (the worldly ocean).”(4)

The message of this *salok* is that our body is very flimsy and short-lived. If we want to save ourselves from future rounds of birth and death then we should seek the shelter of the saint (Guru) and meditate on God’s Name.

In *salok* (3), Guru Ji advised us that to save ourselves from falling a victim to worldly attachment we should seek God’s support. In this *salok*, he shows us how to seek that support. Addressing God in the most humble way, Guru Ji says: “O’ imperishable God, knower of merits, all-pervading God, You are very kind. You are pervading beautifully everywhere. You are fathomless, highest of the high, knower of all, and infinite. You are the beloved of Your devotees; they find peace in the shelter of Your feet. O’ the Support of the support less, Nanak (seeks Your) shelter.”(5)

The message of this *salok* is that we should most humbly seek the shelter of God, who is the support of the support less and is the Master of all merits.

Now Guru Ji explains with a metaphor, how God protects the one whom He wants to save. He says: “(O’ my friends), seeing a deer, a hunter takes aim and with great effort tries to hurt it with his weapon, but whom God wants to save, even one hair of its body is not hurt.”(6)

The message of the *salok* is that if we want that no one can ever hurt us, we should remember God with such devotion that He becomes our protector.

In the previous *salok*, Guru Ji illustrated how if God doesn’t want to kill it, even a little deer escapes absolutely unhurt from the deadly aim of a hunter on it. In this *salok*, he shows the opposite side of the picture and shows that whom God doesn’t want to survive, no matter how powerful that person may be and no matter how many precautions he or she may take, still God can get that person killed by the weakest person.

He says: “(Even if there is) a very powerful person who makes many efforts, and many brave servants are looking after him or her from all the four directions; that person may reside on a very difficult to reach high place where he or she may never think of death, but O’ Nanak, if God so commands (then even the weakest person like an) ant may take out such a person’s life breaths.”(7)

The message of this *salok* is that no matter how strong a person may be, or how many precautions he or she may take; when God so wills then even the slightest excuse can become the cause of that person’s death.

(Note: This reminds me about Indira Gandhi, who after attacking golden temple in 1984 took all kinds of precautions to save herself from the wrath of innocent victims, but was ultimately killed by her own body guards).

After advising us not to be misled by the false strength of our own body, the illusion of worldly riches and relatives, Guru Ji tells us what one should really do? He says: “(O’ my friends), the best deed to do in *Kal Yug* (the present age) is to love (*Gurbani*) the Guru’s word, to show compassion for others, and to sing (God’s) praise. In this way, the inner doubts and attachments in a person are erased, and one sees God pervading everywhere. Nanak says, O’ God, Your saints love to meditate on Your Name, You reside on the tongues of Your saints. By Your grace, I am able to see Your fruitful sight (through them).”(8)

The message of this *salok* is that falling in love with (*Gurbani*) the Guru’s word they who sing God’s praise and show compassion to God’s creatures they are able to realize God abiding every where.

In the previous *saloks*, pointing to our continuously decreasing life span Guru Ji advised us to make use of the invaluable opportunity to meditate on God’s Name. In this *salok* he tells us how except for God, everything in this universe is diminishing day by day. He says: “(O’ my friends, continuously) diminishing (and therefore perishable) is beauty and (all) the islands, the sun, moon, and the stars in the sky all diminish. The earth is perishing (every day) along with all the high mountains and the trees. Also perishable are one’s wife, son (daughter), and brother (sister) whom he loves. Similarly perishable are gold, pearls, and different forms of worldly wealth. Only un perishable is the immortal God of universe, and Nanak says that also everlasting are the saintly devotees (of God).”(9)

The message of this *salok* is that all what we see is perishable. Only the Creator is un perishable, and those devotees, who meditate on His Name, also become eternal by merging in God Himself.

(Note: - Science has only recently discovered the truth about the ever-perishing nature of the universes including the sun and moon etc. But Guru Ji had clearly stated this fact more than 500 years ago).

In the previous *salok* no. 8, Guru Ji told us that the best deed to do in the present age is to love (*Gurbani*) the Guru’s word, to show compassion for others, and to sing (God’s) praise. In this *salok*, he tells us about more things, which we should or shouldn’t do. He says: “(O’ man), don’t delay, doing righteous deeds, but delay doing sinful acts (and think carefully about the consequences). Steadfastly meditate on God’s Name, and renounce greed. (O’ my friend), the shelter of the saints destroys all one’s sins. Nanak says, on whom God is pleased acquires all the virtues of faith.”(10)

The message of this *salok* is that we should meditate on God's Name so that He may show mercy on us and bless us with the sense that we may keep postponing committing any sins, and don't delay in doing good deeds.

ਮਿਰਤ ਮੋਹ ਅਲਪ ਬੁਧੁ ਰਚਿਤ ਬਨਿਤਾ ਬਿਨੋਦ ਸਾਹਿ ॥

ਜੋਬਨ ਬਹਿਕਾਮ ਕਨਿਕ ਕੁੰਡਲਹ ॥

ਬਚਿਤੁ ਮੰਦਿਰ ਸੋਭੰਤਿ ਬਸਤ੍ਰਾ ਇਤੁਤ ਮਾਇਆ ਬ੍ਰਾਪਿਤੁ ॥

ਹੇ ਅਚੁਤ ਸਰਣਿ ਸੰਤ ਨਾਨਕ ਭੋ ਭਗਵਾਨਏ ਨਮਹ ॥੧੧॥

ਜਨਮ ਤ ਮਰਣ ਹਰਖ ਤ ਸੋਗ ਭੋਗ ਤ ਰੋਗ ॥

ਉਚਿ ਤ ਨੀਚਿ ਨਾਨਾ ਸੁ ਮੂਚਿ ॥

ਪੰਨਾ ੧੩੫੫

ਰਾਜ ਤ ਮਾਨ ਅਭਿਮਾਨ ਤ ਹੀਨ ॥

ਪ੍ਰਵਿਰਤਿ ਮਾਰਗ ਵਰਤੰਤਿ ਬਿਨਾਸਨ ॥

ਗੋਬਿੰਦ ਭਜਨ ਸਾਧ ਸੰਗੇਣ ਅਸਥਿਰ ਨਾਨਕ ਭਗਵੰਤ
ਭਜਨਾਸਨ ॥੧੨॥

ਕਿਰਪੰਤ ਹਰੀਅੰ ਮਤਿ ਤਤੁ ਗਿਆਨ ॥

ਬਿਗਸੀਧੁ ਬੁਧਾ ਕੁਸਲ ਥਾਨ ॥

ਬਸਿੰਤੁ ਰਿਖਿਅੰ ਤਿਆਗਿ ਮਾਨ ॥

ਸੀਤਲੰਤ ਰਿਦਖੰ ਦ੍ਰਿਤੁ ਸੰਤ ਗਿਆਨ ॥

ਰਹੰਤ ਜਨਮ ਹਰਿ ਦਰਸ ਲੀਣਾ ॥

ਬਾਜੰਤ ਨਾਨਕ ਸਬਦ ਬੀਣਾ ॥੧੩॥

ਕਹੰਤ ਬੇਦਾ ਗੁਣੰਤ ਗੁਨੀਆ ਸੁਣੰਤ ਬਾਲਾ ਬਹੁ ਬਿਧਿ
ਪ੍ਰਕਾਰਾ ॥

ਦ੍ਰਿਤੰਤ ਸੁਬਿਦਿਆ ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾਲਾ ॥

ਨਾਮ ਦਾਨੁ ਜਾਚੰਤ ਨਾਨਕ ਦੈਨਹਾਰ ਗੁਰ ਗੋਪਾਲਾ ॥੧੪॥

ਨਹ ਚਿੰਤਾ ਮਾਤ ਪਿਤ ਭ੍ਰਾਤਹ ਨਹ ਚਿੰਤਾ ਕਛੁ ਲੋਕ
ਕਹ ॥

ਨਹ ਚਿੰਤਾ ਬਨਿਤਾ ਸੁਤ ਮੀਤਹ ਪ੍ਰਵਿਰਤਿ ਮਾਇਆ
ਸਨਬੰਧਨਹ ॥

ਦਇਆਲ ਏਕ ਭਗਵਾਨ ਪੁਰਖਹ ਨਾਨਕ ਸਰਬ ਜੀਅ
ਪ੍ਰਤਿਪਾਲਕਹ ॥੧੫॥

ਅਨਿਤੁ ਵਿਤੰ ਅਨਿਤੁ ਚਿਤੰ ਅਨਿਤੁ ਆਸਾ ਬਹੁ ਬਿਧਿ
ਪ੍ਰਕਾਰੰ ॥

ਅਨਿਤੁ ਹੇਤੰ ਅਹੰ ਬੰਧੰ ਭਰਮ ਮਾਇਆ ਮਲਨੰ ਬਿਕਾਰੰ ॥

ਫਿਰੰਤ ਜੋਨਿ ਅਨੇਕ ਜਠਰਾਗਨਿ ਨਹ ਸਿਮਰੰਤ ਮਲੀਣ
ਬੁਧੁ ॥

ਹੇ ਗੋਬਿੰਦ ਕਰਤ ਮਇਆ ਨਾਨਕ ਪਤਿਤ ਉਧਾਰਣ ਸਾਧ
ਸੰਗਮਹ ॥੧੬॥

mirat moha^N alap buDh^N-ya^N rachant^N banitaa binod^N
saaha^N.

jouban bahikaram kanik kundlah.

bachitar mandir sobhant^N bastaraa it-yant^N maa-i-aa
bi-yaapita^N.

hay achut saran^N sant^N naanak bho bhagvaana-ay
namah. ||11||

janma^N ta marna^N harkha^N ta sogaa^N bhoga^N ta
roga^N.

ooncha^N ta neecha^N naan^Naa so moocha^N.

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raaja^N ta maana^N abhimaana^N ta heena^N.

parvirat^N maarga^N varitant^N binaasana^N.

gobind^N bhajan saaDh^N sangayn^N asthira^N naanak
bhagvant^N bhajnaasna^N. ||12||

kirpant^N haree-a^N mat^N tat^N gi-aana^N.

bigseeDhiy buDhaa kusal thaana^N.

bas-yant rikhi-a^N ti-aag maana^N.

seetlant^N rid-ya^N darirh^N sant^N gi-aana^N.

raha^Nnt janma^N har^N das leenaa.

baajant^N naanak sabad^N beenaa^N. ||13||

kahant^N baydaa gunant^N gunee-aa sunant^N baalaa
baho biDh^N parkaaraa.

darirh^N-aa^N subidhi-aa har har kirpaalaa.

naam daan jaachant^N naanak dainhaar gur
gopaalaa. ||14||

nah chintaa maat^N pit^N bharaatah nah chintaa kachh
lok kah.

nah chintaa banitaa sut^N meetah parvirat^N maa-i-aa
sanbhanDh^Nnah.

da-i-aal ayk bhagvaan pukhah naanak sarab jee-a
partipaalkeh. ||15||

anit^N-y vitaa^N anit^N-y chitaa^N anit^N-y aasaa baho biDh^N
parkaara^N.

anit^N-y hayta^N aha^N banDha^N bharam maa-i-aa
malana^N bikaara^N.

firant^N jon anayk jhathraagan nah simrant^N maleen^N
buDh^N-ya^N.

hay gobind^N karat^N ma-i-aa naanak patit^N uDhaaran^N
saaDh^N sangmah. ||16||

ਗਿਰੰਤ ਗਿਰਿ ਪਤਿਤ ਪਾਤਾਲੰ ਜਲੰਤ ਦੇਦੀਪੁ ਬੈਸ੍ਵਾਂਤਰਹ
॥

ਬਹੰਤਿ ਅਗਾਹ ਤੇਯੰ ਤਰੰਗੰ ਦੁਖੰਤ ਗ੍ਰਹ ਚਿੰਤਾ ਜਨਮੰ
ਤ ਮਰਣਹ ॥

ਅਨਿਕ ਸਾਧਨੰ ਨ ਸਿਧੁਤੇ ਨਾਨਕ ਅਸਥੰਭੰ ਅਸਥੰਭੰ
ਅਸਥੰਭੰ ਸਬਦ ਸਾਧ ਸ੍ਰਜਨਹ ॥੧੭॥

giranṯ gir patit paataala^N jalaṇṯ daydeep-y
baisvaa^Ntareh.

bahant̃ agaah to-ya^N taranga^N dukhant̃ garah
chintaa janma^N ta marṇah.

anik saaDhana^N na siDh-yaṭai naanak asthambha^N
asthambha^N asthambha^N sabaḍ saaDh savajniⁱ.
||17||

ਘੋਰ ਦੁਖੰ ਅਨਿਕ ਹਤੰ ਜਨਮ ਦਾਰਿਦ੍ਰੰ ਮਹਾ ਬਿਖ੍ਰਾਦੰ ॥

ਮਿਟੰਤ ਸਗਲ ਸਿਮਰੰਤ ਹਰਿ ਨਾਮ ਨਾਨਕ ਜੈਸੇ ਪਾਵਕ
ਕਾਸਟ ਭਸਮੰ ਕਰੋਤਿ ॥੧੮॥

ਅੰਧਕਾਰ ਸਿਮਰੰਤ ਪ੍ਰਕਾਸੰ ਗੁਣ ਚਮੰਤ ਅਘ ਖੰਡਨਹ ॥

ਰਿਦ ਬਸੰਤਿ ਭੈ ਭੀਤ ਦੂਤਹ ਕਰਮ ਕਰਤ ਮਹਾ
ਨਿਰਮਲਹ ॥

ਜਨਮ ਮਰਣ ਰਹੰਤ ਸ੍ਰੋਤਾ ਸੁਖ ਸਮੂਹ ਅਮੋਘ ਦਰਸਨਹ ॥

ਸਰਣਿ ਜੋਗੰ ਸੰਤ ਪ੍ਰਿਅ ਨਾਨਕ ਸੋ ਭਗਵਾਨ ਖੇਮੰ ਕਰੋਤਿ
॥੧੯॥

ghor dukh-ya^N anik haṭ-ya^N janam daaridara^N
mahaa bikh-yaad^N.

mitant̃ sagal simrant̃ har naam naanak jaisay
paavak kaasat bhasma^N karot̃. ||18||

anDhkaar simrat̃ parkaasa^N guṇ ramant̃ agh
khandnah.

riḍ basant̃ bhai bheet̃ dootah karam karat̃ mahaa
niramleh.

janam maraṇ rahant̃ sarotaa sukh samooḥ amogh
darasneh.

saraṇ joga^N sant̃ pari-a naanak so bhagvaan
khayma^N karot̃. ||19||

ਪਾਛੰ ਕਰੋਤਿ ਅਗ੍ਰਣੀਵਹ ਨਿਰਾਸੰ ਆਸ ਪੂਰਨਹ ॥

ਨਿਰਘਨ ਭਯੰ ਧਨਵੰਤਹ ਰੋਗੀਅੰ ਰੋਗ ਖੰਡਨਹ ॥

ਭਗਤ੍ਰੰ ਭਗਤਿ ਦਾਨੰ ਰਾਮ ਨਾਮ ਗੁਣ ਕੀਰਤਨਹ ॥

ਪਾਰਬ੍ਰਹਮ ਪੁਰਖ ਦਾਤਾਰਹ ਨਾਨਕ ਗੁਰ ਸੇਵਾ ਕਿੰ ਨ
ਲਭੁਤੇ ॥੨੦॥

paachha^N karot̃ agarneeveeh niraasa^N aas poornah.

nirDhan bha-ya^N Dhanvantah rogee-a^N rog
khandnah.

bhagat̃-ya^N bhagat̃ daana^N raam naam guṇ
keerat̃neh.

paarbarahm purakh daataareh naanak gur sayvaa
ki^N na labh-yaṭai. ||20||

In the previous *Salok*, Guru Ji advised us that we should meditate on God's Name so that He may show mercy on us and bless us with the sense that we may keep postponing committing any sins and don't delay in doing good deeds. In this *salok*, he explains how *Maya* in its different forms keeps afflicting an ordinary person and how can we save ourselves.

Guru Ji says: "(O' my friends), an ordinary man of low intelligence remains afflicted by the love of perishable things. (Some times he is involved in) the fond love plays of a woman. (At other times he is enamored by) youth, energy, gold earrings, astonishing mansions, beautiful dresses. In so many other ways, *Maya* (love for worldly pleasures) keeps afflicting him. Nanak says that (to liberate ourselves from this affliction, we should pray to God and say): "O' imperishable God, we bow before You, (please save us from the sway of *Maya*, the worldly attachment)." (11)

The message of this *salok* is that if we want to ensure that false worldly pleasures may not afflict us then we should pray to God to save us from the love of *Maya* or perishable worldly riches and possessions.

In the previous *salok*, Guru Ji advised us that if we want to ensure that false worldly pleasures may not afflict us then we should pray to God to save us from the love of *Maya* or perishable worldly riches and possessions. In this *salok*, he tells us how all these

experiences of pleasure and pain are short-lived. He also tells us what experience is everlasting.

He says: “(O’ man), if there is birth (in this world), then there is also death; if there is pleasure, there is pain as well, if there are indulgences, there are diseases as well. (Persons who occupy) high (positions today, tomorrow) they may (be reduced to) low ranks, and they who are small (today, tomorrow) they may become great. From kingdom (or position of power) arises arrogance, and one who indulges in pride soon gets humiliated. (In short), the way of involvement in worldly affairs, that is pervading (in the world) is all destructive. The only thing, which is everlasting, is the worship of God in the company of saintly persons. Therefore O’ Nanak, provide the support of God’s worship (to your soul).”(12)

The message of this *salok* is that all pleasures or positions of power in this world are short lived. Only meditation on God’s Name in the company of saintly persons can provide us true and lasting peace and support.

(Note: -Today 2.10.11, while revising the interpretation of the above salok, there is the news that President Hasne Mubarik, who has been ruling Egypt for last 30 years with an iron fist is about to step down any moment).

Today 5.8.14-While revising this salok again, I don’t know, where president Mubarik is now. After stepping down, he was put in prison, and tried for murder, and now no body knows what happened after that).

In the previous *salok*, Guru Ji told us that all pleasures or positions of power in this world are short lived. Only meditation on God’s Name in the company of saintly persons can provide us true and lasting peace and support. In this *salok*, he tells us what happens when we meditate on God’s Name and God shows His mercy on us.

Guru Ji says: “(O’ my friends), when God shows mercy, true wisdom wells up in one’s mind. One’s intellect blossoms forth in joy and rests in state of bliss. (Because such a person) sheds self-conceit his or her sense organs come under control. One firmly enshrines the wisdom imparted by the saint (Guru), and one’s mind always remains cool (and calm). O’ Nanak, (in this state) the flute (music of the Guru’s) word keeps playing in one’s within, and one remains absorbed in the sight of God, and one’s (rounds of) birth (and death) come to an end.”(13)

The message of this *salok* is that if we want to obtain true divine wisdom, enjoy a state of peace, and get rid of the rounds of birth and death then we should meditate on God’s Name, so that He may become gracious on us.

In the previous *salok*, Guru Ji advised us that if we want to obtain true divine wisdom, enjoy a state of peace, and get rid of the rounds of birth and death then we should meditate on God’s Name, so that He may become gracious on us. However some people may question, what about listening to *Vedas* or other holy books and reflecting on the wisdom contained there in. In this *salok*, Guru Ji answers all such questions.

He says: “Many learned scholars reflect in many ways on what the *Vedas* (or other holy books) say, and their students listen to them. But they on whom is the grace of God enshrine only the true knowledge of meditating on God’s Name. O’ Nanak, such people only beg for the charity of His Name from the giver Guru-God.”(14)

The message of the *salok* is that instead of worrying about what *Vedas* or other holy books say, we should beg God only for the gift of His Name.

In the previous *salok* Guru Ji advised us that instead of worrying about what *Vedas* or other holy books say, we should beg God only for the gift of His Name. In this *salok*, he tells us why we needn't worry even about our family.

He says: "(O' my friends), we should neither worry about our mother, father, brother (or sister), nor we should worry what some people may say. We shouldn't worry about our wife (husband), sons, or friends, who have become related to us as a result of our worldly involvements. Because O' Nanak, God the one merciful Being sustains all the creatures."(15)

The message of this *salok* is that we shouldn't care for what other people say about us, or unnecessarily worry about the upkeep of our dependants, because the merciful God ensures the sustenance of all His creatures.

In the previous *salok*, Guru Ji advised us that we shouldn't care about what other people say about us, or unnecessarily worry about the upkeep of our dependants, because the merciful God ensures the sustenance of all His creatures. It doesn't mean that he forbids us from discharging our responsibility towards our dependants, what he wants to caution us is that under the excuse of providing for our family we shouldn't become so greedy that we start committing all kinds of sins to amass as much wealth as we can. In this *salok*, he reminds us that all the worldly possessions and our hopes and desires for the same are short lived. Therefore we shouldn't commit sins on their account.

He says: "(O' my friends), the worldly wealth is not everlasting, and also transient is the mind (which always keeps thinking about this wealth). Also not permanent are the hopes and desires of many kinds. Similarly short-lived is the (worldly) attachment on account of which, one is bound to ego, and wanders in the filth of sins for the sake of worldly possessions. As a result, one passes through the fire of many wombs, but because of one's evil intellect one doesn't meditate (on God). Nanak says: "O' God, on whom You show mercy You bless that person with the company of saints which emancipates even the worst sinners."(16)

The message of this *salok* is that we should pray to God to bless us with the company of saints, so that we may be able to get rid of all our evil pursuits for fulfilling our hopes and desires for the short-lived worldly wealth.

In *salok* (15), Guru Ji advised us that we shouldn't unnecessarily worry about the upkeep of our dependants, because the merciful God ensures the sustenance of all His creatures. In this *salok*, he gives us another very important reason for avoiding household worries, which are more painful than even the worst of tragedies.

He says: "(O' my friends), even if a person falls from a mountain into the deepest of hell, may burn in the blazing fire, or is swept off by unfathomable water waves, (that pain is not as severe) as the household worry, which is the root cause of (rounds of) birth and death. O' Nanak, in spite of trying innumerable ways one cannot get out (of these worries). The one and only way (to escape these pains is to seek) the support of the word of immaculate saints (Guru)."(17)

The message of this *salok* is that the house holds worries are more painful than even the worst accidents and are the root cause of one's births and deaths. The only way to avoid this pain is to seek the support of *Gurbani*.

In the previous *salok* Guru Ji told us that the household worries are more painful than even the worst accidents. The only way to avoid this pain is to seek the support of *Gurbani*.

In this *salok*, he tells us the best way to get rid of all kinds of pains and wash off the worst of sins. He says: "O' Nanak, the most dreadful sorrows, (sins of) countless murders, the penury of (many) births, and the worst of quarrels, all are destroyed by (meditating on) God's Name, just as fire reduces (piles) of wood to ashes." (18)

The message of this *salok* is that if we want to get rid of any kind of pain or suffering, and wash off our worst of sins, we should meditate on God's Name.

In the previous *salok*, Guru Ji told us that if we want to get rid of any kind of pain or suffering, and wash off our worst of sins, we should meditate on God's Name. In this *salok*, he tells us how meditation on God's Name destroys all one's pains and even the fear of death. He says: "(O' my friends), by meditating on God's Name, one's darkness (of ignorance is removed, (and mind) is illuminated with the light (of wisdom). When one remembers God's merits, one's own sins are destroyed. (When God) comes to reside in one's heart, then even the demons of death are stricken with terror, and the person does supremely immaculate deeds. The one who listens to God's praises, that one's rounds of birth and death are ended, and seeing the never failing sight of God, one obtains all kinds of comforts. O' Nanak, that God is the beloved of His saints and is powerful enough to help those who seek His shelter, He blesses them with pleasures." (19)

The message of this *salok* is that when we meditate on God's Name, all kinds of our pains and sorrows are removed, we learn the right way of life and God blesses us with all kinds of pleasures.

In the previous *salok* Guru Ji told us that when we meditate on God's Name, all kinds of our pains and sorrows are removed, we learn the right way of life and God blesses us with all kinds of pleasures. In this *salok*, he lists some of the blessings, which God bestows on His devotees. He says: "(O' my friends), they who are left behind, God make them leaders and He fulfills the hope of those who have become totally hopeless. (By His grace), the poor become rich, and the afflictions of the diseased are destroyed. He blesses the devotees with the charity of devotion, God's Name and singing praises of God. Nanak says that all pervading God is the Giver and through Guru's service one can obtain everything from God." (20)

The message of this *salok* is that by seeking the shelter of the Guru we can get all our desires fulfilled by God.

ਅਧਰੰ ਧਰੰ ਧਾਰਣਾਹ ਨਿਰਧਨੰ ਧਨ ਨਾਮ ਨਰਹਰਹ ॥

ਅਨਾਥ ਨਾਥ ਗੋਬਿੰਦਹ ਬਲਹੀਣ ਬਲ ਕੇਸਵਹ ॥

ਸਰਬ ਭੂਤ ਦਯਾਲ ਅਚੂਤ ਦੀਨ ਬਾਧਵ ਦਾਮੋਦਰਹ ॥

ਸਰਬਗੁ ਪੂਰਨ ਪੁਰਖ ਭਗਵਾਨਹ ਭਗਤਿ ਵਛਲ
ਕਰੁਣਾ ਮਯਹ ॥

aDhra^N Dhara^N Dhaarnah nirDhana^N Dhan naam
narhareh.

anaath naath gobindah balheen bal kaysvah.

sarab bhoot da-yaal achut deen baa^NDhav
daamodareh.

sarabga-y pooran purakh bhagvaaneh bhagat
vachhal karunaa ma-yeh.

ਪੰਨਾ ੧੩੫੬

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ਘਟਿ ਘਟਿ ਬਸੰਤ ਬਾਸੁਦੇਵਹ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰਹ
॥

ਜਾਚੰਤਿ ਨਾਨਕ ਕ੍ਰਿਪਾਲ ਪ੍ਰਸਾਦੰ ਨਹ ਬਿਸਰੰਤਿ ਨਹ
ਬਿਸਰੰਤਿ ਨਾਰਾਇਣਹ ॥੨੧॥

ਨਹ ਸਮਰਥੰ ਨਹ ਸੇਵਕੰ ਨਹ ਪ੍ਰੀਤਿ ਪਰਮ ਪੁਰਖੋਤਮੰ
॥

ਤਵ ਪ੍ਰਸਾਦਿ ਸਿਮਰਤੇ ਨਾਮੰ ਨਾਨਕ ਕ੍ਰਿਪਾਲ ਹਰਿ
ਹਰਿ ਗੁਰੰ ॥੨੨॥

ਭਰਣ ਪੋਖਣ ਕਰੰਤ ਜੀਆ ਬਿਸ੍ਰਾਮ ਛਾਦਨ ਦੇਵੰਤ
ਦਾਨੰ ॥

ਸ੍ਰਿਜੰਤ ਰਤਨ ਜਨਮ ਚਤੁਰ ਚੇਤਨਹ ॥

ਵਰਤੰਤਿ ਸੁਖ ਆਨੰਦ ਪ੍ਰਸਾਦਹ ॥

ਸਿਮਰੰਤ ਨਾਨਕ ਹਰਿ ਹਰਿ ਹਰੇ ॥

ਅਨਿਤ੍ਰੁ ਰਚਨਾ ਨਿਰਮੋਹ ਤੇ ॥੨੩॥

ਦਾਨੰ ਪਰਾ ਪੂਰਬੇਣ ਭੁੰਚੰਤੋ ਮਹੀਪਤੇ ॥

ਬਿਪਰੀਤ ਬੁਧੰ ਮਾਰਤ ਲੋਕਹ ਨਾਨਕ ਚਿਰੰਕਾਲ ਦੁਖ
ਭੋਗਤੇ ॥੨੪॥

ਬਿਥਾ ਅਨੁਗ੍ਰਹੰ ਗੋਬਿੰਦਹ ਜਸੁ ਸਿਮਰਣ ਰਿਦੰਤਰਹ ॥

ਆਰੋਗੰ ਮਹਾ ਰੋਗੰ ਬਿਸਿਮ੍ਰਿਤੇ ਕਰੁਣਾ ਮਯਹ ॥੨੫॥

ਰਮਣੰ ਕੇਵਲੰ ਕੀਰਤਨੰ ਸੁਪਰਮੰ ਦੇਹ ਧਾਰਣਹ ॥

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਨਾਰਾਇਣ ਨਾਨਕ ਪੀਵਤੰ ਸੰਤ ਨ
ਤ੍ਰਿਪੁਤੰ ॥੨੬॥

ਸਹਣ ਸੀਲ ਸੰਤੰ ਸਮ ਮਿਤ੍ਰਸੁ ਦੁਰਜਨਹ ॥

ਨਾਨਕ ਭੋਜਨ ਅਨਿਕ ਪ੍ਰਕਾਰੇਣ ਨਿੰਦਕ ਆਵਧ ਹੋਇ
ਉਪਤਿਸਟਤੇ ॥੨੭॥

ਤਿਰਸਕਾਰ ਨਹ ਭਵੰਤਿ ਨਹ ਭਵੰਤਿ ਮਾਨ ਭੰਗਨਹ ॥

ਸੋਭਾ ਹੀਨ ਨਹ ਭਵੰਤਿ ਨਹ ਪੋਹੰਤਿ ਸੰਸਾਰ ਦੁਖਨਹ ॥

ਗੋਬਿੰਦ ਨਾਮ ਜਪੰਤਿ ਮਿਲਿ ਸਾਧ ਸੰਗਹ ਨਾਨਕ ਸੇ
ਪ੍ਰਾਣੀ ਸੁਖ ਬਾਸਨਹ ॥੨੮॥

ਸੈਨਾ ਸਾਧ ਸਮੂਹ ਸੂਰ ਅਜਿਤੰ ਸੰਨਾਹੰ ਤਨਿ ਨਿੰਮ੍ਰਤਾਹ
॥

ਆਵਧਹ ਗੁਣ ਗੋਬਿੰਦ ਰਮਣੰ ਓਟ ਗੁਰ ਸਬਦ ਕਰ
ਚਰਮਣਹ ॥

ਆਰੂਝਤੋ ਅਸੂ ਰਬ ਨਾਗਹ ਬੁਝੰਤੋ ਪ੍ਰਭ ਮਾਰਗਹ ॥

ਬਿਚਰਤੇ ਨਿਰਭਯੰ ਸਤ੍ਰੁ ਸੈਨਾ ਧਾਯੰਤੋ ਗੁਪਾਲ
ਕੀਰਤਨਹ ॥

ਜਿਤਤੇ ਬਿਸ੍ਰੁ ਸੰਸਾਰਹ ਨਾਨਕ ਵਸੁੰ ਕਰੋਤਿ ਪੰਚ
ਤਸਕਰਹ ॥੨੯॥

ghat ghat basant baasudayveh paarbarahm
parmaysureh.

jaachant naanak kirpaal parsaadaⁿ nah bisrant nah
bisrant naaraa-ineh. ||21||

nah samrathaⁿ nah sayvkaⁿ nah pareet param
parkhotamaⁿ.

tav parsaad simartay naamaⁿ naanak kirpaal har har
guraⁿ. ||22||

bharan pokhan karant jee-aa bisraam chhaadan
dayvant daanaⁿ.

sirjaⁿ ratan janam chatur chaytnah.

varant sukh aanand parsaadeh.

simrant naanak har har haray.

anit-y rachnaa nirmoh tay. ||23||

daanaⁿ paraa poorbayn bhuⁿchantay maheepatay.

bipreet buDh-yaⁿ maarat lokah naanak chirankaal
dukh bhogtay. ||24||

baritha anugrahaⁿ gobindah jas-y simran ridantrah.

aarog-yaⁿ mahaa rog-yaⁿ bisimritay karunaa ma-yeh.
||25||

ramnaⁿ kayvlaⁿ keeratanaⁿ suDharmaⁿ dayh
Dhaarnah.

amrit naam naaraa-in naanak peevtaⁿ sant na
tariptayatay. ||26||

sahan seel santⁿ sam mitarsa-y durajneh.

naanak bhojan anik parkaarayn ningak aavaDh
ho-ay uptistatay. ||27||

tiraskaar nah bhavant nah bhavant maan bhangnah.

sobhaa heen nah bhavant nah pohant sansaar
dukhnah.

gobind naam japant mil saaDh sangah naanak say
paraanee sukh baasnah. ||28||

sainaa saaDh samooh soor ajitaⁿ saⁿnaahaⁿ tan
nimartaah.

aavDhah gun gobind ramnaⁿ ot gur sabad kar
charamneh.

aaroorh-tay asav rath naagah bujhantay parabh
maargah.

bichartay nirabh-yaⁿ satar sainaa Dhaa-yantay
gopaal keeratneh.

jittay bisav sansaarah naanak vas-yaⁿ karot panch
taskarahi. ||29||

ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਗੰਧਰਬ ਨਗਰੰ ਦੁਮ ਛਾਯਾ ਰਚਿ
ਦੁਰਮਤਿਹ ॥

ਤਤਹ ਕੁਟੰਬ ਮੋਹ ਮਿਥਾ ਸਿਮਰੰਤਿ ਨਾਨਕ ਰਾਮ ਰਾਮ
ਨਾਮਹ ॥੩੦॥

marig tarisnaa ganDharab nagraⁿ darum chhaa-yaa
rach duramtih.

taṭah kutamb moh mith-yaa simrant naanak raam
raam naamah. ||30||

In the previous *salok*, Guru Ji told us that by seeking the shelter of the Guru we could get all our desires fulfilled by God. In this *salok*, he tells us about many wonderful qualities of God.

He says: “(O’ my friends), God’s Name provides support even to those who don’t have any support, and is the wealth of the poor. That God of the universe is the Master of the master less and that God of beauteous hair is the power of the powerless. The imperishable God is merciful to all creatures and is close relative of the meek. That perfect all knowing God is the lover of His devotees and is the embodiment of mercy. That all pervading and illuminating God resides in each and every heart. Nanak seeks this bounty of His grace that he may never forget that Master.”(21)

The message of this *salok* is that the all-pervading God is the knower of all hearts. He is the support of the support less and we should never forsake Him from our mind.

In the previous *salok* Guru Ji advised us that the all-pervading God is the knower of all hearts. He is the support of the support less and we should never forsake Him from our mind. However Guru Ji cautions us that we should never feel proud of our devotion or love for God because on our own we cannot meditate on God or love Him.

Therefore in this *salok* he shows us how to humbly pray to Him to bless us with His loving devotion.

He says: “O’ the most sublime God, I have neither the power, nor the true urge to serve, and nor true love for You. Nanak humbly says that O’ the most merciful Guru God, only by Your grace I can meditate on Your Name.”(22)

The message of this *salok* is that we should never feel arrogant about our love or devotion for God. Instead we should always remain humble and pray to Him to bless us with His loving devotion.

In the previous *salok*, Guru Ji advised us that we should never feel arrogant about our love or devotion for God. Instead we should always remain humble and always pray to Him to bless us with His loving devotion. In this *salok*, he gives us a very important reason to meditate on Him.

Guru Ji says: “(O’ my friends), God provides food and clothing to all His creatures. He also provides them with a place to rest, clothes to wear, and creates our jewel (like precious body) full of wisdom and consciousness. By His grace, peace and bliss pervades in our life. Therefore O’ Nanak, they who always meditate on God remain detached from the perishable creation and (worldly) things.”(23)

The message of this *salok* is that instead of remaining attached to the perishable worldly things we should always remember and thank God who has blessed us with the priceless human body and all the necessities of life.

In the previous *salok*, Guru Ji advised us that instead of remaining attached to the perishable worldly things we should always remember and thank God who has blessed us with the priceless human body and all the necessities of life.

In this *salok*, he tells us about the rewards those people obtain who being thankful to God share their fortunes with the others, and the punishment those persons suffer who hurt others for the sake of their own comforts. He says: “(O’ my friends, as a reward for the acts of charity in their past births (some people) enjoy the pleasures of being kings of earth (in this life). But O’ Nanak, they who because of their corrupted intellect hurt others, suffer in pain for a long time.”(24)

The message of this *salok* is that if in our future lives, we want to enjoy the pleasures of many kingdoms, and don’t want to suffer any pain then we should share our good fortunes with the needy, and should not hurt others.

In the previous *salok*, Guru Ji told us that if in our future lives, we want to enjoy the pleasures of many kingdoms, and don’t want to suffer any pain then we should share our good fortunes with the needy, and should not hurt others. In *salok* (23), Guru Ji also advised us to remember God and meditate on His Name. Many people might think that they can understand the advice that we shouldn’t hurt others and share our good fortunes with others, but why it is necessary to meditate on God’s Name. In this *salok*, he answers this question.

He says: “They who are bereft of God’s grace, and do not sing His praise from the core of their heart, even if (apparently) healthy, are still afflicted with the worst disease (of ego) because they forsake the merciful God.”(25)

The message of this *salok* is that even when we are perfectly healthy and free of all ailments we should never forsake God, lest we may be afflicted by the worst malady of all, the ailment of ego.

In the previous *salok*, Guru Ji advised us that even when we are perfectly healthy and free of all ailments we should never forsake God, lest we may be afflicted by the worst malady of all, the ailment of ego.

Therefore, stressing upon the importance of meditating on God’s Name, he says: “(O’ my friends), the most righteous deed of assuming the (human) body is to meditate on God’s Name and sing His praise. Therefore the saints never get tired of (singing God’s praises and) drinking the nectar of God’s Name.”(26)

The message of this *salok* is that we should always try to enjoy the relish of meditating on God’s Name.

In the previous *salok*, Guru Ji stated that the saints never get satiated drinking the nectar of God’s Name and never get tired of singing God’s praises. In this *salok* he tells us about one more unique quality of the saints.

Guru Ji says: “(O’ my friends), the saints are always patient and tolerant and for them both friends and foes are equal. O’ Nanak, while a friend may serve them with innumerable kinds of meals, a slanderer may come before them with drawn out arms (ready to kill them, yet the saints look at both friends and foes with same love and compassion).”(27)

The message of this *salok* is that the true saints who keep on meditating on God's Name, look at both friends and foes with the same love and compassion without worrying who is trying to help, and who wants to harm them.

Note: - In this regard, it may be very relevant to narrate the story of Guru Amar Das Ji, how he didn't lose his composure, even when the Mogul king Humayun started to draw out his sword, when he came to see Guru Ji for help.

In the previous *salok*, Guru Ji told us that the true saints, who keep meditating on God's Name, look at both friends and foes with the same love and compassion without worrying who is trying to help, and who wants to harm them. In this *salok*, he tells us about another quality acquired by those who meditate on God's Name.

He says: "(O' my friends), joining the company of saints they who meditate on God's Name live a peaceful life. Because they (always remain so calm and composed in all circumstances, that they) are neither affected by insult, nor when some one hurts their ego. They are not bothered if they lose their honor, nor the worldly pains affect them."(28)

The message of this *salok* is that when we meditate on God's Name, we become immune to worldly honor or dishonor, pain or pleasure, and remain happy in all circumstances.

In the previous *salok*, Guru Ji told us that the saints always remain so calm and composed in all circumstances, that they are neither affected by insult nor when some one hurts their ego. It doesn't mean that the saints of God are cowardly persons and helpless creatures whom any one can mistreat anytime. On the contrary Guru Ji compares them to the bravest warriors who have won even those foes who have won the rest of the world.

He says: "(O' my friends, the heart of) the saints is like an arena of invincible army. (Even when they hold unlimited power, they remain so calm, as if they are wearing the bullet proof) vest of humility on their body. They are armed with the weapons of singing God's praises, and hold the impenetrable shield of (*Gurbani*) the Guru's words. For them to realize the path to union with God is like enjoying the horse and elephant rides. They launch their attack with the singing of God's praises and pierce fearlessly through the enemy ranks. In this way O' Nanak, they bring under control all the five thieves (or impulses of lust, anger, greed, attachment, and ego) and conquer the entire world."(29)

The message of this *salok* is that they who meditate on God's Name acquire divine qualities of kindness, compassion, and humility, and control their evil impulses. Therefore they always remain happy and satisfied, as if they have conquered the entire world.

Guru Ji now reverts to the fate of the ordinary human beings who remain obsessed with family attachment. He says: "(O' my friends, just as) by being lured away by false intellect people seeing a sandy place from distance assume it as a pool of water, phantom city in the sky, or passing shade of a tree as true or everlasting, similarly illusory is the family love. O' Nanak, they who meditate on God's Name (are not mislead by such false illusions)."(30)

The message of this *salok* is that if we don't want to be misguided by false worldly illusions or family attachments then we should meditate on God's Name.

ਨਚ ਬਿਦਿਆ ਨਿਧਾਨ ਨਿਗਮੰ ਨਚ ਗੁਣਗੁ ਨਾਮ
ਕੀਰਤਨਹ ॥

ਨਚ ਰਾਗ ਰਤਨ ਕੰਠੰ ਨਹ ਚੰਚਲ ਚਤੁਰ ਚਾਤੁਰਹ
॥

ਭਾਗ ਉਦਿਮ ਲਬਧੁ ਮਾਇਆ ਨਾਨਕ ਸਾਧਸੰਗਿ
ਖਲ ਪੰਡਿਤਹ ॥੩੧॥

ਕੰਠ ਰਮਣੀਯ ਰਾਮ ਰਾਮ ਮਾਲਾ ਹਸਤ ਉਚ
ਪ੍ਰੇਮ ਧਾਰਣੀ ॥

ਜੀਹ ਭਣਿ ਜੋ ਉਤਮ ਸਲੋਕ ਉਧਰਣੰ ਨੈਨ ਨੰਦਨੀ
॥੩੨॥

ਗੁਰ ਮੰਤ੍ਰੁ ਹੀਣਸੁ ਜੋ ਪ੍ਰਾਣੀ ਪ੍ਰਿਗਤਿ ਜਨਮ
ਭ੍ਰਸ਼ਟਣਹ ॥

ਕੁਕਰਹ ਸੂਕਰਹ ਗਰਧਭਹ ਕਾਕਹ ਸਰਪਨਹ
ਤੁਲਿ ਖਲਹ ॥੩੩॥

ਚਰਣਾਰਬਿੰਦ ਭਜਨੰ ਰਿਦਯੰ ਨਾਮ ਧਾਰਣਹ ॥

ਪੰਨਾ ੧੩੫੭

ਕੀਰਤਨੰ ਸਾਧਸੰਗੇਣ ਨਾਨਕ ਨਹ ਦ੍ਰਿਸਟੰਤਿ
ਜਮਦੂਤਨਹ ॥੩੪॥

ਨਚ ਦੁਰਲਭੰ ਧਨੰ ਰੂਪੰ ਨਚ ਦੁਰਲਭੰ ਸ੍ਵਰਗ
ਰਾਜਨਹ ॥

ਨਚ ਦੁਰਲਭੰ ਭੋਜਨੰ ਬਿੰਜਨੰ ਨਚ ਦੁਰਲਭੰ ਸ੍ਵਛ
ਅੰਬਰਹ ॥

ਨਚ ਦੁਰਲਭੰ ਸੁਤ ਮਿਤ੍ਰੁ ਭ੍ਰਾਤ ਬਾਂਧਵ ਨਚ
ਦੁਰਲਭੰ ਬਨਿਤਾ ਬਿਲਾਸਹ ॥

ਨਚ ਦੁਰਲਭੰ ਬਿਦਿਆ ਪ੍ਰਬੀਣੰ ਨਚ ਦੁਰਲਭੰ
ਚਤੁਰ ਚੰਚਲਹ ॥

ਦੁਰਲਭੰ ਏਕ ਭਗਵਾਨ ਨਾਮਹ ਨਾਨਕ ਲਬਧਿੰ
ਸਾਧਸੰਗਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭੰ ॥੩੫॥

ਜਤ ਕਤਹ ਤਤਹ ਦ੍ਰਿਸਟੰ ਸ੍ਵਰਗ ਮਰਤ ਪਯਾਲ
ਲੋਕਹ ॥

ਸਰਬਤ੍ਰ ਰਮਣੰ ਗੋਬਿੰਦਹ ਨਾਨਕ ਲੇਪ ਛੇਪ ਨ
ਲਿਪੁਤੇ ॥੩੬॥

ਬਿਖਯਾ ਭਯੰਤਿ ਅੰਮ੍ਰਿਤੰ ਦੁਸਟਾਂ ਸਖਾ ਸ੍ਵਜਨਹ ॥

ਦੁਖੰ ਭਯੰਤਿ ਸੁਖੰ ਭੈ ਭੀਤੰ ਤ ਨਿਰਭਯਹ ॥

ਬਾਨ ਬਿਹੂਨ ਬਿਸ੍ਵਾਮ ਨਾਮੰ ਨਾਨਕ ਕ੍ਰਿਪਾਲ ਹਰਿ
ਹਰਿ ਗੁਰਹ ॥੩੭॥

ਸਰਬ ਸੀਲ ਮਮੰ ਸੀਲੰ ਸਰਬ ਪਾਵਨ ਮਮ
ਪਾਵਨਹ ॥

ਸਰਬ ਕਰਤਬ ਮਮੰ ਕਰਤਾ ਨਾਨਕ ਲੇਪ ਛੇਪ ਨ
ਲਿਪੁਤੇ ॥੩੮॥

ਨਹ ਸੀਤਲੰ ਚੰਦ੍ਰ ਦੇਵਹ ਨਹ ਸੀਤਲੰ ਬਾਵਨ
ਚੰਦਨਹ ॥

nach bidi-aa niDhaan nigama^N nach gunga-y naam
keeratneh.

nach raag ratan kanthā^N nah chanchal chaṭur chaatureh.

bhaag udim labDha-ya^N maa-i-aa naanak saaDhsang
khal panditah. ||31||

kanth ramneey raam raam maalaa hasat ooch paraym
Dhaarne.

jeeh bhan jo utam salok uDharna^N nain nandnee. ||32||

gur manṭar heensa-y jo paraanee Dharigant janam
bharsatnah.

kookrah sookrah garaDh-bheh kaakah sarapneh tul
khalah. ||33||

charnaarbind bhajana^N rid-ya^N naam Dhaarnah.

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keeratana^N saaDhsangayn naanak nah darisat-a^Nt
jamdootneh. ||34||

nach durlabhā^N dana^N roopa^N nach durlabhā^N savarag
raajnah.

nach durlabhā^N bhojana^N bi^Njana^N nach durlabhā^N
savachh ambreh.

nach durlabhā^N sut mitar bharaat baa^NDhav nach
durlabhā^N banitaa bilaaseh.

nach durlabhā^N bidi-aa parbeena^N nach durlabhā^N chaṭur
chanchleh.

durlabhā^N ayk bhagvaan naamah naanak labDhi-ya^N
saaDhsang kirpaa parabha^N. ||35||

jat katāh tatāh darista^N savarag marat pa-yaal lokah.

sarbatar ramna^N gobindah naanak layp chhayp na
lip-yatai. ||36||

bikhyaa bha-yant amrita^N darustaa^N sakhaa savajini^N.

dukha^N bha-yant sukh-ya^N bhai bheeta^N ta nirabhyeh.

thaan bihoon bisraam naama^N naanak kirpaal har har
gurah. ||37||

sarab seel mama^N seela^N sarab paavan mam paavnah.

sarab kartab mama^N kartaa naanak layp chhayp na
lip-yatai. ||38||

nah seetla^N chandar dayvah nah seetla^N baavan
chandnah.

ਨਹ ਸੀਤਲੈ ਸੀਤ ਭੁਤੇਣ ਨਾਨਕ ਸੀਤਲੈ ਸਾਧ
ਸ੍ਰਜਨਹ ॥੩੯॥

nah seetla^N seet^t ruṭayn^N naanak seetla^N saaDh^N savajni^h.
||39||

ਮੰਤ੍ਰ ਰਾਮ ਰਾਮ ਨਾਮ ਧ੍ਰਾਨੈ ਸਰਬਤ੍ ਪੂਰਨਹ ॥

mantra^N raam raam naama^N Dha-yaana sarbatar
poornah.

ਗ੍ਰਾਨੈ ਸਮ ਦੁਖ ਸੁਖ ਜੁਗਤਿ ਨਿਰਮਲ
ਨਿਰਵੈਰਣਹ ॥

ga-yaana sam dukh sukha^N jugat^t nirmal nirvairneh.

ਦਯਾਲੈ ਸਰਬਤ੍ ਜੀਆ ਪੰਚ ਦੋਖ ਬਿਵਰਜਿਤਹ
॥

da-yaala^N sarbatar jee-aa panch dokh^N bivarjiteh.

ਭੋਜਨੈ ਗੋਪਾਲ ਕੀਰਤਨੈ ਅਲਪ ਮਾਯਾ ਜਲ
ਕਮਲ ਰਹਤਹ ॥

bhojana^N gopaal keeratana^N alap maa-yaa jal kamal
rahtah.

ਉਪਦੇਸੈ ਸਮ ਮਿਤ੍ਰ ਸਤ੍ਰਹ ਭਗਵੰਤ ਭਗਤਿ
ਭਾਵਨੀ ॥

updaysa^N sam mitar satreh bhagvant^N bhagat^t bhaavnee.

ਪਰ ਨਿੰਦਾ ਨਹ ਸੋਤਿ ਸ੍ਵਣੈ ਆਪੁ ਤ੍ਰਿਗਿ ਸਗਲ
ਰੇਣੁਕਹ ॥

par nindaa nah sarot^t sarvana^N aap ti-yaag sagal
raynukeh.

ਖਟ ਲਖਣ ਪੂਰਨੈ ਪੁਰਖਹ ਨਾਨਕ ਨਾਮ ਸਾਧ
ਸ੍ਰਜਨਹ ॥੪੦॥

khat lakh-yan^N poorana^N pukhah naanak naam saaDh^N
savajni^h. ||40||

In many previous *saloks*, Guru Ji has advised us to seek the company of saintly persons and meditate on God's Name in their company. Naturally a question may arise in one's mind, what is the benefit of the company of saintly persons. In this *salok*, he answers this question and illustrates the immense benefit of saint's company.

Guru Ji says: "Even if one has neither the treasure of knowledge of (holy books like) *Vedas*, nor may have the knowledge of the merits of God's Name, neither has the melodious voice suitable for singing God's praises, nor is clever or wise, but if one's destiny awakens then not only one finds (all kinds of) wealth, but O' Nanak, from an absolutely ignorant person, one becomes a pundit (a learned scholar of divine wisdom)." (31)

The message of this *salok* is that if some one's destiny awakens, then by joining the company of saintly people even a fool becomes (divinely) wise, and obtains all kinds of wealth and the merits of singing God's praises.

Many apparently holy looking persons, particularly Hindus are seen carrying a *Gomukhi* (special kind of rosary in a small bag looking like a cow's mouth), which they always keep counting while touching their chest. That is why it is called *Hast ooch*. In this *salok*, Guru Ji tells us about the best kind of rosary and what are the blessings of saying it.

He says: "(O' my friends, the person) who makes meditation of God's Name as the beautiful rosary around one's neck; makes the heart as the bag to hold that *Hast Ooch* (rosary) of God's Name, and with one's tongue utters sublime hymns in God's praise, is emancipated from the ill effects of worldly riches, which looks so captivating to the eyes." (32)

The message of this *salok* is that instead of saying the ordinary wooden rosaries we should always keep uttering God's praises from the core of our heart and we would be saved from false worldly allurements.

In the previous so many *shabads* Guru Ji has mentioned innumerable blessings of following Guru's instruction. In this *salok* he tells how bad and undesirable is that person who doesn't listen to the Guru or follows his advice.

Guru Ji says: “(O’ my friends), accursed is the polluted life (of such a person) who is without the *mantra* (or instruction) of the Guru. Such a fool is like a dog, pig, donkey, crow, and a snake (or like any other despicable animal).”(33)

The message of this *salok* is that the person who doesn’t follow Guru’s advice is like a despicable animal.

In the previous *saloks*, Guru Ji mentioned separately the blessings obtained by a person who meditates on God’s Name, and the one who joins the holy congregation. In this *salok*, he combines these two deeds together and describes the virtues a person acquires who joins the company of saints and meditates on God’s Name in that company.

He says: “(One who) contemplates on the lotus feet (of God), enshrines God’s Name in one’s heart, and sings praises of God in the company of saints, O’ Nanak even the demon of death can’t look upon such a person with an evil eye.”(34)

The message of this *salok* is that if we want to be free from all fears including the fear of death then we should meditate on God’s Name in the company of saints.

In the previous *salok*, Guru Ji advised us that if we want to be free from all fears, including the fear of death we should meditate on God’s Name in the company of saints. However in this *salok*, he tells us how almost impossible and difficult it is to obtain the gift of God’s Name.

He says: “(O’ my friends), it is not very difficult to obtain wealth or beauty, nor it is so difficult to rule over heavens. It is also not hard to be able to enjoy delicious dishes or clean clothes. It is not difficult to have good sons, friends, brothers, and relatives, nor is it impossible to enjoy the love and affection of the wife. It is also not impossible to become worldly wise and accomplished through education, nor it is difficult to become witty and clever. (But O’ my friends), the one thing which is very difficult to obtain is the God’s Name, which is only obtained in the company of saints and only by God’s grace.”(35)

The message of this *salok* is that nothing else in this world is so difficult to obtain as God’s Name, which is only obtained when God bestows His grace upon us and blesses us with the company of saintly persons.

In the previous *salok*, Guru Ji stated that nothing else in this world is too much difficult to obtain except God’s Name. In this *salok*, he tells what that person experiences who is blessed with God’s Name.

He says: “(When as per God’s grace, one is blessed with God’s Name, then) whether it is heaven, mortal world, or the under-world, wherever one looks one sees only (the one God). Because O’ Nanak, that Master of the universe is pervading everywhere and He is not afflicted with any kind of blot or blemish (of *Maya* -the worldly attachment).”(36)

The message of this *salok* is that the person, who is blessed with God’s Name, sees God pervading everywhere.

In the previous *salok*, Guru Ji told us that the person, who is blessed with God’s Name, sees God pervading everywhere. In this *salok*, he tells us what kind of blessings a person obtains on whom the Guru becomes gracious.

He says: "O' Nanak, on whom the Guru God becomes kind, for that one even the poison becomes nectar, arch enemies become friends and mates, pains turn into pleasure, from being the most fearful, becomes fearless, and they who are without any place (of respite for their soul), find rest in God's Name." (37)

The message of this *salok* is that on whom the Guru becomes kind, all that person's troubles and pains come to end and he or she finds peace and comfort in God's Name.

Listening to the blessings obtained from the Guru, some people may question from whom the Guru himself obtains all these blessings and virtues of calmness, composure and serenity.

Answering the above question, Guru Ji says: "(O' my friends), he who gives the gift of modesty to all, makes me modest also. He, who purifies all, purifies me as well. He, who creates all, is my creator also. O' Nanak, no ill will or hypocrisy pollutes Him (and that God is free from any kind of fault or sin)." (38)

The message of this *salok* is that God is the Creator and Benefactor of all and He has no ill will or enmity towards any one.

In many previous *saloks* and *shabads*, Guru Ji has been advising us to seek the company of saintly people. Because in their company we obtain the gift of Name and many other blessings including peace and comfort for our mind. In this *salok*, Guru Ji illustrates how the comfort provided by any other means is no match for that provided by the saints.

He says: "O' Nanak, neither the god moon, nor the white sandal, nor even the winter season can provide as much cold (cool comfort and peace of mind), as the peace and calmness provided by the saintly devotees." (39)

The message of this *salok* is that if we want true inner peace and comfort for our mind then instead of outward means we should seek the company of saintly devotees of God.

In many previous *saloks* and *shabads*, Guru Ji has advised us to join the company of saintly friends. Naturally the question may arise in one's mind, what are the signs or qualities on the basis of which, we may determine that one is truly a saintly person whose company we should seek. In this *salok*, Guru Ji lists the six main traits of saintly persons.

He says: "The person (1) whose mantra is God's Name, whose mind remains attuned to the all pervading (God). (2) Who has the wisdom to deem pain and pleasure alike, whose way (of dealing with others, is to deal with) purity of mind and without enmity. (3) Who is merciful to all creatures and remains free from the five sins (of lust, anger, greed, attachment, and ego from the mind). (4) Whose (spiritual) food is singing of God's praises, who remains detached from worldly affairs, as a lotus remains unaffected by the water in which it grows. (5) Who gives same good advice to friends and foes and inculcates in them the desire for devotion to God. (6) Who doesn't want to hear any one's slander with his ears and shedding his self (conceit considers himself so humble, as if) he is the dust of the feet of all. O' Nanak, they who have these six qualities are the perfect persons and they can be named as the saintly friends." (40)

The message of this *salok* is that alone is a truly saintly person, who has enmity towards none, is pure of heart, and is free from the five evil impulses of lust, anger,

greed, attachment, and ego, and who always inspires others to meditate on God's Name.

ਅਜਾ ਭੋਗੰਤ ਕੰਦ ਮੂਲੰ ਬਸੰਤੋ ਸਮੀਪਿ ਕੇਹਰਹ ॥

ਤਤ੍ ਗਤੇ ਸੰਸਾਰਹ ਨਾਨਕ ਸੋਗ ਹਰਖੰ ਬਿਆਪਤੇ ॥੪੧॥

ਛਲੰ ਛਿਦੰ ਕੋਟਿ ਬਿਘਨੰ ਅਪਰਾਧੰ ਕਿਲਬਿਖ ਮਲੰ ॥

ਭਰਮ ਮੋਹੰ ਮਾਨ ਅਪਮਾਨੰ ਮਦੰ ਮਾਯਾ ਬਿਆਪਿਤੰ ॥

ਮ੍ਰਿਤੁ ਜਨਮ ਭ੍ਰਮੰਤਿ ਨਰਕਹ ਅਨਿਕ ਉਪਾਵੰ ਨ ਸਿਧੁਤੇ ॥

ਨਿਰਮਲੰ ਸਾਧ ਸੰਗਹ ਜਪੰਤਿ ਨਾਨਕ ਗੋਪਾਲ ਨਾਮੰ ॥

ਰਮੰਤਿ ਗੁਣ ਗੋਬਿੰਦ ਨਿਤ ਪ੍ਰਤਹ ॥੪੨॥

ਤਰਣ ਸਰਣ ਸੁਆਮੀ ਰਮਣ ਸੀਲ ਪਰਮੇਸੁਰਹ ॥

ਕਰਣ ਕਾਰਣ ਸਮਰਥਹ ਦਾਨੁ ਦੇਤ ਪ੍ਰਭੂ ਪੂਰਨਹ ॥

ਨਿਰਾਸ ਆਸ ਕਰਣੰ ਸਗਲ ਅਰਥ ਆਲਯਹ ॥

ਗੁਣ ਨਿਧਾਨ ਸਿਮਰੰਤਿ ਨਾਨਕ ਸਗਲ ਜਾਚੰਤ ਜਾਚਿਕਹ ॥੪੩॥

ਦੁਰਗਮ ਸਥਾਨ ਸੁਗਮੰ ਮਹਾ ਦੂਖ ਸਰਬ ਸੂਖਣਹ ॥

ਦੁਰਬਚਨ ਭੇਦ ਭਰਮੰ ਸਾਕਤ ਪਿਸਨੰ ਤ ਸੁਰਜਨਹ ॥

ਅਸਥਿਤੰ ਸੋਗ ਹਰਖੰ ਭੈ ਖੀਣੰ ਤ ਨਿਰਭਵਹ ॥

ਪੰਨਾ ੧੩੫੮

ਭੈ ਅਟਵੀਅੰ ਮਹਾ ਨਗਰ ਬਾਸੰ ਧਰਮ ਲਖੁਣ ਪ੍ਰਭ ਮਇਆ ॥

ਸਾਧ ਸੰਗਮ ਰਾਮ ਰਾਮ ਰਮਣੰ ਸਰਣਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਦਯਾਲ ਚਰਣੰ ॥੪੪॥

ਹੇ ਅਜਿਤ ਸੂਰ ਸੰਗ੍ਰਾਮੰ ਅਤਿ ਬਲਨਾ ਬਹੁ ਮਰਦਨਹ ॥

ਗਣ ਗੰਧਰਬ ਦੇਵ ਮਾਨੁਖੰ ਪਸੁ ਪੰਖੀ ਬਿਮੋਹਨਹ ॥

ਹਰਿ ਕਰਣਹਾਰੰ ਨਮਸਕਾਰੰ ਸਰਣਿ ਨਾਨਕ ਜਗਦੀਸ੍ਵਰਹ ॥੪੫॥

ਹੇ ਕਾਮੰ ਨਰਕ ਬਿਸ੍ਰਮੰ ਬਹੁ ਜੋਨੀ ਭ੍ਰਮਾਵਣਹ ॥

ਚਿਤ ਹਰਣੰ ਤ੍ਰੈ ਲੋਕ ਗੰਮ੍ਹੰ ਜਪ ਤਪ ਸੀਲ ਬਿਦਾਰਣਹ ॥

ਅਲਪ ਸੂਖ ਅਵਿਤ ਚੰਦਲ ਉਚ ਨੀਚ ਸਮਾਵਣਹ ॥

ਤਵ ਭੈ ਬਿਮੁਚਿਤ ਸਾਧ ਸੰਗਮ ਓਟ ਨਾਨਕ ਨਾਰਾਇਣਹ ॥੪੬॥

ਹੇ ਕਲਿ ਮੂਲ ਕ੍ਰੋਧੰ ਕਦੰਬ ਕਰੁਣਾ ਨ ਉਪਰਜਤੇ ॥

ajaa bhogant kand moola^N basantay sameep kayhrah.

tatar gatay sansaarah naanak sog harkha^N bi-aapatay. ||41||

chhala^N chhidara^N kot bighana^N apraaDha^N kilbikh mala^N.

bharam moha^N maan apmaana^N maga^N maa-yaa bi-aapita^N.

mitar-yo janam bharmant narkah anik upaava^N na siDh-yatai.

nirmala^N saaDh sangah japan^N naanak gopaal naama^N.

ramant gun gobind nit parteh. ||42||

taran saran su-aamee raman seel parmaysureh.

karan kaaran samartheh daan day^N parabh poornah.

niraas aas karna^N sagal arath aalyeh.

gun niDhaan simrant naanak sagal jaachant jaachikeh. ||43||

durgam sathaan sugama^N mahaa dookh sarab sookh-nah.

durbachan bhayd bharama^N saakat pisana^N ta surajneh.

asthita^N sog harkha^N bhai kheena^N ta nirabhveh.

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bhai atvee-a^N mahaa nagar baasa^N Dharam lakh-yan parabh ma-i-aa.

saaDh sangam raam raam ramna^N saran naanak har har da-yaal charna^N. ||44||

hay ajit soor sangraama^N at balnaa baho maradneh.

gan ganDharab dayv maanukh-ya^N pas pankhee bimohneh.

har karanhara^N namaskaara^N saran naanak jagdeesvareh. ||45||

hay kaama^N narak bisraama^N baho jonee bharmavneh.

chit harna^N tarai lok gam-ya^N jap tap seel bigaarnah.

alap sukh avit chanchal ooch neech samaavneh.

tav bhai bimuchit saaDh sangam ot naanak naaraa-ineh. ||46||

hay kal mool kroDh-a^N kadanch karunaa na uparjatay.

ਬਿਖਯੰਤ ਜੀਵੰ ਵਸੰ ਕਰੋਤਿ ਨਿਰਤੰ ਕਰੋਤਿ ਜਥਾ
ਮਰਕਟਹ ॥
ਅਨਿਕ ਸਾਸਨ ਤਾਤੰਤਿ ਜਮਦੂਤਹ ਤਵ ਸੰਗੇ ਅਧਮੰ
ਨਹਹ ॥
ਦੀਨ ਦੁਖ ਭੰਜਨ ਦਯਾਲ ਪ੍ਰਭੁ ਨਾਨਕ ਸਰਬ ਜੀਅ ਰਖਾ
ਕਰੋਤਿ ॥੪੭॥

ਹੇ ਲੋਭਾ ਲੰਪਟ ਸੰਗ ਸਿਰਮੋਰਹ ਅਨਿਕ ਲਹਰੀ ਕਲੋਲਤੇ
॥
ਧਾਵੰਤ ਜੀਆ ਬਹੁ ਪ੍ਰਕਾਰੰ ਅਨਿਕ ਭਾਂਤਿ ਬਹੁ ਡੋਲਤੇ ॥
ਨਚ ਮਿਤ੍ਰੰ ਨਚ ਇਸਟੰ ਨਚ ਬਾਧਵ ਨਚ ਮਾਤ ਪਿਤਾ
ਤਵ ਲਜਯਾ ॥
ਅਕਰਣੰ ਕਰੋਤਿ ਅਖਾਦਿ ਖਾਦ੍ਰੰ ਅਸਾਜੰ ਸਾਜਿ ਸਮਜਯਾ
॥
ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ ਸਰਣਿ ਸੁਆਮੀ ਬਿਗ੍ਰਾਪਿ ਨਾਨਕ ਹਰਿ
ਨਰਹਰਹ ॥੪੮॥

ਹੇ ਜਨਮ ਮਰਣ ਮੂਲੰ ਅਹੰਕਾਰੰ ਪਾਪਾਤਮਾ ॥
ਮਿਤ੍ਰੰ ਤਜੰਤਿ ਸਤ੍ਰੰ ਦ੍ਰਿਤੰਤਿ ਅਨਿਕ ਮਾਯਾ ਬਿਸ੍ਰੀਰਨਹ
॥
ਆਵੰਤ ਜਾਵੰਤ ਬਕੰਤ ਜੀਆ ਦੁਖ ਸੁਖ ਬਹੁ ਭੋਗਣਹ
॥
ਕ੍ਰਮ ਭਯਾਨ ਉਦਿਆਨ ਰਮਣੰ ਮਹਾ ਬਿਕਟ ਅਸਾਧ
ਰੋਗਣਹ ॥
ਬੈਦ੍ਰੰ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸ੍ਵਰ ਆਰਾਧਿ ਨਾਨਕ ਹਰਿ ਹਰਿ
ਹਰੇ ॥੪੯॥

ਹੇ ਪ੍ਰਾਣ ਨਾਥ ਗੋਬਿੰਦਹ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਜਗਦ ਗੁਰੇ ॥
ਹੇ ਸੰਸਾਰ ਤਾਪ ਹਰਣਹ ਕਰੁਣਾ ਮੈ ਸਭ ਦੁਖ ਹਰੇ ॥
ਹੇ ਸਰਣਿ ਜੋਗ ਦਯਾਲਹ ਦੀਨਾ ਨਾਥ ਮਯਾ ਕਰੇ ॥
ਸਰੀਰ ਸੂਸਥ ਖੀਣ ਸਮਏ ਸਿਮਰੰਤਿ ਨਾਨਕ ਰਾਮ
ਦਾਮੋਦਰ ਮਾਧਵਹ ॥੫੦॥

bikh-yaṅt jeeva^N vas-ya^N karot^N nirt-ya^N karot^N jathaa
marakteh.
anik saasan taarhant^N jamdoot^Neh tav sangay
aDhama^N narah.
deen dukh bhanjan da-yaal parabh^N naanak sarab
jee-a rakh^N-yaa karot^N. ||47||

hay lobh^Naa lampat sang sirmohreh anik lahree
kalolaṭay.
Dhaavant^N jee-aa baho parkaara^N anik bhaa^N baho
doltay.
nach mitra^N nach ista^N nach baaDhav nach maat^N
pīṭaa tav lajyaa.
akrana^N karot^N akhaad^N-ya khaad^N-ya^N asaaj-ya^N saaj
samajyaa.
turaahi taraahi saran^N su-aamee big-yaapaṭi naanak
har narhareh. ||48||

hay janam maran^N moola^N aha^Nkaara^N paapaatmaa.
mitra^N tajant^N satra^N darirh^N-aa^N anik maa-yaa
bisteerni^N.
aavant^N jaavant^N thakant^N jee-aa dukh^N sukh^N baho
bhognah.
bharam bha-yaan udi-aan ramna^N mahaa bikat
asaaDh rognah.
baid^N-ya^N paarbarahm parmaysvar aaraaDh^N naanak
har har haray. ||49||

hay paraan^N naath gobindah kirpaa niDhaan jagad
guro.
hay sansaar taap harnah karunaa mai sabh^N dukh^N
haro.
hay saran^N jog da-yaaleh deenaa naath ma-yaa karo.
sareer savasth kheen^N sam-ay simrant^N naanak raam
daamodar maaDhvah. ||50||

In the previous *salok*, Guru Ji listed six basic qualities of a saintly person. One of which is to deem both pain and pleasure alike. In this *salok*, he describes the state of mind of an ordinary human being in the midst of the worldly enjoyments and dreadful fears.

Guru Ji says: “(O’ my friends), even though a goat might be enjoying its favorite forest roots and fruits, (yet it always remains in mortal fear because) it lives in the vicinity of a lion. Similar O’ Nanak, is the state (of mind of an ordinary human being) in the world because one remains afflicted with the pleasures and pains (of life).”(41)

The message of the *salok* is that if we want to be free from the fear of life’s ups and downs then we should seek the company of saintly friends and learn from them the art of living calmly both in pain and pleasure.

In the previous *salok*, Guru Ji advised us that if we want to be free from the fear of life’s ups and downs then we should seek the company of saintly friends and learn from them the

art of living calmly both in pain and pleasure. In this *salok*, he tells us how the company of saints and meditation on God's Name can sanctify the life of even the worst sinners.

Guru Ji says: "(If one is afflicted with the) filth of sins and crimes of (committing) fraud, finding faults, and putting millions of obstructions (in the path of others), and also is afflicted with the (maladies of) doubt, attachment, honor, dishonor, and the intoxication of worldly wealth, one keeps wandering in the hell (like pains) of birth and death, and through one's own innumerable efforts one cannot succeed in (getting out of these sufferings). But O' Nanak, (such people become) immaculate (and free of all pains) by daily meditating on God's Name in the company of saints."(42)

The message of this *salok* is that if we want to get rid of all kinds of sins and evil tendencies in us then we should join the company of saintly people and meditate on God's Name in their company.

In the previous *salok*, Guru Ji advised us that if we want to get rid of all kinds of sins and evil tendencies in us then we should join the company of saintly people and meditate on God's Name in their company. In this *salok*, he summarizes, the reasons why we should meditate on God's Name and sing His praises day after day.

He says: "(O' my friends), the shelter of all pervading wondrous Master of the world is like a boat (to cross over the worldly ocean). He is capable of doing and getting done anything He wants. That perfect God gives charities (to all). He gives hope to the hopeless, and is the home of all riches. He is the treasure of all virtues. O' Nanak, like beggars all creatures beg at His door and meditate on Him."(43)

The message of this *salok* is that God can fulfill the needs of all creatures; therefore we should seek only His shelter and meditate on His Name alone.

In the previous *salok*, Guru Ji told us that God could fulfill the needs of all creatures; therefore we should seek only His shelter and meditate on His Name alone. In this *salok*, he tells us what kinds of virtues and blessings those individuals, families, and communities obtain who meditate on God's Name in the company of saints.

He says: "(When we meditate on God's Name), the places which seem so difficult to reach look very easy, the worst of sorrows turn into pleasure. Those egoistic persons who always utter evil words and create differences between others become good-natured friends. Where there is always sorrow, there pleasure comes to stay. They, who have become weak (and timid) because of fear, become fear-free. (The deserted place which looks) dreadful like a forest, becomes inhabited like a great city. These are the attributes of righteous life, which are obtained by God's mercy. O' Nanak, these blessings are obtained when seeking the support of God, we meditate on God's Name in saints' company."(44)

The message of this *salok* is that when in the company of saints we meditate on God's Name we get rid of all our problems, pains, and evil tendencies, and obtain all kinds of virtues, blessings, and pleasures.

In the previous *salok*, Guru Ji told us that when in the company of saints we meditate on God's Name we get rid of all our problems, pains, and evil tendencies, and obtain all kinds of virtues, blessings, and pleasures. One of the worst weaknesses of human beings is the attachment for their families, friends, and worldly possessions. In this *salok*, Guru Ji

depicts how powerful this feeling is and shows us how can we protect ourselves from this internal enemy of ours.

As if addressing the worldly attachment, Guru Ji says: “(O’ worldly attachment), you are (like an) invincible hero in a war. You are extremely powerful and you annihilate many brave warriors. You fully captivate heavenly musicians, gods, animals, and birds. O’ Nanak, seek the shelter of God and bow to God the Creator (to save yourself from it).”(45)

The message of this *Salok* is that worldly attachment is so powerful that what to speak of human beings, even gods are not immune from it. The only way to protect us from this evil is to seek the shelter of God.

In the previous *salok*, Guru Ji acknowledged that *worldly attachment* is so powerful that what to speak of human beings even gods are not immune from it. The only way to protect us from it is to seek the shelter of God. In this *salok*, he tells how evil and destructive is the impulse of lust and what is the only way to save us from this evil.

As if talking to lust, Guru Ji says: “O’ Lust, you land human beings into hell and make them wander around in many wombs. You captivate the hearts of all, you reach all the three worlds, (afflict the residents of all the three worlds), and you destroy their worship, penance, and immaculate character. For the sake of a very short lived pleasure you make people penniless; you are mercurial, you pervade (and afflict) both rich and poor. Nanak says, that only when one reaches the congregation of saintly persons and seeks the shelter of God that one becomes free from your fear.”(46)

The message of this *salok* is that the passion of lust is so powerful that even men of high character, great sages, and gods get lured and destroyed by it. The only way to save oneself from this malady is to join the company of saintly people and meditate on God’s Name.

In the previous two *saloks*, Guru Ji addressed the evil impulses of attachment and lust and told us the way to save ourselves from being their victims. In this *salok*, he addresses the third most dangerous internal enemy of human beings and tells us the way to protect ourselves from its evil influence as well.

Again as if talking to anger, Guru Ji says: “O’ Wrath, the root cause of catastrophic quarrels, you never show any compassion. You bring under your control the sinful persons and they dance like monkeys. In your company, human beings become evil like devils, and the demon of death disciplines them in many ways. O’ Nanak, (it is only) the merciful God, the destroyer of the pains of the meek, who protects all creatures (against this evil passion).”(47)

The message of this *salok* is that in order to save ourselves from falling victim to the evil passion of anger, which is the root cause of many ruinous quarrels and troubles in the world we should seek the shelter of God.

After commenting on the three evil human impulses of lust, anger, and attachment, now Guru Ji comments upon the evil of greed. So addressing greed, he says: “O’ (the evil of) Greed, you have wrapped yourself round even the highest of men, and in their minds waves (of greed) play innumerable antics. (Under your influence, the mortals) wander around in many different ways, and vacillate in many different directions. They neither have any

respect for their friends, nor Guru, nor relatives, nor any regard for their mother and father (and swayed by greed, they won't hesitate to hurt any one including their friends, relatives, and the Guru)."

Guru Ji adds: "(Lured by greed, human beings) do, what should not be done, will eat the uneatable, and do things against the norms of the society. O' Nanak, (the only way to save our selves from this evil is to run) to God, crying again and again for His help, and pray to Him and say, O' (God) the Man-lion, save us, save us."(48)

The message of the *salok* is that the only way to save ourselves from the evil of Greed, swayed by which one doesn't hesitate to harm even one's parents, is to seek the shelter of God and pray to Him to save us from it.

After addressing the four passions of lust, anger, greed, and attachment, Guru Ji addresses Ego, the fifth and the worst of the five human impulses, which are at the root of one's sins and consequent innumerable sufferings.

So now as if talking to the malady of Ego, Guru Ji says: "(O' Ego, you are) the root cause of our rounds of birth and death. By making the soul commit sins, and by spreading the net of worldly illusions in many different ways, you make one forsake one's friends and turn them into one's archenemies. (Falling in your trap), the creatures get exhausted coming and going (in and outside this world) and bear many pains and pleasures. Getting strayed by doubt they roam around as if they are wandering in dreadful jungle and are suffering from a very terrible and incurable disease. The only physician, (who can cure us of this ailment) is the all pervading God, therefore O' Nanak, meditate on that God again and again."(49)

The message of the *shabad* is that only God can save us from the terrifying incurable disease of Ego, which is the root cause of our rounds of births and deaths. Therefore we should meditate on His Name again and again.

After telling us, how to save ourselves from each of the five evil human passions of lust, anger, greed, attachment, and ego, Guru Ji now shows us the way to get rid of all the above maladies and any other physical and mental ailments.

Addressing God, he says: "O' God, the Master of life breaths, the treasure of mercy, the Guru of the world, O' the destroyer of the woes of the world, the embodiment of mercy, please rid me of all my pains. O' the storehouse of mercy, the provider of refuge to all those who seek Your shelter, the Master of the meek, please show Your mercy. O' God, bless Nanak that whether his body is perfectly healthy or becomes weak, he may keep meditating on You."(50)

The message of this *salok* is that only God can cure us of all our ailments. Therefore we should always seek His support and pray to Him to bless us that irrespective of our health we may keep meditating on His Name.

ਚਰਣ ਕਮਲ ਸਰਣੰ ਰਮਣੰ ਗੋਪਾਲ ਕੀਰਤਨਹ ॥
ਸਾਧ ਸੰਗੇਣ ਤਰਣੰ ਨਾਨਕ ਮਹਾ ਸਾਗਰ ਭੈ ਦੁਤਰਹ
॥੫੧॥

charan kamal sarna^N ramna^N gopaal keeratneh.
saaDh sangayn tarna^N naanak mahaa saagar bhai
duträh. ||51||

ਸਿਰ ਮਸੂਕ ਰਖਾ ਪਾਰਬ੍ਰਹਮੰ ਹਸੁ ਕਾਯਾ ਰਖਾ
ਪਰਮੇਸੁਰਹ ॥

ਆਤਮ ਰਖਾ ਗੋਪਾਲ ਸੁਆਮੀ ਧਨ ਚਰਣ ਰਖਾ
ਜਗਦੀਸੁਰਹ ॥

ਸਰਬ ਰਖਾ ਗੁਰ ਦਯਾਲਹ ਭੈ ਦੂਖ ਬਿਨਾਸਨਹ ॥

ਭਗਤਿ ਵਛਲ ਅਨਾਥ ਨਾਥੇ ਸਰਣਿ ਨਾਨਕ ਪੁਰਖ
ਅਚੁਤਹ ॥੫੨॥

ਜੇਨ ਕਲਾ ਧਾਰਿਓ ਆਕਾਸੰ ਬੈਸੰਤਰੰ ਕਾਸਟ ਬੇਸਟੰ ॥

ਜੇਨ ਕਲਾ ਸਸਿ ਸੂਰ ਨਖੁੜੁ ਜੋਤਿੰ ਸਾਸੰ ਸਰੀਰ ਧਾਰਣੰ ॥

ਪੰਨਾ ੧੩੫੯

ਜੇਨ ਕਲਾ ਮਾਤ ਗਰਭ ਪ੍ਰਤਿਪਾਲੰ ਨਹ ਛੇਦੰਤ ਜਨਰ
ਰੋਗਣਹ ॥

ਤੇਨ ਕਲਾ ਅਸਥੰਭੰ ਸਰੋਵਰੰ ਨਾਨਕ ਨਹ ਛਿਜੰਤਿ ਤਰੰਗ
ਤੋਯਣਹ ॥੫੩॥

ਗੁਸਾਈ ਗਰਿਸ੍ਹ ਰੂਪੇਣ ਸਿਮਰਣੰ ਸਰਬਤ੍ਰ ਜੀਵਣਹ ॥

ਲਬਧੰ ਸੰਤ ਸੰਗੇਣ ਨਾਨਕ ਸੂਛ ਮਾਰਗ ਹਰਿ ਭਗਤਣਹ
॥੫੪॥

ਮਸਕੰ ਭਗਨੰਤ ਸੈਲੰ ਕਰਦਮੰ ਤਰੰਤ ਪਪੀਲਕਹ ॥

ਸਾਗਰੰ ਲੰਘੰਤਿ ਪਿੰਗੰ ਤਮ ਪਰਗਾਸ ਅੰਧਕਹ ॥

ਸਾਧ ਸੰਗੇਣਿ ਸਿਮਰੰਤਿ ਗੋਬਿੰਦ ਸਰਣਿ ਨਾਨਕ ਹਰਿ
ਹਰਿ ਹਰੇ ॥੫੫॥

ਤਿਲਕ ਹੀਣੰ ਜਥਾ ਬਿਪ੍ਰਾ ਅਮਰ ਹੀਣੰ ਜਥਾ ਰਾਜਨਹ ॥

ਆਵਧ ਹੀਣੰ ਜਥਾ ਸੂਰਰ ਨਾਨਕ ਧਰਮ ਹੀਣੰ ਤਥਾ
ਬੈਸ੍ਨਵਹ ॥੫੬॥

ਨ ਸੰਖੰ ਨ ਚਕ੍ਰੰ ਨ ਗਦਾ ਨ ਸਿਆਮੰ ॥

ਅਸੂਰਜ ਰੂਪੰ ਰਹੰਤ ਜਨਮੰ ॥

ਨੇਤ ਨੇਤ ਕਬੰਤਿ ਬੇਦਾ ॥

ਉਚ ਮੂਚ ਅਪਾਰ ਗੋਬਿੰਦਹ ॥

ਬਸੰਤਿ ਸਾਧ ਰਿਦਯੰ ਅਚੁਤ ਬੁਝੰਤਿ ਨਾਨਕ ਬਡਭਾਗੀਅਹ
॥੫੭॥

ਉਦਿਆਨ ਬਸਨੰ ਸੰਸਾਰੰ ਸਨਬੰਧੀ ਸ੍ਵਾਨ ਸਿਆਲ ਖਰਹ
॥

ਬਿਖਮ ਸਥਾਨ ਮਨ ਮੋਹ ਮਦਿਰੰ ਮਹਾਂ ਅਸਾਧ ਪੰਚ
ਤਸਕਰਹ ॥

ਹੀਤ ਮੋਹ ਭੈ ਭਰਮ ਭ੍ਰਮਣੰ ਅਹੰ ਫਾਂਸ ਤੀਖਣ ਕਨਿਨਹ ॥

ਪਾਵਕ ਤੋਅ ਅਸਾਧ ਘੋਰੰ ਅਗਮ ਤੀਰ ਨਹ ਲੰਘਨਹ ॥

ਭਜੁ ਸਾਧਸੰਗਿ ਗੋਪਾਲ ਨਾਨਕ ਹਰਿ ਚਰਣ ਸਰਣ
ਉਧਰਣ ਕ੍ਰਿਪਾ ॥੫੮॥

sir mastak rakh-yaa paarbrahma^N hast kaa-yaa
rakh-yaa parmaysvareh.

aatam rakh-yaa gopaal su-aamee Dhan charan
rakh-yaa jagdeesvareh.

sarab rakh-yaa gur da-yaaleh bhai dookh
binaasneh.

bhagaṭ vachhal anaath naathay saran naanak
purakh achuteh. ||52||

jayn kalaa Dhaari-o aakaasa^N baisa^N taara^N kaasat
baysta^N.

jayn kalaa sas soor nakh-yatar jot-ya^N saasa^N
sareer Dhaarna^N.

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jayn kalaa maat garabh paritpaala^N nah chhaydant
jathar rognah.

tayn kalaa asthambha^N sarovara^N naanak nah
chhijant tarang toyneh. ||53||

gusaa^N-ee garist roopayn simarna^N sarbatar
jeevna^Nh.

labDha-ya^N sant sangayn naanak savachh maarag
har bhagat-neh. ||54||

maska^N bhagnant saila^N kardama^N tarant
papeelkeh.

saagra^N la^Nghant pi-anga^N tam pargaas anDhkah.

saaDh sangayn simrant gobind saran naanak har
har haray. ||55||

tilak heena^N jathaa bipraa amar heena^N jathaa
raajnah.

aavaDh heena^N jathaa soorar naanak Dharam
heena^N tathaa baisneh. ||56||

na sa^Nkh^N na chakara^N na gad^N na si-aama^N.

ascharaj roopa^N rahant janma^N.

nayt nayt kathant baydaa.

ooch mooch apaar gobindah.

basant saaDh rid-ya^N achut bujhant naanak
badbhaagee-ah. ||57||

udj-^Naan basana^N sa^Nsaara^N sanbanDhee savaan
si-aal kharah.

bikham sathaan man moh madira^N mahaa^N asaaDh
panch taskarahi.

heet moh bhai bharam bharmana^N aha^N faa^Ns
teekh-yan kathineh.

paavak to-a asaaDh ghora^N agam teer nah
langhna^Nh.

bhaj saaDhsang gopaal naanak har charan saran
uDhran kirpaa. ||58||

ਕ੍ਰਿਪਾ ਕਰੰਤ ਗੋਬਿੰਦ ਗੋਪਾਲਹ ਸਗਲੁ ਰੋਗ ਖੰਡਣਹ ॥
ਸਾਧ ਸੰਗੇਣਿ ਗੁਣ ਰਮਤ ਨਾਨਕ ਸਰਣਿ ਪੂਰਨ
ਪਰਮੇਸੁਰਹ ॥੫੯॥

kirpaa karant gobind gopaalah sagal-ya^N rog
khandnah.
saaDh sangayn gun ramat naanak saran pooran
paramaysureh. ||59||

ਸਿਆਮਲੰ ਮਧੁਰ ਮਾਨੁਖੰ ਰਿਦਯੰ ਭੂਮਿ ਵੈਰਣਹ ॥
ਨਿਵੰਤਿ ਹੋਵੰਤਿ ਮਿਥਿਆ ਚੇਤਨੰ ਸੰਤ ਸ੍ਵਾਨਹ ॥੬੦॥

si-aamala^N maDhur maanukh-ya^N rid-ya^N bhoom
vairnah.
nivant hovant mithi-aa chaytna^N sant savajni^H.
||60||

In the previous *salok*, Guru Ji told us that only God could cure us of all our ailments. Therefore we should always seek His support. In this *salok*, he tells us how God's support can help us cross over even the dreadful worldly ocean.

He says: "O' Nanak, (the world is like) a dreadful ocean, which is very difficult to cross. But by seeking the shelter of God's lotus feet (His Name) and singing God's praises in the company of saints, we can cross it." (51)

The message of this *salok* is that if we want to cross over the dreadful worldly ocean and end our rounds of birth and death then joining the company of saints, we should sing praises of God and meditate on His Name.

In the previous *salok*, Guru Ji told us that if we want to cross over the dreadful worldly ocean and end our rounds of birth and death then joining the company of saints we should sing praises of God and meditate on His Name. In this *salok*, he tells us how God loves His devotees, protects them in every way, and destroys all their pains.

He says: "(O' man), your head, brow, hands, and rest of your body are under the protection of God. That God and Master of the universe saves your soul; your wealth is also under the protection of the feet of that God. In short, the merciful Guru (God) provides protection to you in every way and destroys all your fears and pains. He provides support to the support less and loves His devotees. Therefore O' Nanak seek the shelter of that imperishable God." (52)

The message of the *salok* is that in case we want to protect everything including our body, soul, or wealth, and want to be free from all kinds of fears and pains, then we should seek the shelter of merciful God.

In the previous *salok*, Guru Ji advised us that in case we want to protect everything of ours including our body, soul, or wealth, and want to be free from all kinds of fears and pains then we should seek the shelter of merciful God. In this *salok*, he tells us about the power of that God whose refuge he wants us to seek.

He says: "(O' my friends, that God) who by His power has held in place the sky and has covered fire with the wood; (that God), who by His power has provided light to the sun, moon, and stars, and has provided the life breaths (to the soul when it) assumes the body; (that God), who by His power sustains a creature in the womb of its mother, and the pain of the fire in mother's womb cannot harm it, O' Nanak, it is that (God's) power which has provided support to this (worldly) ocean, and the waves in its water cannot do any harm to it." (53)

The message of this *salok* is that it is God's power, which is supporting earth, sky, and the stars. It is His power, which saves us in the fire of our mother's womb. It is God who has supported the oceans and has so arranged that the waves in its waters cannot harm the earth. Therefore, if we seek God's support no evil could harm us.

In the previous *salok*, Guru Ji advised us that it is God's power, which is supporting earth, sky, and the stars. It is His power, which saves us in the fire of mother's womb. It is He who has supported the oceans and has so arranged that the waves in its waters cannot harm the earth. Therefore, if we seek God's support no evil could harm us. In this *salok*, he tells us what is the best place to go to seek His shelter and worship Him.

He says: "That God of the universe has the greatest power. His meditation is the life of all (creatures). O' Nanak, the meditation of God is the most immaculate way of life, which is obtained in the company of saintly people."(54)

The message of this *salok* is that God's worship is the best way of life and is learnt only in the company of saints.

In the previous *salok*, Guru Ji told us that God's worship is the best way of life and is learnt only in the company of saints. In this *salok*, by using many pictorial metaphors he explains how by meditating on God's Name in the company of saints one can perform even the most difficult and seemingly impossible acts.

He says: "O' Nanak, (even if one is a tiny creature like a) mosquito, but if one seeks the support of God and meditates on Him in the company of saints, one can break the mountain (of ego). Similarly in spite of being weak like an) ant, one can cross through the mire (of worldly attachment; in spite of being handicapped like) a cripple, one can cross the (worldly) ocean; (and in spite of being in the) darkness (of ignorance) becomes the illumination (of wisdom)."(55)

The message of this *salok* is that if we meditate on God's Name in the company of saints then in spite of all our weaknesses and handicaps we can accomplish most difficult tasks and swim across the worldly ocean.

In the previous *salok*, Guru Ji advised us that if we meditate on God's Name in the company of saints then in spite of all our weaknesses and handicaps we could accomplish most difficult tasks and swim across the worldly ocean. In this *salok*, he tells us about the most essential quality without which one cannot be a true saint or devotee of God.

He says: "O' Nanak, just as is a *Brahmin* without frontal mark, a king without the power to command, a warrior without a weapon (doesn't look good), similar is that *Vishnu* (or God's devotee) who is without (sense of) righteousness."(56)

The message of this *salok* is that just as there are some basic requirements for every profession or status the basic requirement for a devotee of God is the sense of righteousness and justice.

Now Guru Ji reverts to the question of God Himself, because many people wonder about His form and features, particularly when some people make statues of legendary Hindu gods *Rama* and *Krishna* along with their usual weapons, and symbols, and worship them as God.

Guru Ji clarifies all those concepts and says: “(O’ my friends, that God) neither carries a conch, disc, or a bludgeon, nor He is of dark skin. Wondrous is His form and He is not born. (To whatever thing or entity we may compare Him to), *Vedas* say again and again that He is not like that. That God is the highest, greatest, and limitless. That unborn (God) resides in the hearts of the saints. O’ Nanak, only very fortunate persons understand (His mystery).”(57)

The message of this *salok* is that God has no form, feature, or color and He resides in the hearts of His saints.

In the previous *salok*, Guru Ji told us that God has no form, feature, or color and He resides in the hearts of His saints. In this *salok*, he comments on the difficult situation in which an ordinary human being finds him or herself. He tells us how one is surrounded on all sides by the internal and external enemies and also tells us how we can save ourselves.

Guru Ji says: “(O’ my friends, for a person to live in this world is like) living in a jungle, where dogs, jackals and donkeys have become one’s relatives (because one is surrounded by relatives and friends who are greedy, coward, and stupid). One’s mind is caught in a very difficult place and is intoxicated with the wine of (worldly) attachment. Therefore one finds oneself in such a difficult situation where one is surrounded by the five robbers (of lust, anger, greed, attachment and ego), who are impossible to tackle. One is caught in the unbreakable sharp noose of ego and wanders about afflicted by dread, doubt and attachment. (One is drowning in such a terrible ocean) where the fire of (worldly) desire is burning and the water (of indulgence is rising like a storm) and it is impossible to cross over to the other shore. O’ Nanak, (if you want to save yourself, then) meditate on God in the company of saints, because it is only by seeking the shelter of His feet and by His grace that one can save oneself (from drowning in this terrible worldly ocean).”(58)

The message of this *salok* is that the only way to save us in this world, which is like a terrible jungle or a dreadful ocean is to join the congregation of saints and seek the shelter of God by meditating on His Name.

In the previous *salok*, Guru Ji told us that the only way to save us in this world, which is like a terrible jungle or a dreadful ocean, is to join the congregation of saints and seek the shelter of God by meditating on His Name. In this *salok*, he tells us what happens when in the company of saints we sing God’s praise and seek His shelter.

He says: “O’ Nanak, when in the company of saints we sing praises of God and seek the shelter of the perfect all pervading God, that Master of the universe shows mercy and destroys all our maladies (and protects us from all pains, fears, and dangers, and we easily cross the dreadful worldly ocean).”(59)

The message of this *salok* is that if we want that all our fears and afflictions are destroyed then joining the congregation of saintly persons we should sing praises of God and seek His mercy.

In the previous so many *saloks*, Guru Ji has been advising us to join the society of saintly persons and seek the shelter of God by singing His praises in their company. However he wants to caution us against those false saints who from their dress or features might look very handsome and saintly and also speak very sweetly but within their heart is evil.

He says: "One might be very charming to look at, and may be very sweet tongued, but if (one has evil designs in one's mind, as if) within the farm of one's heart is the seed of enmity, then one's bowing (or show of humility) before others is false. The saintly virtuous persons remain beware of such possibility." (60)

The message of this *salok* is that simply by show of piety, humility, and sweet words, a person doesn't become a pious person, unless one is pure in one's heart; we should be very aware of such possibility.

ਅਚੈਤ ਮੂੜਾ ਨ ਜਾਣੈਤ ਘਟੈਤ ਸਾਸਾ ਨਿਤ ਪ੍ਰਤੈ ॥
ਛਿਜੰਤ ਮਹਾ ਸੁੰਦਰੀ ਕਾਇਆ ਕਾਲ ਕੰਨਿਆ ਗ੍ਰਾਸਤੈ
॥
ਰਚੰਤਿ ਪੁਰਖਹ ਕੁਟੰਬ ਲੀਲਾ ਅਨਿਤ ਆਸਾ ਬਿਖਿਆ
ਬਿਨੋਦ ॥
ਭ੍ਰਮੰਤਿ ਭ੍ਰਮੰਤਿ ਬਹੁ ਜਨਮ ਹਾਰਿਓ ਸਰਣਿ ਨਾਨਕ
ਕਰੁਣਾ ਮਯੁ ॥੬੧॥

ਹੇ ਜਿਹਥੇ ਹੇ ਰਸਗੇ ਮਧੁਰ ਪ੍ਰਿਅ ਤੁਯੰ ॥
ਸਤ ਹਤੰ ਪਰਮ ਬਾਦੰ ਅਵਰਤ ਏਥਹ ਸੁਧ ਅਛਰਣਹ
॥
ਗੋਬਿੰਦ ਦਾਮੋਦਰ ਮਾਧਵੇ ॥੬੨॥

ਗਰਬੰਤਿ ਨਾਰੀ ਮਦੋਨ ਮਤੰ ॥
ਬਲਵੰਤ ਬਲਾਤ ਕਾਰਣਹ ॥
ਚਰਨ ਕਮਲ ਨਹ ਭਜੰਤ ਤ੍ਰਿਣ ਸਮਾਨਿ ਧ੍ਰਿਗੁ
ਜਨਮਨਹ ॥
ਹੇ ਪਪੀਲਕਾ ਗ੍ਰਾਸਟੇ ਗੋਬਿੰਦ ਸਿਮਰਣ ਤੁਯੰ ਧਨੇ ॥
ਨਾਨਕ ਅਨਿਕ ਬਾਰ ਨਮੋ ਨਮਹ ॥੬੩॥

ਤ੍ਰਿਣੰ ਤ ਮੇਰੰ ਸਹਕੰ ਤ ਹਰੀਅੰ ॥
ਬੂਡੰ ਤ ਤਰੀਅੰ ਉਣੰ ਤ ਭਰੀਅੰ ॥
ਅੰਧਕਾਰ ਕੋਟਿ ਸੂਰ ਉਜਾਰੰ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਹਰਿ ਗੁਰ ਦਯਾਰੰ ॥੬੪॥

ਪੰਨਾ ੧੩੬੦

ਬ੍ਰਹਮਣਹ ਸੰਗਿ ਉਧਰਣੰ ਬ੍ਰਹਮ ਕਰਮ ਜਿ ਪੂਰਣਹ ॥
ਆਤਮ ਰਤੰ ਸੰਸਾਰ ਗਹੰ ਤੇ ਨਰ ਨਾਨਕ ਨਿਹਫਲਹ
॥੬੫॥

ਪਰ ਦਰਬ ਹਿਰਣੰ ਬਹੁ ਵਿਘਨ ਕਰਣੰ ਉਚਰਣੰ ਸਰਬ
ਜੀਅ ਕਹ ॥
ਲਉ ਲਈ ਤ੍ਰਿਸ਼ਨਾ ਅਤਿਪਤਿ ਮਨ ਮਾਏ ਕਰਮ ਕਰਤ
ਸਿ ਸੂਕਰਹ ॥੬੬॥

ਮਤੇ ਸਮੇਵ ਚਰਣੰ ਉਧਰਣੰ ਭੈ ਦੁਤਰਹ ॥

achayt moorhaa na jaanant ghatant saasaa nit
partay.
chhijant mahaa sundree kaaⁿ-i-aa kaal kanniaa
garaastay.
rachant pukhah kutamb leelaa anit aasaa bikhⁱ-aa
binod.
bharmant bharmant baho janam haari-o saraⁿ
naanak karuⁿaa ma-yeh. ||61||

hay jihbay hay rasgay maDhur pari-a tu-yaⁿ.
sat ha^taⁿ param baadaⁿ avrat aythah suDh
achharn^{eh}.
gobind daamodar maaDhvay. ||62||

garbant naaree madon ma^taⁿ.
balvant balaat kaarnah.
charan kamal nah bhajant tarin samaan Dharig
janamneh.
hay papeelkaa garastay gobind simran tu-yaⁿ
Dhanay.
naanak anik baar namo namah. ||63||

tarin ta mayraⁿ sehkaⁿ ta haree-aⁿ.
boodaⁿ ta taree-aⁿ oonaⁿ ta bharee-aⁿ.
anDhkaar kot soor ujaaraⁿ.
binvant naanak har gur dayaaraⁿ. ||64||

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barahman^{eh} sang uDharnaⁿ barahm karam je
poornah.
aatam rataⁿ sansaar gahaⁿ tay nar naanak nihfaleh.
||65||

par darab hiraⁿ baho vighan karnaⁿ ucharnaⁿ sarab
jee-a kah.
la-o la-ee tarisnaa atipataⁿ man maa-ay karam karat
se sookrah. ||66||

matay samayv charnaⁿ uDharnaⁿ bhai dutrah.

ਅਨੈਕ ਪਾਤਿਕ ਹਰਣੈ ਨਾਨਕ ਸਾਧ ਸੰਗਮ ਨ ਸੰਸਯਹ anayk paatik harṇaṇ naanak saaDh sangam na
॥੬੭॥੪॥ sansyah. ||67||4||

In the previous *salok*, Guru Ji cautioned us that simply by show of piety, humility, and sweet words, one doesn't become a pious person, unless one is pure in one's heart; we should be very cautious about this thing. In this *salok*, he wants us to be aware of our daily diminishing life and not to waste it in false worldly pleasures.

Guru Ji says: "The unaware foolish man doesn't know that one's life breaths are decreasing day by day, beauteous body is becoming frail, and the old age is tightening its grip. (But even in this situation, one) remains involved in the frolics of one's family and keeps harboring the hopes of enjoying the pleasures of short-lived worldly wealth. (As a result), one gets exhausted wandering in innumerable existences. Therefore, Nanak says, (O' man, if you want to save yourself from the perpetual and painful rounds of births and deaths, then) seek the shelter of the merciful (God)."(61)

The message of this *salok* is that we should be aware that death is hovering over our heads; therefore we shouldn't let ourselves be lost in the family affairs or the hopes of enjoying more worldly riches. Instead we should seek the shelter of God to save us from continuous pains of births and deaths.

In the previous *salok*, Guru Ji advised us that we should be aware that death is hovering over our heads; therefore we shouldn't let ourselves be lost in the family affairs or the hopes of enjoying more worldly riches. Instead we should seek the shelter of God to save us from continuous pains of births and deaths. In this *salok*, he shows us how we should talk to different body parts and ourselves and motivate ourselves to meditate on God's Name.

So talking to his own tongue, Guru Ji says: "O' (my) tongue, enjoyer of different relishes, you love sweet dishes, but when it comes to remembering the eternal (God, you behave as if) you are dead, (and you are always eager to enter in) great conflicts. (Why don't you) utter again and again the pure words of *Gobind*, *Damodar*, and *Maadhavay* (and thus remember by His various sweet names)."(62)

The message of this *salok* is that instead of letting our tongue always remain engaged in enjoying dainty dishes or getting involved in worldly arguments we should utilize it to repeat God's Name.

In the previous *salok*, Guru Ji advised us that instead of letting our tongue always remain engaged in enjoying dainty dishes or getting involved in worldly arguments, we should utilize it to repeat God's Name. In this *salok*, he tells us how the meditation of Name makes even a weak person better than a rich and powerful person, who doesn't remember God.

Guru Ji says: "The person who remains intoxicated with the lust of a woman, or being powerful commits rapes, but never worships the lotus feet of God, accursed is the life of such a straw like insignificant person. On the other hand I say O' ant, if meditation of God is your wealth, (then in spite of being so tiny) you are greater (and more powerful than that ego-intoxicated person) and Nanak bows before you many times."(63)

The message of this *salok* is that the most humble and poor person who meditates on God's Name is greater than even the most powerful person who remains intoxicated with his might and wealth but doesn't remember God.

In the previous *salok*, Guru Ji told us that the most humble and poor person who meditates on God's Name is greater than even the most powerful person who remains intoxicated with his might and wealth, but doesn't remember God. In this *salok*, he explains the reason for making such a statement.

Guru Ji says: "One who meditates on God's Name, on that person God shows mercy, then even though one might be bereft of any merits, one becomes full of merits, as if) from a straw one has become a mountain, and from a dried (out twig) has become a blossoming green (tree). Such a person (so overcomes all troubles, as if) instead of drowning, one safely swims across (to the other shore). One who is empty (of any merits) becomes brimful (with virtues. From being enveloped by) pitch darkness (of ignorance), one's mind gets so illuminated with divine wisdom, (as if there is) light of millions of suns (in his mind). Nanak submits, (these are the kinds of blessings a person receives) on whom the Guru (God) becomes gracious."(64)

The message of this *salok* is that one on whom God shows mercy becomes so full of merits and blessings as if from a straw one has become a mountain, and from a dried out twig, one has become a green blossoming tree.

Now it appears that at this stage some one in the audience asked Guru Ji about the merits of seeking the company or guidance from the *Brahmins* for their salvation.

Guru Ji replied: "Yes, one can be emancipated in the company (and guidance of a *Brahmin*. But in his view the true *Brahmin* is the one) who is perfect in doing Godly deeds (like meditating on God's Name). But O' Nanak, fruitless is their (own) life, whose minds are imbued with the love of worldly riches and power."(65)

The message of this *salok* is that even though one might be a *Brahmin*, yet if one doesn't meditate on God's Name, and doesn't do good deeds, what to speak of saving others, one cannot save oneself.

In the previous *salok*, Guru Ji told us that even though one might be a *Brahmin*, yet if one doesn't meditate on God's Name, and doesn't do good deeds, what to speak of saving others, one cannot save oneself. In this *salok*, he comments on the conduct of those *Brahmins* who only for the sake of feeding themselves sermon others to live an honest life, but themselves are so greedy that they don't hesitate to cheat or harm others for their selfish ends.

He says: "For the sake of feeding themselves (or their families), they who advise others to do good deeds, (but themselves) usurp the wealth of others, create many problems in their affairs, and in their own mind is always the (fire like) desire to acquire more and more wealth, which never gets satiated, are like pigs who keep doing filthy deeds."(66)

The message of this *salok* is that to harm and cheat others for the sake of sustaining oneself or one's family is similar to the conduct of a pig, which always keeps eating filth.

Guru Ji concludes this chapter by repeating his previous immaculate advice. He says: "(O' my friends), they who remain intoxicated with the love of God's feet (His Name); swim across the dreadful worldly ocean. O' Nanak, there is not an iota of doubt in this that our innumerable sins are eradicated in the company of saintly persons."(67)

The message of this *salok* is that in case we want to wash off millions of our sins we should seek the company of true saints and sing God's praises in their company.

ਮਹਲਾ ੫ ਗਾਥਾ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਰਪੂਰ ਪੁਹਪ ਸੁਗੰਧਾ ਪਰਸ ਮਾਨੁਖੁ ਦੇਹੁ ਮਲੀਣੰ ॥

ਮਜਾ ਰੁਪਿਰ ਦੁਗੰਧਾ ਨਾਨਕ ਅਭਿ ਗਰਬੇਣ ਅਗੁਨਣੇ ॥੧॥

ਪਰਮਾਣੇ ਪਰਜੰਤ ਆਕਾਸਹ ਦੀਪ ਲੋਅ ਸਿਖੰਡਣਹ ॥

ਗਛਣੈ ਨੈਣ ਭਾਰੇਣ ਨਾਨਕ ਬਿਨਾ ਸਾਧੂ ਨ ਸਿਧੁਤੇ ॥੨॥

ਜਾਣੇ ਸਤਿ ਹੋਵੰਤੋ ਮਰਣੇ ਦ੍ਰਿਸਟੇਣ ਮਿਥਿਆ ॥

ਕੀਰਤਿ ਸਾਬਿ ਚਲੰਥੋ ਭਣੰਤਿ ਨਾਨਕ ਸਾਧ ਸੰਗੇਣ ॥੩॥

ਮਾਯਾ ਚਿਤ ਭਰਮੇਣ ਇਸਟ ਮਿਤ੍ਰੇਖੁ ਬਾਂਧਵਹ ॥

ਲਬਧੁ ਸਾਧ ਸੰਗੇਣ ਨਾਨਕ ਸੁਖ ਅਸਥਾਨੰ ਗੋਪਾਲ ਭਜੰਣੰ ॥੪॥

ਮੈਲਾਗਰ ਸੰਗੇਣ ਨਿੰਮੁ ਬਿਰਖ ਸਿ ਚੰਦਨਹ ॥

ਨਿਕਟਿ ਬਸੰਤੋ ਬਾਂਸੋ ਨਾਨਕ ਅਹੰ ਬੁਧਿ ਨ ਬੋਹਤੋ ॥੫॥

ਗਾਥਾ ਗੁੰਫ ਗੋਪਾਲ ਕਥੰ ਮਥੰ ਮਾਨ ਮਰਦਨਹ ॥

ਹਤੰ ਪੰਚ ਸਤ੍ਰੇਣ ਨਾਨਕ ਹਰਿ ਬਾਣੇ ਪ੍ਰਹਾਰਣਹ ॥੬॥

ਬਚਨ ਸਾਧ ਸੁਖ ਪੰਥਾ ਲਹੰਥਾ ਬਡ ਕਰਮਣਹ ॥

ਰਹੰਤਾ ਜਨਮ ਮਰਣੇਨ ਰਮਣੰ ਨਾਨਕ ਹਰਿ ਕੀਰਤਨਹ ॥੭॥

ਪਤ੍ਰ ਭੁਰਿਜੇਣ ਝੜੀਯੰ ਨਹ ਜੜੀਅੰ ਪੇਡ ਸੰਪਤਾ ॥

ਨਾਮ ਬਿਹੁਣ ਬਿਖਮਤਾ ਨਾਨਕ ਬਹੰਤਿ ਜੋਨਿ ਬਾਸਰੋ ਰੈਣੀ ॥੮॥

ਭਾਵਨੀ ਸਾਧ ਸੰਗੇਣ ਲਭੰਤੋ ਬਡ ਭਾਗਣਹ ॥

ਹਰਿ ਨਾਮ ਗੁਣ ਰਮਣੰ ਨਾਨਕ ਸੰਸਾਰ ਸਾਗਰ ਨਹ ਬਿਆਪਣਹ ॥੯॥

ਗਾਥਾ ਗੂੜ ਅਪਾਰੰ ਸਮਝਣੰ ਬਿਰਲਾ ਜਨਹ ॥

ਸੰਸਾਰ ਕਾਮ ਤਜਣੰ ਨਾਨਕ ਗੋਬਿੰਦ ਰਮਣੰ ਸਾਧ ਸੰਗਮਹ ॥੧੦॥

ਸੁਮੰਤ੍ਰ ਸਾਧ ਬਚਨਾ ਕੋਟਿ ਦੇਖ ਬਿਨਾਸਨਹ ॥

mehlā 5 gaathā

ik-oⁿkaar satgur parsaad.

karpoor puhap suganDhaa paras manukh-y
dayhaⁿ maleenaⁿ.

majaa ruDhir daruganDhaa naanak ath garbayn
agyaana^o. ||1||

parmaan^o parjant^t aakaaseh deep lo-a
sikhandnah.

gachhayn nain bhaarayn naanak binaa saaDhoo
na siDh-yatai. ||2||

jaano sat hovan^o marn^o daristayn mithi-aa.

keerat^t saath chalantho bhanant^t naanak saaDh
sangayn. ||3||

maa-yaa chit bharman^y isat mitraykh baaⁿDhvah.

labDha-yaⁿ saaDh sangayn naanak sukh
asthaanaⁿ gopaal bhajnaⁿ. ||4||

mailaagar sangayn nimm birakh se chandnah.

nikat basanto baaⁿso naanak ahaⁿ buDh na
bohtay. ||5||

gaathaa gunf gopaal kathaⁿ mathaⁿ maan
maradne^h.

hat^an panch satrayn naanak har baagnay
par-haarn^{eh}. ||6||

bachan saaDh sukh panthaa lahanthaa bad
karn^{eh}.

rahan^taa janam marnayn ramnaⁿ naanak har
keerat^{neh}. ||7||

patar bhurijayn jharhee-yaⁿ nah jarhee-aⁿ payd
sapantaa.

naam bihoon bikhmat^{aa} naanak bahant^t jon
baasro rain^{ee}. ||8||

bhaavnee saaDh sangayn labhaⁿtaⁿ bad
bhaagn^{ah}.

har naam gun ramnaⁿ naanak sansaar saagar
nah bi-aapn^{eh}. ||9||

gaathaa goorh apaaraⁿ samjhan^a birlaa janah.

sansaar kaam tajnaⁿ naanak gobind ramnaⁿ
saaDh sangmah. ||10||

sumant^r saaDh bachnaa kot dokh binaasneh.

ਹਰਿ ਚਰਣ ਕਮਲ ਧ੍ਰਾਨੰ ਨਾਨਕ ਕੁਲ ਸਮੂਹ ਉਧਾਰਣਹ
॥੧੧॥

har charan kamal Dha-yaana naanak kul samooh
uDhaarneh. ||11||

ਸੁੰਦਰ ਮੰਦਰ ਸੈਣਹ ਜੇਣ ਮਧੁ ਹਰਿ ਕੀਰਤਨਹ ॥

sundar mandar sainah jayn maDh-y har
keeratneh.

ਮੁਕਤੋ ਰਮਣ ਗੋਬਿੰਦਹ ਨਾਨਕ ਲਬਧੁ ਬਡ ਭਾਗਣਹ ॥੧੨॥

muktay raman gobindah naanak labDha-ya^N bad
bhaagnah. ||12||

ਹਰਿ ਲਬਧੋ ਮਿਤ੍ਰੁ ਸੁਮਿਤੋ ॥

har labDho mitar sumito.

ਬਿਦਾਰਣ ਕਦੇ ਨ ਚਿਤੋ ॥

bigdaaran kaday na chito.

ਜਾ ਕਾ ਅਸਥਲੁ ਤੋਲੁ ਅਮਿਤੋ ॥

jaa kaa asthal tol amito.

ਸੁੰਦੀ ਨਾਨਕ ਸਖਾ ਜੀਅ ਸੰਗਿ ਕਿਤੋ ॥੧੩॥

so-ee naanak sakhaa jee-a sang kito. ||13||

Mehla-5 Gaatha

This new chapter based on twenty-four stanzas is kind of a discourse about God and it is written in language *Gaatha*, which is a mixture of *Sanskrit*, *Pali* and other such languages prevalent at that time.

In the very first stanza, Guru Ji draws our attention to our ego and self pride in our body. He says: “As soon as camphor or fragrance of flowers touches a human body, it becomes filthy. (The human body contains) bone marrow, blood, and many foul smelling things, but O’ Nanak, still the ignorant man takes pride in his or her body.” (1)

The message of this *salok* is that it is foolish to be arrogant about one’s body, which is full of so much filth that coming in contact with it, even fragrance turns into foul smell.

Next Guru Ji tells us how important is the guidance of the Guru, even when one has the power to perform miracles.

He says: “Even if one becomes (tiny like) an atom and courses through the skies, continents, worlds and its regions in the twinkling of an eye, O’ Nanak even then, without (the guidance of the saint) Guru, one’s life is not successful.”(2)

The message of the *salok* is that we don’t achieve success by gaining the power to perform miraculous powers, but by seeking the guidance of the Guru and meditating on God’s Name.

Now Guru Ji tells us what is the only thing, which would accompany us even after death.

He says: “(O’ my friends), understand that death is inevitable. What you see is false (and short-lived). Nanak submits that only the praise of God done in the company of saints accompanies (a person after death).”(3)

The message of this *salok* is that death is inevitable and after death only God’s praise accompanies a person.

Many people think that *Maya* or worldly attachment is the best means of providing happiness to our mind, however in this *salok* Guru Ji educates us about the true effect of worldly attachment and tells us about the true source of happiness.

He says: “*Maya* (the worldly attachment with one’s loving friends, and relatives) makes one wander in false illusion (of happiness). O’ Nanak, (the real) place to find peace is the congregation of saints where there is meditation on God.”(4)

The message of this *salok* is that true happiness is not obtained in the company of friends and relatives; it is obtained by meditating on God in the company of saints.

In the previous *salok*, Guru Ji told us that true happiness is not obtained in the company of friends and relatives; it is obtained by meditating on God in the company of saints. Now he wants to caution against ego.

Citing a beautiful example, he says: “(O’ my friends), in the company of sandal wood tree, even the (very bitter) *Neem* tree becomes fragrant like sandal, but O’ Nanak, a bamboo tree which grows right near that sandal tree, is not at all touched because of its self-conceit. (Similarly the worst sinner becomes sanctified in a saint’s company, if he or she sheds his self-conceit. But the one who remains arrogant doesn’t gain anything even in the company of a saint.”(5)

The message of this *salok* is that even the worst sinners become purified in the company of saintly persons, if they shed their self-conceit, but the person who remains self-conceited; doesn’t gain anything even in the company of holy people.

In the previous *salok*, Guru Ji told us that they who are humble become purified in the company of saintly persons, but the person who remains self-conceited, doesn’t gain anything even in the company of holy people.

Naturally the question arises what one should do if ego is one’s main problem. In this *salok*, Guru Ji describes the way to get rid of not only ego, but also the other four major impulses of lust, anger, greed, and attachment.

He says: “Weaving tales of God’s praises crushes and destroys man’s ego. O’ Nanak, when we attack with the arrow of God’s (praise), all the five enemies (of lust, anger, greed, attachment, and ego) are killed.”(6)

The message of this *salok* is that if we want to get rid of any of our weaknesses including the evil of ego, we should talk and sing about God’s praises.

In the previous *salok*, Guru Ji advised us that if we want to get rid of any of our weaknesses including the evil of ego, we should talk and sing about God’s praises. However he wants to inform us that it is only by good fortune that we obtain the opportunity to listen to God’s praises from the saint Guru, which ends our painful rounds of birth and death.

He says: “The words of God’s praise from the saint (Guru tell us about) the path to peace. But this opportunity is obtained only by good fortune. O’ Nanak, by singing God’s praises one’s round of birth and death is ended.”(7)

The message of this *salok* is that only by good fortune we get the opportunity to listen to God's praises from the saint (Guru), which is the best way to obtain peace and end our rounds of birth and death.

In the previous *salok*, Guru Ji told us that only by good fortune we get the opportunity to listen to God's praises from the saint (Guru), which is the best way to obtain peace and end our rounds of birth and death. In this *salok*, he tells us about the consequences of not availing this opportunity of listening to the saints or meditating on God's Name.

He says: "(O' my friends), just as those leaves of a tree, which wither and fall down, cannot be attached again to the branches of that tree, (so they keep wandering around in different places, similarly) O' Nanak, the persons without (God's) Name suffer through many (pains and) difficulties day and night and keep wandering in existences." (8)

The message of this *salok* is that without meditating on God's Name one loses this precious opportunity to re-unite with God and keeps suffering and wandering through myriads of existences for a long time.

In *salok* (7), Guru Ji told us that only by good fortune we get the opportunity to listen to God's praises from the saint (Guru), which is the best way to obtain peace and end our rounds of birth and death. In this *salok*, he tells us that what to speak of the opportunity even the desire for the company of saints wells up in a person only by God's grace.

He says: "(O' my friends), only by good fortune, the love for the company of saints wells up (in one's mind). O' Nanak, by uttering God's Name and singing His praises one is not afflicted with the pain of (living in the) worldly ocean." (9)

The message of this *salok* is that we should consider it as our good fortune if we are blessed with the love and opportunity of joining the congregation of saints and singing God's praises in that company.

Guru Ji now cautions us against taking lightly the deep and profound discourse of God (*Gaatha*).

He says: "(O' my friends), the discourse of limitless God is profound and deep, only a rare person understands (its real meaning. To understand it, one has to) renounce the worldly desires. O' Nanak, the one who sings God's praises in the company of saints (can understand this thing)." (10)

The message of this *salok* is that only a very rare person who is able to renounce his or her worldly desires and sings praises of God in the company of saints understands the true meaning behind the discourse of God.

In the previous many *saloks* and *shabads*, Guru Ji has been advising us to listen to the Guru and act on his advice. In this *salok*, he tells us how valuable and powerful are the words of the Guru.

He says: "(So beneficial) is the sublime *Mantra* of Guru's words (the *Gurbani*) that it destroys millions of sins. O' Nanak, by focusing on God's lotus feet (His Name) one is able to save all one's generations." (11)

The message of this *salok* is that if we want to save not only ourselves but also all our generations then we should meditate on God and sing His praises through the words of our Gurus (as included in Guru Granth Sahib).

In the *salok* (9) Guru Ji told us that we should consider it as our good fortune if we are blessed with the love and opportunity of joining the congregation of saints and singing God's praises in that company. In this *salok*, he tells us how beauteous he considers even those houses in which live saintly persons and sing God's praises.

He says: "Beauteous and pleasant is to sleep (live) in those houses in which is sung God's praise. Emancipated are those who meditate on God. But O' Nanak, (the company of God's lovers is) obtained only through great good fortune." (12)

The message of this *salok* is that beauteous is that place where God's praise is sung and very fortunate are they, who meditate on God's Name in the company of such devotees of God.

Some people try to find peace or happiness in their friends and depend upon them. But many times the friends quarrel and utter all kinds of foul words and often desert during the time of real need. Thus instead of giving pleasure, they give pain to each other. In this *salok* Guru Ji tells us about the friend he has found who doesn't have any of these faults.

He says: "I have found God as my good friend who never injures my heart. Beyond estimation is the worth of His place. (I), Nanak have made that friend as the companion of my soul." (13)

The message of this *salok* is that if we are looking for a friend who would never injure our feelings and would never desert us in times of need, then we should make friendship with God.

ਅਪਜਸੰ ਮਿਟੰਤ ਸਤ ਪੁਤ੍ਰੁ ॥
ਸਿਮਰਤਬੁ ਰਿਦੈ ਗੁਰ ਮੰਤ੍ਰਣੁ ॥

ਪੰਨਾ ੧੩੬੧

ਪ੍ਰੀਤਮ ਭਗਵਾਨ ਅਚੁਤੁ ॥
ਨਾਨਕ ਸੰਸਾਰ ਸਾਗਰ ਤਾਰਣਹੁ ॥੧੪॥

apjasa^N mitant^t sat^t put^reh.
simartab-y ridai gur mantar^{neh}.

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pareetam bhagvaan achut^t.
naanak sansaar saagar taar^{nah}. ||14||

ਮਰਣੰ ਬਿਸਰਣੰ ਗੋਬਿੰਦੁ ॥
ਜੀਵਣੰ ਹਰਿ ਨਾਮ ਧ੍ਰਾਵਣੁ ॥
ਲਭਣੰ ਸਾਧ ਸੰਗੇਣੁ ॥
ਨਾਨਕ ਹਰਿ ਪੂਰਬਿ ਲਿਖਣਹੁ ॥੧੫॥

marna^N bisarna^N gobindah.
jeevana^N har naam Dha-yaavan^{eh}.
labh-na^N saaDh sangayn.
naanak har poorab likh-^{neh}. ||15||

ਦਸਨ ਬਿਹੂਨ ਭਯੰਗੰ ਮੰਤ੍ਰੰ ਗਾਰੁੜੀ ਨਿਵਾਰੰ ॥
ਬ੍ਰਾਹਿ ਉਪਾੜਣ ਸੰਤੰ ॥
ਨਾਨਕ ਲਬਧ ਕਰਮਣਹੁ ॥੧੬॥

dasan bihoon bhu-yaa^{ga}N mantra^N gaarur^{hee}
nivaara^N.
bayaaDh upaarhan^t santa^N.
naanak labaDh karam^{neh}. ||16||

ਜਥ ਕਥ ਰਮਣੰ ਸਰਣੰ ਸਰਬਤ੍ਰ ਜੀਅਣਹੁ ॥
ਤਥ ਲਗਣੰ ਪ੍ਰੇਮ ਨਾਨਕ ॥
ਪਰਸਾਦੰ ਗੁਰ ਦਰਸਨਹੁ ॥੧੭॥

jath kath ramna^N sarana^N sarbatar jee-anah.
tath lagna^N paraym naanak.
parsaada^N gur darasneh. ||17||

ਚਰਣਾਰਬਿੰਦ ਮਨ ਬਿਧੁੰ ॥
ਸਿਧੁੰ ਸਰਬ ਕੁਸਲਣਹ ॥
ਗਾਥਾ ਗਾਵੰਤਿ ਨਾਨਕ ਭਧੁੰ ਪਰਾ ਪੂਰਬਣਹ ॥੧੮॥

charnaarbind man biDh-ya^N.
siDh-ya^N sarab kusalnēh.
gaathaa gavant naanak bhab-ya^N paraa poorabnēh.
||18||

ਸੁਭ ਬਚਨ ਰਮਣੰ ਗਵਣੰ ਸਾਧ ਸੰਗੇਣ ਉਧਰਣਹ ॥
ਸੰਸਾਰ ਸਾਗਰੰ ਨਾਨਕ ਪੁਨਰਪਿ ਜਨਮ ਨ ਲਭੁਣੇ
॥੧੯॥

subh bachan ramna^N gavna^N saaDh sangayn
uDharnēh.
sansaar saagra^N naanak punrap janam na labh-yaṭai.
||19||

ਬੇਦ ਪੁਰਾਣ ਸਾਸਤ੍ਰ ਬੀਚਾਰੰ ॥
ਏਕੰਕਾਰ ਨਾਮ ਉਰ ਧਾਰੰ ॥
ਕੁਲਹ ਸਮੂਹ ਸਗਲ ਉਧਾਰੰ ॥
ਬਡਭਾਗੀ ਨਾਨਕ ਕੋ ਤਾਰੰ ॥੨੦॥

bayd puraana saastar beechaara^N.
aykankaar naam ur Dhaara^N.
kulah samoooh sagal uDhaara^N.
badbhaagee naanak ko taara^N. ||20||

ਸਿਮਰਣੰ ਗੋਬਿੰਦ ਨਾਮੰ ਉਧਰਣੰ ਕੁਲ ਸਮੂਹਣਹ ॥
ਲਬਧਿਅੰ ਸਾਧ ਸੰਗੇਣ ਨਾਨਕ ਵਡਭਾਗੀ ਭੇਟੰਤਿ
ਦਰਸਨਹ ॥੨੧॥
ਸਰਬ ਦੇਖ ਪਰੰਤਿਆਗੀ ਸਰਬ ਧਰਮ ਦ੍ਰਿੜਤਣਃ ॥
ਲਬਧੇਣਿ ਸਾਧ ਸੰਗੇਣਿ ਨਾਨਕ ਮਸਤਕਿ ਲਿਖੁਣਃ
॥੨੨॥

simarna^N gobind naama^N uDharna^N kul samooohnēh.
labDhi-a^N saaDh sangayn naanak vadbhaagee
bhaytant darasneh. ||21||
sarab dokh para^Ntiaagee sarab Dharam
darikh-aa^Ntanh.
labh-Dhayn saaDh sangayn naanak mastak
likh-yan-a. ||22||

ਹੋਯੋ ਹੈ ਹੋਵੰਤੋ ਹਰਣ ਭਰਣ ਸੰਪੂਰਣਃ ॥
ਸਾਧੂ ਸਤਮ ਜਾਣੋ ਨਾਨਕ ਪ੍ਰੀਤਿ ਕਾਰਣੰ ॥੨੩॥
ਸੁਖੇਣ ਬੈਣ ਰਤਨੰ ਰਚਨੰ ਕਸੁੰਭ ਰੰਗਣਃ ॥
ਰੋਗ ਸੋਗ ਬਿਓਗੰ ਨਾਨਕ ਸੁਖੁ ਨ ਸੁਪਨਹ ॥੨੪॥

hoyo hai hovanto haran bharan sampooran-a.
saaDhoo satam jaano naanak pareet kaarna^N. ||23||
sukhayn bain ratana^N rachana^N kasumbh ra^Ngan-a.
rog sog bioga^N naanak sukh na supnah. ||24||

In the previous *salok*, Guru Ji advised us that if we are looking for a friend who would never injure our feelings and would never desert us in times of need then we should make friendship with God. In this *salok*, he tells us about the merits of meditating on God's Name.

He says: "Just as with the birth of a worthy son the ill repute of a family is erased, similarly O' Nanak, enshrining of Guru's *mantra* in one's heart and meditation on the imperishable God ferries one across the worldly ocean."(14)

The message of this *salok* is that if we want to erase all our past sins and swim across the worldly ocean, then we should enshrine Guru's *mantra* in our heart and meditate on God's Name.

In the previous *salok*, Guru Ji advised us that if we want to erase all our past sins and swim across the worldly ocean, then we should enshrine Guru's *mantra* in our heart and meditate on God's Name. In this *salok*, he summarizes the importance of remembering God and says: "(O' my friends), to forsake God is (spiritual) death and to meditate on God's Name is (to live an eternal) life. (However meditation on God) is obtained (only) in the company of saint (Guru), if it is so pre-written in one's destiny by God."(15)

The message of this *salok* is that if we want to save ourselves from spiritual death and live an eternal life, then we should seek the company of saint Guru and keep meditating on God's Name.

In the previous *salok*, Guru Ji told us that if we want to save ourselves from spiritual death and live in eternal life, then we should seek the company of saint Guru and keep meditating on God's Name. In this *salok*, he illustrates with a beautiful example how the saint (Guru) helps one in getting rid of all pains in one's life.

He says: "(O' my friends), just as by reciting (a special chant called) *Garurr mantra*, a snake-charmer charms a snake and makes its teeth less; similarly the saint Guru uproots the agony of one's mind (with the mantra of God's Name). But O' Nanak, (a true saint) is found only through good destiny." (16)

The message of this *salok* is that if we want to get rid of all our pains and sufferings, then we should seek the company and guidance of the saint (Guru Granth Sahib Ji) and meditate on God's Name.

In the previous *salok* Guru Ji advised us that if we want to get rid of all our pains and sufferings then we should seek the company and guidance of the saint (Guru) and meditate on God's Name. The question arises, why the guidance of the saint (Guru) is essential for meditation on God's Name. In this *salok*, Guru Ji answers this question.

He says: "(O' my friends), even though that God is pervading every where and provides shelter to all the creatures, (yet since He is invisible and has no particular form or feature, it is almost impossible to meditate on Him unless some one can help us see Him. Therefore) O' Nanak, only by the grace of (that person or the) Guru's sight (or guidance), we are imbued with the love (of that God and are inspired to meditate on His Name)." (17)

The message of this *salok* is that only by the grace and guidance of the Guru we are imbued with the love of God and are motivated to meditate on His Name.

In the previous *salok*, Guru Ji told us that only by the grace and guidance of the Guru we are imbued with the love of God. In this *salok*, he tells about the merits of being imbued with the love of God.

He says: "Whose mind is pierced by the lotus feet of God (imbued with God's love, that person) is blessed with all kinds of joys. But O' Nanak, only they sing discourses in praise of God who have been so blessed by pre-ordained destiny." (18)

The message of this *salok* is that by good fortune, one who is blessed with God's love, that person enjoys all kinds of peace and happiness.

In the previous *salok*, Guru Ji told us that by good fortune, one who is blessed with God's love, that person enjoys all kinds of peace and happiness. In this *salok*, he tells us what other blessings one obtains when in the company of saints, one sings God's praises.

He says: "(O' my friends), in the company of saintly people they who utter pleasing words (in praise of God, they) are emancipated. O' Nanak, they don't have to take birth again in this worldly ocean." (19)

The message of this *salok* is that if we don't want to suffer in the pains of birth and death again then we should join the congregation of saintly persons and sing God's praises in their company.

In the previous *salok*, Guru Ji advised us that if we don't want to suffer in the pains of birth and death again, then we should join the congregation of saintly persons and sing God's praises in their company. However, some people might ask, is there no benefit of studying holy books such as *Vedas* and *Shastras*? In this *salok*, Guru Ji answers this question?

He says: "O' Nanak, the fortunate person, who after reading (holy books like) *Vedas*, *Puranas*, and *Shastras*, reflects (on the core message and) enshrines the Name of the one Creator in the mind, that person saves him or her self, and all his or her generations." (20)

The message of this *salok* is that true benefit of reading holy books is that one starts meditating on God's Name.

In this *salok*, Guru Ji once again stresses upon the importance of meditating on God's Name and tells us from where this merit can be acquired.

He says: "(O' my friends), by meditating on the Name of God of the universe, all one's generations are saved. O' Nanak, (this Name) is found only in the company of saints and it is only by good fortune that one sees their sight." (21)

The message of this *salok* is that we should consider ourselves very fortunate if we are blessed with the company of saintly persons and we meditate on God's Name in their company.

In the previous *salok*, Guru Ji told us that we should consider ourselves very fortunate if we are blessed with the company of saintly persons and we meditate on God's Name in their company. In this *salok*, he explains why one should consider oneself very fortunate if one is blessed with the company of saints.

He says: "O' Nanak, only when one is blessed with good fortune on one's brow that one obtains the company of saintly persons, where one fully renounces all one's evils and firmly acquires all the righteous qualities." (22)

The message of this *salok* is that one should consider oneself fortunate if one starts going to the congregation of saintly persons and starts acquiring divine qualities by meditating on God's Name.

In *salok* (17), Guru Ji told us that only by the grace and guidance of the Guru we are imbued with the love of God and are motivated to meditate on His Name. In this *salok*, he once again stresses on this point.

He says: "(God) who was there (in the past), is present now and would be there (in the future), who is the destroyer and provider and is pervading in all. O' Nanak, deem only the saints as the true means of falling in love with Him." (23)

The message of this *salok* is that it is only through the saint (Guru) that one is imbued with God's love.

Guru Ji now concludes this discourse on God by commenting on the fate of those who forsaking the jewel like precious words of the Guru, indulge in the false worldly pleasures and beauties.

He says: “(O’ my friends), bliss giving are the jewels of wisdom uttered by the saints, (but forsaking these jewels, they who) are absorbed in the false worldly pleasures, (which are short lived like the color of) *Kusumbha*, are afflicted with disease and sorrow; O’ Nanak they don’t find peace even in their dreams.”(24)

The message of this *salok* is that there is no lasting peace and happiness in false worldly pleasures. Everlasting peace is only obtained by listening and acting on Guru’s advice.

ਫੁਨਹੇ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਾਥਿ ਕਲੰਮ ਅਗੰਮ ਮਸਤਕਿ ਲੇਖਾਵਤੀ ॥
ਉਰਝਿ ਰਹਿਓ ਸਭ ਸੰਗਿ ਅਨੂਪ ਰੂਪਾਵਤੀ ॥
ਉਸਤਤਿ ਕਹਨੁ ਨ ਜਾਇ ਮੁਖਹੁ ਤੁਹਾਰੀਆ ॥
ਮੋਹੀ ਦੇਖਿ ਦਰਸੁ ਨਾਨਕ ਬਲਿਹਾਰੀਆ ॥੧॥

ਸੰਤ ਸਭਾ ਮਹਿ ਬੈਸਿ ਕਿ ਕੀਰਤਿ ਮੈ ਕਹਾਂ ॥
ਅਰਪੀ ਸਭੁ ਸੀਗਾਰੁ ਏਹੁ ਜੀਉ ਸਭੁ ਦਿਵਾ ॥
ਆਸ ਪਿਆਸੀ ਸੇਜ ਸੁ ਕੰਤਿ ਵਿਛਾਈਐ ॥
ਹਰਿਹਾਂ ਮਸਤਕਿ ਹੋਵੈ ਭਾਗੁ ਤ ਸਾਜਨੁ ਪਾਈਐ ॥੨॥

ਸਖੀ ਕਾਜਲ ਹਾਰ ਤੰਬੋਲ ਸਭੈ ਕਿਛੁ ਸਾਜਿਆ ॥
ਸੋਲਹ ਕੀਏ ਸੀਗਾਰ ਕਿ ਅੰਜਨੁ ਪਾਜਿਆ ॥
ਜੇ ਘਰਿ ਆਵੈ ਕੰਤੁ ਤ ਸਭੁ ਕਿਛੁ ਪਾਈਐ ॥
ਹਰਿਹਾਂ ਕੰਤੈ ਬਾਝੁ ਸੀਗਾਰੁ ਸਭੁ ਬਿਰਥਾ ਜਾਈਐ ॥੩॥

ਜਿਸੁ ਘਰਿ ਵਸਿਆ ਕੰਤੁ ਸਾ ਵਡਭਾਗਣੇ ॥
ਤਿਸੁ ਬਣਿਆ ਹਭੁ ਸੀਗਾਰੁ ਸਾਈ ਸੋਹਾਗਣੇ ॥
ਹਉ ਸੁਤੀ ਹੋਇ ਅਚਿੰਤ ਮਨਿ ਆਸ ਪੁਰਾਈਆ ॥
ਹਰਿਹਾਂ ਜਾ ਘਰਿ ਆਇਆ ਕੰਤੁ ਤ ਸਭੁ ਕਿਛੁ ਪਾਈਆ ॥੪॥

ਪੰਨਾ ੧੩੬੨

ਆਸਾ ਇਤੀ ਆਸ ਕਿ ਆਸ ਪੁਰਾਈਐ ॥
ਸਤਿਗੁਰ ਭਏ ਦਇਆਲ ਤ ਪੂਰਾ ਪਾਈਐ ॥
ਮੈ ਤਨਿ ਅਵਗਣ ਬਹੁਤੁ ਕਿ ਅਵਗਣ ਛਾਇਆ ॥
ਹਰਿਹਾਂ ਸਤਿਗੁਰ ਭਏ ਦਇਆਲ ਤ ਮਨੁ ਠਹਰਾਇਆ ॥੫॥

ਕਹੁ ਨਾਨਕ ਬੇਅੰਤੁ ਬੇਅੰਤੁ ਧਿਆਇਆ ॥
ਦੁਤਰੁ ਇਹੁ ਸੰਸਾਰੁ ਸਤਿਗੁਰੁ ਤਰਾਇਆ ॥
ਮਿਟਿਆ ਆਵਾ ਗਉਣੁ ਜਾਂ ਪੂਰਾ ਪਾਇਆ ॥
ਹਰਿਹਾਂ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਮੁ ਸਤਿਗੁਰ ਤੇ ਪਾਇਆ ॥੬॥

funhay mehlā 5

ik-oṁkaar satgur parsaaḡ.

haath kalam agamm mastak laykhaavatee.
urajh rahi-o sabh sang anoop roopaavatee.
ustat kahan na jaa-ay mukhahu tuhaaree-aa.
mohee daykh daras naana balihaaree-aa. ||1||

sant sabhaa meh bais ke keerat mai khaaṁ.
arpee sabh seegaar ayhu jee-o sabh divaa.
aas pi-aasee sayj so kant vichhaa-ee-ai.
harihaaṁ mastak hovai bhaag ta saajan paa-ee-ai.
||2||

sakhee kaajal haar tambol sabhai kichh saaji-aa.
solah kee-ay seegaar ke anjan paaji-aa.
jay ghar aavai kant ta sabh kichh paa-ee-ai.
harihaaṁ kantai baajh seegaar sabh birthaa
jaa-ee-ai. ||3||

jis ghar vasi-aa kant saa vadbhaagṇay.
tis bani-aa habh seegaar saa-ee sohaagṇay.
ha-o sutee ho-ay achint man aas puraa-ee-aa.
harihaaṁ jaa ghar aa-i-aa kant ta sabh kichh
paa-ee-aa. ||4||

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aasaa itee aas ke aas puraa-ee-ai.
satgur bha-ay da-i-aal ta poora paa-ee-ai.
mai tan avgan bahuṭ ke avgan chhaa-i-aa.
harihaaṁ satgur bha-ay da-i-aal ta man
thehraa-i-aa. ||5||

kaho naanak bay-ant bay-ant Dhi-aa-i-aa.
dutar ih sansaar satguroo taraa-i-aa.
miti-aa aavaa ga-on jaaṁ poora paa-i-aa.
harihaaṁ amrit har kaa naam satgur tay paa-i-aa.
||6||

ਮੇਰੈ ਹਾਥਿ ਪਦਮੁ ਆਗਨਿ ਸੁਖ ਬਾਸਨਾ ॥
 ਸਖੀ ਮੇਰੈ ਕੰਨਿ ਰਤੰਨੁ ਪੇਖਿ ਦੁਖੁ ਨਾਸਨਾ ॥
 ਬਾਸਉ ਸੰਗਿ ਗੁਪਾਲ ਸਗਲ ਸੁਖ ਰਾਸਿ ਹਰਿ ॥
 ਹਰਿਹਾਰੰ ਰਿਪਿ ਸਿਪਿ ਨਵ ਨਿਪਿ ਬਸਹਿ ਜਿਸੁ ਸਦਾ
 ਕਰਿ ॥੭॥

ਪਰ ਤ੍ਰਿਅ ਰਾਵਣਿ ਜਾਹਿ ਸੇਈ ਤਾ ਲਾਜੀਅਹਿ ॥
 ਨਿਤਪ੍ਰਤਿ ਹਰਿਹਰਿ ਪਰ ਦਰਬੁ ਛਿਦ੍ ਕਤ ਵਾਕੀਅਹਿ ॥
 ਹਰਿ ਗੁਣ ਰਮਣ ਪਵਿਤ੍ਰ ਸਗਲ ਕੁਲ ਤਾਰਈ ॥
 ਹਰਿਹਾਰੰ ਸੁਨਤੇ ਭਏ ਪੁਨੀਤ ਪਾਰਬ੍ਰਹਮ ਬੀਚਾਰਈ ॥੮॥

ਊਪਰਿ ਬਨੈ ਅਕਾਸੁ ਤਲੈ ਧਰ ਸੋਹਤੀ ॥
 ਦਹ ਦਿਸ ਚਮਕੈ ਬੀਜੁਲਿ ਮੁਖ ਕਉ ਜੋਹਤੀ ॥
 ਖੋਜਤ ਫਿਰਉ ਬਿਦੇਸਿ ਪੀਉ ਕਤ ਪਾਈਐ ॥
 ਹਰਿਹਾਰੰ ਜੇ ਮਸਤਕਿ ਹੋਵੈ ਭਾਗੁ ਤ ਦਰਸਿ ਸਮਾਈਐ
 ॥੯॥

ਛਿਨੇ ਸਭੇ ਥਾਵ ਨਹੀ ਤੁਧੁ ਜੋਹਿਆ ॥
 ਬਧੋਹੁ ਪੁਰਖਿ ਬਿਧਾਤੇ ਤਾਂ ਤੂੰ ਸੋਹਿਆ ॥
 ਵਸਦੀ ਸਘਨ ਅਪਾਰ ਅਨੂਪ ਰਾਮਦਾਸ ਪੁਰ ॥
 ਹਰਿਹਾਰੰ ਨਾਨਕ ਕਸਮਲ ਜਾਹਿ ਨਾਇਐ ਰਾਮਦਾਸ ਸਰ
 ॥੧੦॥

ਚਾਤ੍ਰਕ ਚਿਤ ਸੁਚਿਤ ਸੁ ਸਾਜਨੁ ਚਾਹੀਐ ॥
 ਜਿਸੁ ਸੰਗਿ ਲਾਗੇ ਪ੍ਰਾਣ ਤਿਸੈ ਕਉ ਆਹੀਐ ॥
 ਬਨੁ ਬਨੁ ਫਿਰਤ ਉਦਾਸ ਬੁੰਦ ਜਲ ਕਾਰਣੇ ॥
 ਹਰਿਹਾਰੰ ਤਿਉ ਹਰਿ ਜਨੁ ਮਾਗੈ ਨਾਮੁ ਨਾਨਕ ਬਲਿਹਾਰਣੇ
 ॥੧੧॥

ਮਿਤ ਕਾ ਚਿਤੁ ਅਨੂਪੁ ਮਰੰਮੁ ਨ ਜਾਨੀਐ ॥
 ਗਾਹਕ ਗੁਨੀ ਅਪਾਰ ਸੁ ਤਤੁ ਪਛਾਨੀਐ ॥
 ਚਿਤਹਿ ਚਿਤੁ ਸਮਾਇ ਤ ਹੋਵੈ ਰੰਗੁ ਘਨਾ ॥
 ਹਰਿਹਾਰੰ ਚੰਚਲ ਚੋਰਹਿ ਮਾਰਿ ਤ ਪਾਵਹਿ ਸਚੁ ਧਨਾ
 ॥੧੨॥

ਸੁਪਨੈ ਉਭੀ ਭਈ ਗਹਿਓ ਕੀ ਨ ਅੰਚਲਾ ॥
 ਸੁੰਦਰ ਪੁਰਖ ਬਿਰਾਜਿਤ ਪੇਖਿ ਮਨੁ ਬੰਚਲਾ ॥
 ਖੋਜਉ ਤਾ ਕੇ ਚਰਣ ਕਹਹੁ ਕਤ ਪਾਈਐ ॥
 ਹਰਿਹਾਰੰ ਸੇਈ ਜਤੰਨੁ ਬਤਾਇ ਸਖੀ ਪ੍ਰਿਉ ਪਾਈਐ
 ॥੧੩॥

mayrai haath padam aagan sukh baasnaa.
 sakhee morai kanth ratann paykh dukh naasnaa.
 baasa-o sang gupaal sagal sukh raas har.
 harihaaⁿ riDh siDh nav niDh baseh jis sadaa kar.
 ||7||

par t̥ari-a raavan jaahi say-ee t̥aa laajee-ah.
 niṭparat̥ hireh par darab chhidar kat̥ dhaakee-ah.
 har gun ramat̥ pavitar sagal kul taar-ee.
 harihaaⁿ suntay bha-ay puneet̥ paarbarahm
 beechaara-ee. ||8||
 oopar banai akaas talai Dhar sohtee.
 d̥ah d̥is chamkai beejul mukh ka-o johtee.
 khojat̥ fira-o bidays pee-o kat̥ paa-ee-ai.
 harihaaⁿ jay mastak hovai bhaag ta daras
 samaa-ee-ai. ||9||

dithay sabhay thaav nahee tuDh jayhi-aa.
 baDhohu purakh biDhaatai t̥aaⁿ too sohi-aa.
 vasdee saghan apaar anoop raamd̥aas pur.
 harihaaⁿ naanak kasmal jaahi naa-i-ai raamd̥aas
 sar. ||10||

chaat̥rik chit̥ suchit̥ so saajan chaahee-ai.
 jis sang laagay paraan̄ t̥isai ka-o aahee-ai.
 ban ban firat̥ uḍaas boond̄ jal kaarnay.
 harihaaⁿ t̥i-o har jan maaⁿgai naam naanak
 balihaarnay. ||11||

mit̥ kaa chit̥ anoop maramm na jaanee-ai.
 gaahak gunee apaar so tat̥ pachhaanee-ai.
 chit̥eh chit̥ samaa-ay ta hovai rang ghanaa.
 harihaaⁿ chanchal choreh maar ta paavahi sach
 Dhanaa. ||12||

supnai oobhee bha-ee gahi-o kee na anchlāa.
 sundar purakh biraajit̥ paykh man banchlāa.
 khoja-o t̥aa kay charan kahhu kat̥ paa-ee-ai.
 harihaaⁿ so-ee jatann bat̄aa-ay sakhee pari-o
 paa-ee-ai. ||13||

Phunhaiy Mehla-5

This chapter is entitled *Phunhaas*, because in this style of poetry there is sometime a word or phrase which is repeated again and again in each stanza of the couplet. In this composition the word *Har Haan* is being repeated again and again. Guru Ji begins this chapter by first of all glorifying God.

He says: "O' inaccessible God, in Your hand is an invisible pen which keeps on writing the destiny of the creatures on their foreheads. O' my most beautiful God of indescribable beauty, You are involved with every one. No one can sing (all) Your praise from one's tongue. (I) Nanak have been enchanted seeing Your sight and I am a sacrifice to You."(1)

The message of this *Phunha* is that God is the writer of our destiny; He is all-powerful and no one can find the limit of His power or glory.

Guru Ji now expresses the extent of his love and the depth of his cravings for God. He says: "I wish that sitting in the congregation of saints I may sing praises of my (Beloved) and offer to Him all my ornamentation, and surrender this entire life of mine. Thirsting in the hope of His sight, I have spread the couch (of my heart. But O' my friend, only) if we are blessed with good destiny on our forehead that we attain to our Beloved (God)."(2)

The message of this *Phunha* is that we should always crave to sing God's praise in the saintly congregation with true love, but should be aware that if we are fortunate only then we are blessed with the sight of our Beloved.

Now using the metaphor of a bride, he tells us when our rituals and adorning of holy garbs is of any avail. He says: "O' my mate, even if we have decorated ourselves with everything including eye shadow, necklace, and betel-leaf, and have adorned ourselves with all the sixteen kinds of ornaments and put antimony powder in the eyes. But only if the Groom comes to our house (the heart), that we obtain every thing. Otherwise without the Groom, every thing goes waste."(3)

The message of this *Phunha* is that all our worships and other ostentations of God's devotion are worthwhile, only if we are able to experience the presence of God in our heart, otherwise it is all a waste of time.

In the previous *Phunha*, using the metaphor of a bride, Guru Ji stated that all our worships, and other ostentations of God's devotion are worthwhile only if we are able to experience the presence of God in our heart. Continuing the same metaphor, Guru Ji describes how fortunate that person feels who experiences the presence of God in his or her heart.

He says: "Very fortunate is that bride in the house (of whose heart) abides her Groom (God). All decoration befits her and she is deemed a truly wedded and united bride. When my craving (for His union) got fulfilled, I too enjoyed a carefree sleep (and became free from all worries). Because O' my mate, when (God) my Groom comes into the house (of my heart), I feel that I have obtained everything."(4)

The message of this *Phunha* is that when we experience the presence of our Beloved God in our heart, we feel absolutely carefree and feel that all our desires have been fulfilled.

In the previous *Phunha*, using the metaphor of a young bride, Guru Ji described how blessed he felt when his desire was fulfilled and his Groom came to reside in his heart. In this *Phunha*, he continues the same metaphor. As if talking to his friend, he describes the state of his mind before he was blessed with God's union and when his craving was fulfilled.

He says: “(O’ my friend, before the union with my Groom I used to have) so much desire to meet Him (that many times I used to wonder), will my desire be ever fulfilled? (I used to remind myself that) if the true Guru becomes kind then we obtain that perfect (God. So even though I had) so many faults in my body (as if it was entirely) covered with faults, yet when the true Guru became merciful (all my faults were dispelled) and my mind became steady.”(5)

The message of this *Phunha* is that even if we are full of sins and faults we should seek the shelter and blessings of our true Guru (Granth Sahib Ji) and follow his advice. One day we would be blessed with God’s union.

Guru Ji concluded the previous *Phunha*, by stating that when the true Guru became merciful all his faults were dispelled and his mind became steady. In this *Phunha* he describes what else happened.

He says: “(O’ Nanak, say that this world is like a dreadful and difficult to cross ocean, but the one who has meditated on the limitless God, the true Guru has helped that one to cross over (this ocean, and) when that person attained to the Perfect (God), his or her cycle of birth and death was ended. O’ my friend, it was from the true Guru that I obtained the immortalizing Name of God.”(6)

The message of the *Phunha* is that if want to swim across the worldly ocean and end our cycle of births and deaths then following the advice of our true Guru (Granth Sahib Ji) we should meditate on God’s Name.

In the previous *Phunha*, Guru Ji stated that when his Guru united him with the Perfect (God), his cycle of birth and death was ended. In this *Phunha*, he shares with us what kind of bliss and the happiness he is now enjoying.

He says: “(O’ my friends, I now feel so happy and fortunate, as if) in my hand is *Padam* (the sign of lotus, predicting great fortune), and within the courtyard (of my heart) is the fragrance of bliss. O’ my dear mate, around my neck is the jewel of Name, seeing which all pain flees away. I am residing in the company of God in whose hand is the commodity of all pleasures, and in whose hand always reside all the miraculous powers and (all) the nine treasures (of wealth).”(7)

The message of this *Phunha* is that if the true Guru becomes merciful then beside the jewel of Name we enjoy so much peace and bliss as if we are the most fortunate person and we have obtained all kinds of pleasures.

In the previous *Phunha*, Guru Ji told us that if the true Guru becomes merciful then beside the jewel of Name we enjoy so much peace and bliss as if we are the most fortunate persons and we have obtained all kinds of pleasures. In this *Phunha*, he tells us how even the worst sinners who would otherwise be subjected to the severest punishment and shame can become immaculate and save not only themselves but also their generations.

He says: “(O’ my friends), they who enter into illegitimate sex with others’ women (or men), are subjected to utmost shame. They, who daily go to steal others’ wealth, cannot hide their sins (for long, and are ultimately punished). But if one meditates on God’s praises, one (not only saves oneself, but also) ferries across all one’s generations. Yes, O’ my friends, they who listen or reflect on the all pervading God, become sanctified.”(8)

The message of this *Phunha* is that if we want that all our sins may be washed off, then we should meditate on God's Name and reflect on His virtues.

In this *Phunha*, to describe his search and craving for God Guru Ji uses the metaphor of a young bride, who on a dark night, when lightening is shining in all directions, is searching for her groom all by herself. He also tells us how and in what circumstances we are able to see the sight of our beloved God.

Putting himself in the situation of that lonely bride wandering in jungles in search of her beloved spouse, Guru Ji says: "Above me is the sky, which looks graceful (with the moon and the stars), below me is the earth which appears beauteous (with green grass) and in all the ten directions is flashing the lightening, which is illuminating my face. But I am searching around in foreign lands, wondering when shall I be able to find (God) my Groom. (My inner voice says that) if we are so blessed in our destiny only then we (obtain and then) merge in the sight (of our beloved Groom)."(9)

The message of this *Phunha* is that even though this world is like a jungle, yet if such is our destiny then we can still unite with our beloved God by meditating on God's Name.

According to many translators (including *Faridkot Steek*, and the one by Giani Harbans Singh Ji), fifth Guru Arjan Dev Ji uttered this *Phunha* on the completion of the tank and the city of Amritsar and named the former as *Ramdas Sar*, and the city as *Ramdas Pur* in the loving memory of his beloved father and Guru *Ram Das* Ji. He was so touched by its beauty and the spirit of dedication with which people participated in its completion, that he felt, as if God Himself designed and built the entire structure and the complex. To enhance its spiritual atmosphere, he set up the tradition of round the clock singing of God's praises in the building called *Hari mandir*. Perhaps that is why he uttered this *Phunha* to express his gratitude to God and also blessed it that who so ever would bathe in it (both physically and spiritually) all that person's sins would be washed off. However since this explanation seems to go against the basic tenets of Sikhism which consider bathing at any holy place as useless, some translators (particularly Prof. Sahib Singh) interpret *Ramdas Sar* as the tank of the servants of God, and *Ramdas Pur* as the city of the servants of God. However to the humble understanding of the author, since we daily pray for ablution at Amritsar, the former explanation is more appealing.

Very lovingly addressing the city of *Ramdas Pur* (now called Amritsar), Guru Ji says: "(O' *Ramdas Pur*), I have seen all (holy) places, but there is no other place like you. It is because the Creator-God has established you that you look so beauteous. O' the city of *Ram Das*, of un paralleled beauty; your population is dense and limitless. O' my friend, Nanak says, all our sins go away if we bathe in the pool of *Ram Das* (and sing God's praises in the *Hari mandir*)."(10)

The message of this *Phunha* is that if we bathe with true faith and sing praises of God joining the congregation in the *Hari mandir* at Amritsar, then all our sins can be washed off. (However due to special historical and spiritual significance of the place this is an exception to the general tenet of Sikh faith regarding bathing at holy places).

In *Phunha* (9), Guru Ji told us that it is no use wandering in forests in search of God. We should simply keep meditating on God's Name under the guidance of the Guru. In this

Phunha, he gives us this guidance and citing the metaphor of a *Chaatrik* (the pied cuckoo) tells us how like that bird we should crave for God's Name.

He says: "Just as a *Chaatrik* consciously (searches for the rain drop, similarly) we should have in our mind a longing for that beloved (God) of ours. We should always long to see Him (with whom we are in intense love and) to whom are attached our life-breaths. Just as for the sake of (one rain) drop, a *Chaatrik* wanders from jungle to jungle, similarly O' my mate, the devotee of God asks for the gift of (God's) Name; Nanak is a sacrifice (to such a devotee)." (11)

The message of this *Phunha* is that like the *Chaatrik* we should be thirsty for the gift of God's Name.

In the previous *Phunha*, Guru Ji told us that like the *Chaatrik* we should be thirsty for the gift of God's Name. In this *Phunha*, he explains how really to be imbued with and enjoy God's love and know that we have obtained God's Name.

He says: "(O' my friends), of unparalleled beauty is the heart of (God our) friend; its secret cannot be understood. (However the saints who are the seekers) of the merits of the limitless God, through them we can recognize the essence (of God's virtues. That essence is that if one so intensely loves God, that one's) heart is absorbed in God's heart, (then one's soul) is imbued with immense love (for God. In this way), O' my mate, if you conquer the mercurial thieves (of your mind, such as greed and attachment), then you would obtain the true wealth (of God's Name)." (12)

The message of this *Phunha* is that only when we truly love God from the core of our heart that we obtain and enjoy the wealth of God's Name (and love).

In the previous *Phunha*, Guru Ji told us that only when we truly love God from the core of our heart that we obtain and enjoy the wealth of God's Name (and love). However when we are truly imbued with the love of some one, many times when we see our beloved we become so mesmerized that we become speech less and don't know what to do next. In this *Phunha*, Guru Ji describes one such incident of encounter with his Beloved God.

He says: "(O' my friend, seeing my Beloved) in the dream, I suddenly stood up, (but I was so dazzled that I didn't know what to do next. Now I regret) why didn't I catch hold of His gown? (I think that perhaps) seeing that handsome Being sitting there, my mind was completely mesmerized. Now I am searching for His footprints. O' my friends, tell me how could I find Him? Yes O' my mate, tell me that way, by which I may obtain to my Beloved." (13)

The message of this *Phunha* is that when we are imbued with the intense love for God, some times it so happens that even when He comes in front of us we are so wonderstruck that we lose our senses and forget to fully seize the moment. But when God disappears we regret missing the opportunity and again crave for His sight.

ਨੈਣ ਨ ਦੇਖਹਿ ਸਾਧ ਸਿ ਨੈਣ ਬਿਹਾਲਿਆ ॥
ਕਰਨ ਨ ਸੁਨਹੀ ਨਾਦੁ ਕਰਨ ਮੁੰਦਿ ਘਾਲਿਆ ॥
ਰਸਨਾ ਜਪੈ ਨ ਨਾਮੁ ਤਿਲੁ ਤਿਲੁ ਕਰਿ ਕਟੀਐ ॥

nain na daykheh saadh se nain bihaali-aa.
karan na sunhee naad karan mund ghaali-aa.
rasnaa japai na naam til til kar katee-ai.

ਹਰਿਹਾਂ ਜਬ ਬਿਸਰੈ ਗੋਬਿਦ ਰਾਇ ਦਿਨੇ ਦਿਨੁ ਘਟੀਐ ॥੧੪॥

ਪੰਕਜ ਫਾਬੇ ਪੰਕ ਮਹਾ ਮਦ ਗੁੰਫਿਆ ॥
ਅੰਗ ਸੰਗ ਉਰਝਾਇ ਬਿਸਰਤੇ ਸੁੰਫਿਆ ॥

ਪੰਨਾ ੧੩੬੩

ਹੈ ਕੇਉ ਐਸਾ ਮੀਤੁ ਜਿ ਤੋਰੈ ਬਿਖਮ ਗਾਂਠਿ ॥
ਨਾਨਕ ਇਕੁ ਸ੍ਰੀਧਰ ਨਾਥੁ ਜਿ ਟੂਟੇ ਲੇਇ ਸਾਂਠਿ ॥੧੫॥

ਧਾਵਉ ਦਸਾ ਅਨੇਕ ਪ੍ਰੇਮ ਪ੍ਰਭ ਕਾਰਣੇ ॥
ਪੰਚ ਸਤਾਵਹਿ ਦੂਤ ਕਵਨ ਬਿਧਿ ਮਾਰਣੇ ॥
ਤੀਖਣ ਬਾਣ ਚਲਾਇ ਨਾਮੁ ਪ੍ਰਭ ਧਾਈਐ ॥

ਹਰਿਹਾਂ ਮਹਾਂ ਬਿਖਾਈ ਘਾਤ ਪੂਰਨ ਗੁਰੁ ਪਾਈਐ ॥੧੬॥

ਸਤਿਗੁਰ ਕੀਨੀ ਦਾਤਿ ਮੂਲਿ ਨ ਨਿਖੁਟਈ ॥
ਖਾਵਹੁ ਭੁੰਢਹੁ ਸਭਿ ਗੁਰਮੁਖਿ ਛੁਟਈ ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਨਿਧਾਨੁ ਦਿਤਾ ਤੁਸਿ ਹਰਿ ॥
ਨਾਨਕ ਸਦਾ ਅਰਾਧਿ ਕਦੇ ਨ ਜਾਂਹਿ ਮਰਿ ॥੧੭॥

ਜਿਥੈ ਜਾਏ ਭਗਤੁ ਸੁ ਥਾਨੁ ਸੁਹਾਵਣਾ ॥
ਸਗਲੇ ਹੋਏ ਸੁਖ ਹਰਿ ਨਾਮੁ ਧਿਆਵਣਾ ॥
ਜੀਅ ਕਰਨਿ ਜੈਕਾਰੁ ਨਿੰਦਕ ਮੁਏ ਪਰਿ ॥
ਸਾਜਨ ਮਨਿ ਆਨੰਦੁ ਨਾਨਕ ਨਾਮੁ ਜਪਿ ॥੧੮॥

ਪਾਵਨ ਪਤਿਤ ਪੁਨੀਤ ਕਤਹ ਨਹੀ ਸੇਵੀਐ ॥
ਝੂਠੈ ਰੰਗਿ ਖੁਆਰੁ ਕਹਾਂ ਲਗੁ ਖੇਵੀਐ ॥
ਹਰਿਚੰਦਉਰੀ ਪੇਖਿ ਕਾਰੇ ਸੁਖੁ ਮਾਨਿਆ ॥
ਹਰਿਹਾਂ ਹਉ ਬਲਿਹਾਰੀ ਤਿੰਨ ਜਿ ਦਰਗਹਿ ਜਾਨਿਆ ॥੧੯॥

ਕੀਨੇ ਕਰਮ ਅਨੇਕ ਗਵਾਰ ਬਿਕਾਰ ਘਨ ॥
ਮਹਾ ਦੁਗੰਧਤ ਵਾਸੁ ਸਠ ਕਾ ਛਾਰੁ ਤਨ ॥
ਫਿਰਤਉ ਗਰਬ ਗੁਬਾਰਿ ਮਰਣੁ ਨਹ ਜਾਨਈ ॥
ਹਰਿਹਾਂ ਹਰਿਚੰਦਉਰੀ ਪੇਖਿ ਕਾਰੇ ਸਚੁ ਮਾਨਈ ॥੨੦॥

ਜਿਸ ਕੀ ਪੂਜੈ ਅਉਧੁ ਤਿਸੈ ਕਉਣੁ ਰਾਖਈ ॥
ਬੈਦਕ ਅਨਿਕ ਉਪਾਵ ਕਹਾਂ ਲਉ ਭਾਖਈ ॥
ਏਕੋ ਚੇਤਿ ਗਵਾਰ ਕਾਜਿ ਤੋਰੈ ਆਵਈ ॥
ਹਰਿਹਾਂ ਬਿਨੁ ਨਾਵੈ ਤਨੁ ਛਾਰੁ ਬ੍ਰਿਥਾ ਸਭੁ ਜਾਵਈ ॥੨੧॥

ਅਉਖਧੁ ਨਾਮੁ ਅਪਾਰੁ ਅਮੋਲਕੁ ਪੀਜਈ ॥
ਮਿਲਿ ਮਿਲਿ ਖਾਵਹਿ ਸੰਤ ਸਗਲ ਕਉ ਦੀਜਈ ॥
ਜਿਸੈ ਪਰਾਪਤਿ ਹੋਇ ਤਿਸੈ ਹੀ ਪਾਵਣੇ ॥
ਹਰਿਹਾਂ ਹਉ ਬਲਿਹਾਰੀ ਤਿੰਨੁ ਜਿ ਹਰਿ ਰੰਗੁ ਰਾਵਣੇ ॥੨੨॥

harihaa^N jab bisrai gobid^u raa-ay dīno dīn
ghatee-ai. ||14||

pankaj faathay pank mahaa mad^u gu^Nfi-aa.
ang sang urjhaa-ay bisratay su^Nfi-aa.

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hai ko-oo aisaa meet^u je torai bikhām gaa^Nth.
naanak ik sareeDhar naath je tootay lay-ay
saa^Nth. ||15||

Dhaava-o dasaa anayk paraym parabh^u kaarnay.
panch satāaveh doot^u kavan biDh^u maarnay.
teekhan^u baan^u chala-ay naam parabh^u
Dha-yaa-ee-ai.

harihaa^N mahaa^N bikhāadee ghaat^u pooran gur
paa-ee-ai. ||16||

satgur keenee daat^u mool na nikhuta-ee.
kaavahu bhunchahu sabh^u gurmukh^u chhut-ee.
amrit^u naam niDhaan dītaa tūs har.
naanak sadāa araaDh^u kaday na jaa^Nhi mar. ||17||

jithai jaa-ay bhagat^u so thaān suhaavanāa.
saglay ho-ay sukh^u har naam Dhi-aavanāa.
jee-a karan jaikaar ningak mu-ay pach.
saajan man aanand^u naanak naam jap. ||18||

paavan patit^u puneet^u katah nahee sayvee-ai.
jhoothai rang khu-aar kahaa^N lag khayvee-ai.
harichand-uree paykh^u kaahay sukh^u maani-aa.
harihaa^N ha-o balihaaree tinn^u je dargahi jaani-aa.
||19||

keenay karam anayk gavaar bikaar ghan.
mahaa daruga^NDhat^u vaas sath^u kaa chhaa^u tan.
firta-o garab gubaar maran^u nah jaan-ee.
harihaa^N harichand-uree paykh^u kaahay sach
maan-ee. ||20||
jis kee poojai a-oDh^u tisai ka-un^u raakh^u-ee.
baidak anik upaav kahaa^N la-o bhaakh^u-ee.
ayko chayt gavaar kaaj tayrai aavee.
harihaa^N bin naavai tan chhaa^u baritha sabh^u
jaav-ee. ||21||

a-ukhaDh^u naam apaar amolak peej-ee.
mil mil khaaveh sant^u sagal ka-o deej-ee.
jisai paraapat^u ho-ay tisai hee paavnay.
harihaa^N ha-o balihaaree tinn^u je har rang raavnay.
||22||

ਵੈਦਾ ਸੰਦਾ ਸੰਗੁ ਇਕਠਾ ਹੋਇਆ ॥
 ਅਉਖਦ ਆਏ ਰਾਸਿ ਵਿਚਿ ਆਪਿ ਖਲੋਇਆ ॥
 ਜੋ ਜੋ ਓਨਾ ਕਰਮ ਸੁਕਰਮ ਹੋਇ ਪਸਰਿਆ ॥
 ਹਰਿਹਰ ਦੂਖ ਰੋਗ ਸਭਿ ਪਾਪ ਤਨ ਤੇ ਖਿਸਰਿਆ ॥੨੩॥

vaidaa sandaa sang ikṭhaa ho-i-aa.
 a-ukḥad aa-ay raas vich aap khalo-i-aa.
 jo jo onaa karam sukaram ho-ay pasri-aa.
 harihaaⁿ dookh rog sabh paap tan tay khisri-aa.
 ||23||

In the previous *Phunha*, citing a beautiful example Guru Ji described how the one who is truly in love with God feels when one is unable to behold and listen about one's Beloved. In this *Phunha*, he takes the opposite side and describes how undesirable are even the body parts of that person who forsakes God and doesn't care to go and see the saint Guru.

He says: "The eyes, which do not see the sight of the saint (the Guru), always remain in agony (seeing the undesirable worldly things). The ears, which do not hear the melody of the word (of the Guru, are deaf, as if they) have been sealed shut. The tongue that does not meditate on God's Name ought to be cut bit by bit. (Because) O' my mate, when we forsake God we are diminishing (in spiritual merit) day after day."(14)

The message of this *Phunha* is that instead of wasting our life in false worldly pursuits and pleasures we should make use of every faculty and limb of our body in remembering and uttering the Name of our beloved God.

In the previous *Phunha*, Guru Ji advised us that instead of wasting our life in false worldly pursuits and pleasures we should make use of every faculty and limb of our body in remembering and uttering the Name of our beloved God. However in this *Phunha*, using the example a bumblebee Guru Ji describes how man is caught in worldly attachments.

He says: "(Just as) when a bumblebee is captivated by the intoxicating fragrance (of a lotus flower) its wings are caught in the petals of the flower and involved in those petals the bee forgets its joyful flights from one flower to the other. (Similar is the state of an ordinary human being who is lost in the intoxication of one or more false worldly pleasures or attachments. Rare is such a saintly friend who can break (open) one's difficult knot (of worldly involvements). O' Nanak, it is only the venerable Master of the earth, who can re-unite the separated ones (with Him))."(15)

The message of this *Phunha* is that it is only God who can liberate us from our intricate worldly involvements and re-unite us back with Him.

In the previous *Phunha*, Guru Ji told us that it is only God, who can liberate us from our intricate worldly involvements and re-unite us back with Him. The natural response of Guru following persons to this advice would be to develop love for God. However there still remains a problem. Even though, we may try to break away from our outward worldly involvements yet our own internal enemies, the impulses for lust, greed, and attachment etc. would stand in our way. In this *Phunha*, Guru Ji puts himself in that situation and then comes up with a solution to that problem.

He says: "I run about in myriad directions to win God's love. But the five demons (of lust, anger, greed, attachment, and ego) trouble me (so much that I don't know); in what way I can subdue them. (I have realized that the only way is that) we should aim at them the sharp arrows of meditating on God's Name. Yes O' my mate, when we obtain (the guidance of the) perfect Guru (we learn the way) to kill these most trouble-some enemies."(16)

The message of this *Phunha* is that our own internal passions are the biggest obstacles in the way of our spiritual attainment. The only way to overcome these is to meditate on God's Name under Guru's guidance.

In the previous *Phunha*, Guru Ji told us that the only way to overcome our internal enemies is to meditate on God's Name under Guru's guidance. In this *Phunha*, he tells us more about the virtues of God's Name and how to use this gift.

He says: "(O' my friends, the gift of God's Name) bestowed by the true Guru never falls short. Even after enjoying and sharing with others the Guru following person is emancipated (from worldly evils). Nanak says (O' my friend), if being pleased, God has given you the Immortalizing treasure of His Name then always meditate on God, (by doing so) you would never die (a spiritual death and would ultimately be united with God)." (17)

The message of this *Phunha* is that if we want, that we never die a spiritual death, and we maybe united with God then we should seek the shelter of the Guru, and pray for the gift of meditation on God's Name.

In the previous *Phunha* Guru Ji stated that the gift of God's Name bestowed by the true Guru never falls short. Even after enjoying and sharing with others the Guru following person is emancipated. In this *Phunha*, he tells us how the devotee of God blesses the place wherever he or she goes and what glory and bliss such a person enjoys by meditating on God's Name.

He says: "Wherever the devotee (of God) goes that place becomes beautiful (and blessed). Peace prevails all around there (because in the company of the devotee, many others start) meditating on God's Name. All other beings hail the devotee but the slanderers are consumed (with jealousy). But still O' Nanak by meditating on God's Name happiness prevails in the minds of good people." (18)

The message of this *Phunha* is that wherever the devotees of God go in spite of the jealousy of some, they make that place pleasant and peaceful by meditating themselves on God's Name and inspiring others to do the same.

In the previous *Phunha*, Guru Ji told us that wherever the devotees of God go they make that place pleasant and peaceful by meditating themselves on God's Name and inspiring others to do the same. However out of his humility, Guru Ji includes himself among those who never care to remember God and then wonders for how long this pursuit of false worldly pleasures is going to last?

He says: "We don't ever serve (or worship that God) who can sanctify the worst sinners. I wonder, for how long we could keep rowing the boat (of our life, which is) being wasted in the false show (of worldly pleasures)? Why we have felt joy on seeing (those pleasures, which are short-lived like) castles in the sky. O' my mate, I am a sacrifice to those who have been recognized in God's court (for meditating on God's Name)." (19)

The message of this *Phunha* is that we shouldn't fall for false worldly pleasures. Instead, we should meditate on God's Name so that we obtain honor in God's court.

In *Phunha* (17), Guru Ji told us that wherever the devotees of God go they make that place pleasant and peaceful by meditating themselves on God's Name and inspiring others to

do the same. In this *Phunha*, he shows the opposite side of the picture and describes the conduct and fate of some self-conceited fools who remain involved in evil deeds.

He says: “Some foolish and uncivilized persons do many sinful deeds. They live amidst the most sinful atmosphere, and their body (is so full of bad habits, as if it has) become a heap of ashes. But still such a person roams around puffed up in ego and never realizes that soon he or she may have to face death. O’ my friend, why seeing (false illusions which are like) castles in the air, you deem them as true?”(20)

The message of this *Phunha* is that we shouldn’t let our life be wasted in the sinful and false worldly pleasures. Instead, we should remember that any time death may overtake us, so we should meditate on God’s Name, which is the only thing that can save us from future suffering.

In the previous *Phunha*, Guru Ji advised us that we shouldn’t let our life be wasted in the sinful and false worldly pleasures. Instead we should remember that any time death may overtake us so we should meditate on God’s Name, which is the only thing which can save us from future suffering. In this *Phunha*, he reminds us of another basic truth.

He says: “(O’ my friend), no one can save the one whose end of life has come. A physician may try myriads of ways, but cannot utter words (of hope, indefinitely). O’ foolish person, meditate only on one (God) who could really help you. O’ my mate without (meditating on God’s) Name the body is (worthless like) dust and it would all go waste.”(21)

The message of this *Phunha* is that when our time of death arrives no one can save us; only God’s Name is of use to us in the end.

In the previous *Phunha*, Guru Ji told us that when our time of death arrives nothing could save us; only God’s Name is of use to us in the end. In this *Phunha*, he describes the virtues of the medicine of Name, and how it can be obtained.

He says: “(O’ my friends), the medicine of Name is of limitless benefit. This is a priceless elixir, which you should drink. Joining together, the saints take this (medicine themselves and) distribute to all (who are present there). However, only those persons are blessed with this (gift) who are destined to receive it. Therefore O’ my friend, I am a sacrifice to those who enjoy the love of God’s Name.”(22)

The message of this *Phunha* is that God’s Name is a priceless elixir, and we should consider ourselves very fortunate, if by joining the congregation of saints, we can avail ourselves of this opportunity.

In the previous *Phunha*, Guru Ji told us that the medicine of Name is of limitless benefit. This is a priceless elixir, which you should drink. Joining together the saints take this (medicine themselves and) distribute to all. In this *Phunha*, Guru Ji describes the spiritual miracles, which happen when the devotees of God get together.

He says: “(O’ my friends, when the saints get together, assume that) assembly of physicians has got together. Then the medicine (of Name being distributed) proves beneficial to all because God Himself stands amidst them. Whatever step they take that proves to be the right deed. O’ my friend, then every kind of sorrow, ailment and sin is removed from the body (of the devotees participating in that congregation).”(23)

The message of this *Phunha* is that when joining the congregation of saints, we meditate on God's Name with full devotion and concentration; we are cured of all our ailments and agonies.

ਚਉਬੋਲੇ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੰਮਨ ਜਉ ਇਸ ਪ੍ਰੇਮ ਕੀ ਦਮ ਕ੍ਰਿਹੁ ਹੋਤੀ ਸਾਟ ॥

ਰਾਵਨ ਹੁਤੇ ਸੁ ਰੰਕ ਨਹਿ ਜਿਨਿ ਸਿਰ ਦੀਨੇ ਕਾਟਿ ॥੧॥

ਪ੍ਰੀਤਿ ਪ੍ਰੇਮ ਤਨੁ ਖਚਿ ਰਹਿਆ ਬੀਚੁ ਨ ਰਾਈ ਹੋਤ ॥

ਚਰਨ ਕਮਲ ਮਨੁ ਬੇਧਿਓ ਬੂਝਨੁ ਸੁਰਤਿ ਸੰਜੋਗ ॥੨॥

ਪੰਨਾ ੧੩੬੪

ਸਾਗਰ ਮੇਰ ਉਦਿਆਨ ਬਨ ਨਵ ਖੰਡ ਬਸੁਧਾ ਭਰਮ ॥

ਮੂਸਨ ਪ੍ਰੇਮ ਪਿਰੰਮ ਕੈ ਗਨਉ ਏਕ ਕਰਿ ਕਰਮ ॥੩॥

ਮੂਸਨ ਮਸਕਰ ਪ੍ਰੇਮ ਕੀ ਰਹੀ ਜੁ ਅੰਬਰੁ ਛਾਇ ॥

ਬੀਧੇ ਬਾਂਧੇ ਕਮਲ ਮਹਿ ਭਵਰ ਰਹੇ ਲਪਟਾਇ ॥੪॥

ਜਪ ਤਪ ਸੰਜਮ ਹਰਬ ਸੁਖ ਮਾਨ ਮਹਤ ਅਰੁ ਗਰਬ ॥

ਮੂਸਨ ਨਿਮਖਕ ਪ੍ਰੇਮ ਪਰਿ ਵਾਰਿ ਵਾਰਿ ਦੋਉ ਸਰਬ ॥੫॥

ਮੂਸਨ ਮਰਮੁ ਨ ਜਾਨਈ ਮਰਤ ਹਿਰਤ ਸੰਸਾਰ ॥

ਪ੍ਰੇਮ ਪਿਰੰਮ ਨ ਬੇਧਿਓ ਉਰਝਿਓ ਮਿਥ ਬਿਉਹਾਰ ॥੬॥

ਘਬੁ ਦਬੁ ਜਬ ਜਾਰੀਐ ਬਿਛੁਰਤ ਪ੍ਰੇਮ ਬਿਹਾਲ ॥

ਮੂਸਨ ਤਬ ਹੀ ਮੂਸੀਐ ਬਿਸਰਤ ਪੁਰਖ ਦਇਆਲ ॥੭॥

ਜਾ ਕੋ ਪ੍ਰੇਮ ਸੁਆਉ ਹੈ ਚਰਨ ਚਿਤਵ ਮਨ ਮਾਹਿ ॥

ਨਾਨਕ ਬਿਰਹੀ ਬ੍ਰਹਮ ਕੇ ਆਨ ਨ ਕਤਹੁ ਜਾਹਿ ॥੮॥

ਲਖ ਘਾਟੀਂ ਉੱਚੋ ਘਨੋ ਚੰਚਲ ਚੀਤ ਬਿਹਾਲ ॥

ਨੀਚ ਕੀਚ ਨਿਮ੍ਰਿਤ ਘਨੀ ਕਰਨੀ ਕਮਲ ਜਮਾਲ ॥੯॥

ਕਮਲ ਨੈਨ ਅੰਜਨ ਸਿਆਮ ਚੰਦ੍ਰ ਬਦਨ ਚਿਤ ਚਾਰ ॥

ਮੂਸਨ ਮਗਨ ਮਰੰਮ ਸਿਉ ਖੰਡ ਖੰਡ ਕਰਿ ਹਾਰ ॥੧੦॥

cha-ubolay mehlāa 5

ik-oⁿkaar satgur parsaaḡ.

samman ja-o is paraym kee ḡdam ki-yahoo hoṭee saat.

raavan huṭay so rank neh jin sir ḡdeenay kaat. ||1||

pareet paraym ṭan ḡhach rahi-aa beech na raa-ee hoṭ.

charan kamal man bayḡhi-o boojhan surat sanjog. ||2||

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saagar mayr uḡi-aan ban nav ḡhand basuḡhaa ḡharam.

moosan paraym piramm kai gan-o ayk kar karam. ||3||

moosan maskar paraym kee rahee jo ambar ḡhhaa-ay.

beeḡhay baaⁿḡhay kamal meh ḡhavar rahay laptaa-ay. ||4||

jap ṭap sanjam haraḡh suḡh maan mahat ar garab.

moosan nimḡhak paraym par vaar vaar ḡḡayⁿ-u sarab. ||5||

moosan maram na jaan-ee marat hirat sansaar.

paraym piramm na bayḡhi-o urḡhi-o mith bi-uhaar. ||6||

ḡhab ḡdab jab jaaree-ai biḡhⁿurat paraym bihaal.

moosan ṭab hee moosee-ai bisrat puraḡh ḡda-i-aal. ||7||

jaa ko paraym su-aa-o hai charan chitav man maahi.

naanak birhee barahm kay aan na kaṭhoo jaahi. ||8||

lakh ḡhaateeⁿ ooⁿchou ḡhano chanchal cheet bihaal.

neech keech nimrit ḡhane^e karnee kamal jamaal. ||9||

kamal nain anjan si-aam chand^ar baḡan chit chaar.

moosan magan maramm si-o ḡhand ḡhand kar haar. ||10||

ਮਗਨੁ ਭਇਓ ਪ੍ਰਿਅ ਪ੍ਰੇਮ ਸਿਉ ਸੂਧ ਨ ਸਿਮਰਤ ਅੰਗ ॥

ਪ੍ਰਗਟਿ ਭਇਓ ਸਭ ਲੋਅ ਮਹਿ ਨਾਨਕ ਅਧਮ ਪਤੰਗ
॥੧੧॥

magan bha-i-o pari-a paraym si-o sooDh na
simrat ang.

pargat bha-i-o sabh lo-a meh naanak aDham
patang. ||11||

Chaubolaiy Mehla-5

This new chapter is titled *Chaubolaiy*, because the stanzas are four phrases each. It is believed that this chapter is based on the sermon given by Guru Arjan Dev Ji to his devotee named *Samman*, resident of village *Shabazpur* in India and his three sons, *Moosan*, *Jamaal* and *Patang*.

In the first two stanzas, Guru Ji explains what a priceless and unique thing is true love for God. He cites the example of king *Raavan*, who was blessed with ten heads because he had ten times offered his head in devotion to god *Shiva*.

Guru Ji says: “O’ *Samman*, if it was possible to trade true love for money then a king like *Raavan* (who ruled over golden Sri Lanka could have purchased love of god Shiva for any amount of money and he) wouldn’t have cut off and surrendered his head (ten times) for Shiva’s blessings.”(1)

Describing the state of the heart of a person who is truly imbued with the love of his or her Beloved, Guru Ji says: “(O’ my friend), one whose heart is absorbed in God’s love, (becomes so totally absorbed and united with Him) that not even a mustard’s seed distance remains between that person and his or her Beloved (God). Such a person’s mind is pierced through with the lotus feet (the loving memory of God). But one realizes this thing only if one’s mind is truly attuned to his or her beloved (God).”(2)

Next addressing *Samman*’s son *Moosan*, Guru Ji describes how insignificant he considers even the biggest troubles as compared to true love for God. He says: “O’ *Moosan*, I consider (troubles like) roaming around sea (shores), mountains, forests, jungles, and all the nine regions of the earth as insignificant as only one step in the journey of God’s love.”(3)

Describing, how the true lovers of God always remain absorbed in the love of their beloved, Guru Ji says: “O’ *Moosan*, when the loving light of moon is spread over all the sky (and the world is enjoying the bliss of this cool comfort), the black bees pierced and bound by (the fragrance of) the lotus remain clinging to it (unmindful of the moon light. Similarly the lovers of God remain attuned to Him unmindful of any other worldly pleasures).”(4)

In the previous stanza (3), Guru Ji described how insignificant are the efforts of roaming around mountains and jungles as compared to true love for God. In this stanza, he similarly tells how insignificant are all kinds of worships and penances as compared to true love for God. He says: “O’ *Moosan*, I am ready to sacrifice all the happiness, comfort, honor, and pride of any worships, penances, or austerities, in exchange for an instant of love (for my beloved God).”(5)

However commenting on the general state of the world, Guru Ji says: “O’ *Moosan*, this world is dying and getting deceived, but it doesn’t understand this mystery. Therefore, it has not been pierced (by the love for God), and is entangled in false (worldly) affairs.”(6)

We generally feel very sad and depressed when our worldly possessions are lost or stolen, which we may recover or re-acquire after some time. Guru Ji wants to tell us about the real loss, which we can never recover. He says: “O’ *Moosan*, when we happen to burn (or some how lose) our house or riches, we feel utterly sad and depressed on being separated from these. But) we are truly deceived only when we forsake the merciful Being.”(7)

Now Guru Ji describes some of the traits and qualities of the true lovers of God. He says: “O’ *Moosan*, they whose object of life is the love of God, always cherish God’s feet (His Name) in their minds. O’ Nanak, lovers of God go nowhere else (except the congregation of saints, where God is being remembered).”(8)

However Guru Ji cautions us against the wavering of our mind and wants us to always remain humble. Citing a beautiful metaphor, he says: “O’ *Jamaal*, (man’s) mercurial mind wants to (accomplish many difficult tasks, as if it wants to) scale myriad of extremely high mountains (and feel proud. But ultimately) one feels very miserable in one’s heart. (But out of) the effort of lowly mud, which has immense humility, springs forth a beautiful lotus.”(9)

Now describing how much he himself loves God and doesn’t want anything to come in between him and his Beloved, Guru Ji once again addresses *Moosan*, and says: “O’ *Moosan*, (my Beloved) has lotus like eyes bedecked with black eye powder, a moon like (beauteous) face, and captivating mind; when I am absorbed in enjoying the love of my darling, I want to break into pieces even the (costliest) necklace, (which comes in between me and my Beloved).”(10)

Guru Ji concludes this discourse, by citing the world famous example of the self-sacrificing love of a moth for the light. He says: “(O’ my friends, the devotee) who gets so absorbed in the loving devotion of his or her beloved (God) that he or she loses even the consciousness of the body, O’ Nanak, such a person becomes famous in the world like the moth (who burns itself to death allured by the light of a lamp).”(11)

The message of this chapter is that if we want to obtain true glory and enjoy true bliss then we should have such deep, profound, and intense love for our beloved God that like a moth we should be willing and eager to sacrifice our body, and very existence for obtaining union with Him.

ਸਲੋਕ ਭਗਤ ਕਬੀਰ ਜੀਉ ਕੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਬੀਰ ਮੇਰੀ ਸਿਮਰਨੀ ਰਸਨਾ ਊਪਰਿ ਰਾਮੁ ॥

ਆਦਿ ਜੁਗਾਦੀ ਸਗਲ ਭਗਤ ਤਾ ਕੇ ਸੁਖੁ ਬਿਸ੍ਰਾਮੁ ॥੧॥

ਕਬੀਰ ਮੇਰੀ ਜਾਤਿ ਕਉ ਸਭੁ ਕੋ ਹਸਨੇਹਾਰੁ ॥

ਬਲਿਹਾਰੀ ਇਸ ਜਾਤਿ ਕਉ ਜਿਹ ਜਪਿਓ ਸਿਰਜਨਹਾਰੁ

॥੨॥

ਕਬੀਰ ਭਗਮਗ ਕਿਆ ਕਰਹਿ ਕਹਾ ਭੁਲਾਵਹਿ ਜੀਉ ॥

salok bhagaṭ kabeer jee-o kay

ik-o"kaar saṭgur parsaad.

kabeer mayree simrne rasnaa oopar raam.

aad jugaadee sagal bhagaṭ taa ko sukh bisraam.

||1||

kabeer mayree jaat ka-o sabh ko rasnayhaar.

balihaaree is jaat ka-o jih japi-o sirjanhaar. ||2||

kabeer dagmag ki-aa karahi kahaa dulaaveh jee-o.

ਸਰਬ ਸੂਖ ਕੋ ਨਾਇਕੋ ਰਾਮ ਨਾਮ ਰਸੁ ਪੀਉ ॥੩॥

sarab sookh ko naa-iko raam naam ras pee-o. ||3||

ਕਬੀਰ ਕੰਚਨ ਕੇ ਕੁੰਡਲ ਬਨੇ ਊਪਰਿ ਲਾਲ ਜਤਾਉ ॥

kabeer kanchan kay kundal banay oopar laal jarhaa-o.

ਦੀਸਹਿ ਦਾਧੇ ਕਾਨ ਜਿਉ ਜਿਨ੍ ਮਨਿ ਨਾਹੀ ਨਾਉ ॥੪॥

deeseh daaDhay kaan Ji-o jin^{hi} man naahee naa-o. ||4||

ਕਬੀਰ ਐਸਾ ਏਕੁ ਆਧੁ ਜੋ ਜੀਵਤ ਮਿਰਤਕੁ ਹੋਇ ॥
ਨਿਰਭੈ ਹੋਇ ਕੈ ਗੁਨ ਰਵੈ ਜਤ ਪੇਖਉ ਤਤ ਸੋਇ ॥੫॥

kabeer aisaa ayk aaDh jo jeevat mirtak ho-ay.
nirbhai ho-ay kai gun ravai jat paykha-o tat so-ay. ||5||

ਕਬੀਰ ਜਾ ਦਿਨ ਹਉ ਮੁਆ ਪਾਛੈ ਭਇਆ ਅਨੰਦੁ ॥
ਮੋਹਿ ਮਿਲਿਓ ਪ੍ਰਭੁ ਆਪਨਾ ਸੰਗੀ ਭਜਹਿ ਗੁਬੰਦੁ ॥੬॥

kabeer jaa din ha-o moo-aa paachhiai bha-i-aa anand.
mohi mili-o parabh aapnaa sangee bhajeh gobind. ||6||

ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੇ ਸਭੁ ਕੋਇ ॥

kabeer sabh tay ham buray ham taj bhalo sabh ko-ay.

ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੁਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ ॥੭॥

jin aisaa kar boojhi-aa meet hamaaraa so-ay. ||7||

ਕਬੀਰ ਆਈ ਮੁਝਹਿ ਪਹਿ ਅਨਿਕ ਕਰੇ ਕਰਿ ਭੋਸੁ ॥
ਹਮ ਰਾਖੇ ਗੁਰ ਆਪਨੇ ਉਨਿ ਕੀਨੋ ਆਦੇਸੁ ॥੮॥

kabeer aa-ee mujheh peh anik karay kar bhays.
ham raakhay gur aapnay un keeno aadays. ||8||

ਕਬੀਰ ਸੋਈ ਮਾਰੀਐ ਜਿਹ ਮੂਐ ਸੁਖੁ ਹੋਇ ॥
ਭਲੇ ਭਲੇ ਸਭੁ ਕੋ ਕਹੈ ਬੁਰੇ ਨ ਮਾਨੈ ਕੋਇ ॥੯॥

kabeer so-ee maaree-ai jih moo-ai sukh ho-ay.
bhalo bhalo sabh ko kahai buro na maanai ko-ay. ||9||

ਕਬੀਰ ਰਾਤੀ ਹੋਵਹਿ ਕਾਰੀਆ ਕਾਰੇ ਉਭੇ ਜੰਤ ॥

kabeer raatee hoveh kaaree-aa kaaray oobhay jant.

ਪੰਨਾ ੧੩੬੫

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ਲੈ ਫਾਹੇ ਉਨਿ ਧਾਵਤੇ ਸਿ ਜਾਨਿ ਮਾਰੇ ਭਗਵੰਤੁ ॥੧੦॥

lai faahay uth Dhaavtay se jaan maaray bhagvant. ||10||

Salok Bhagat Kabir Jee Kaiy

(Couplets uttered by Kabir Ji)

It is believed that devotee Kabir Ji was born in a Muslim family, but he became an orphan at a very early age and was raised by Hindu parents who were weavers by profession. So he was familiar with the ritualistic ways of both faiths.

Therefore, he openly exposed the futility of many rituals of both faiths. During one of his long journeys, Guru Nanak Dev Ji collected many of the hymns and couplets uttered by him, which Guru Arjan Dev Ji included in Guru Granth Sahib Ji. From a cursory interpretation of the individual *saloks*, it might some time appear that they don't match with the philosophy of the rest of Guru Granth Sahib. But as urged by Prof. Sahib Singh, we shouldn't draw any conclusion from the literal interpretation of individual *saloks*. We have to understand them together with others in their particular context and chain of thoughts and have to draw the conclusion or the message from the entire chain. Therefore

instead of each *salok* the message portion has been postponed till the end of a particular chain or division as given in *Guru Granth Darpan*, by Prof. Sahib Singh.

In those days (and to a great extent even now), many people used to have a rosary in their hands to show off that they are always meditating on God's Name by counting beads on a rosary. Kabir Ji rejected this fashion and when asked about his rosary, he said: "O' Kabir, the word of God on my tongue is my rosary. (This kind of rosary has been giving) peace and comfort to all the devotees from the beginning and before the start of all ages."(1)

As noted earlier Kabir Ji was raised by a weaver family, which was considered very low as per Hindu caste system. Therefore people used to make fun of him. Responding to such ridicule, he says: "O' Kabir, every body laughs at my caste. But I am a sacrifice to this caste, because of which I have meditated on my Creator. (Had I been born in a high caste, I might have probably remained arrogant about my high caste, and would not have cared to worship God)."(2)

Many times when we are in a difficult situation, we waver from one thought to another and wonder what we may do to obtain peace and comfort. Putting himself in such a state, Kabir Ji says to himself (actually us): "O' Kabir, why do you waver and why do you let your mind vacillate? God is the Master of all comforts, so drink the essence of His Name."(3)

Now describing the importance and the value of the God's Name Kabir Ji says: "O' Kabir, even the golden earrings studded with jewels look like burnt straws in the ears of those in whose heart is not (enshrined God's) Name."(4)

Kabir Ji now comments on the general nature of human beings who keep wandering in one or the other form of self-conceit or ego whether it is one's wealth, power, high caste, or even apparent righteousness. Therefore, he says: "O' Kabir, there is only a rare person who (has so completely shed off his or her self- conceit, as if that person) is dead while alive. Becoming fear- free, such a person utters God's praises and says; "wherever I see, I see that same God."(5)

In the previous *salok*, Kabir Ji noted that there is only a rare person who (has so completely shed of his or her self- conceit, as if he or she) is dead while alive. In this *salok*, he tells what happens when one is able to still one's ego. Describing his personal experience, Kabir Ji says: "O' Kabir, when my sense of "I am ness' was so completely erased, (as if it had died), bliss prevailed (in my mind). After that I obtained my God and my companions (sense organs) also started worshipping God."(6)

It is a common observation that people always think themselves as most virtuous and consider others as much worse than them. However teaching us humility, Kabir Ji says: "O' Kabir, I am the worst of all; except me, all are good. Whosoever has realized like this, that one alone is my (true) friend."(7)

As noted in *salok* (5), all human beings keep wandering in one or the other form of self-conceit or ego, whether it be of one's wealth, power, high caste, or even apparent righteousness, Kabir Ji says: "O' Kabir, (this sense of ego) tried to tempt me also in different guises, but I was saved by my Guru. Therefore, I saluted (and thanked) him for that."(8)

Many times we feel that if we don't have such and such enemies and if we kill those temptations then there would be all peace and happiness. In this *salok*, Kabir Ji tells us what is the single most thing, which we need to kill or conquer, to which no body would object, and everybody would praise us. He says: "O' Kabir, we should kill that (ego), stilling which would bring peace. (For doing this) every one would call you good, and no one would mind (your humility)." (9)

In the previous *salok*, Kabir Ji told us that every body praises them who kill their ego. In this *salok*, he comments upon the fate of those who instead of killing their ego, wake up in the night and taking ropes in their hands rob travelers.

Commenting on the conduct and fate of such people, Kabir Ji says: "O' Kabir, when the nights become dark, the evil men rise up and holding nooses in their hands, they run about (in search of victims). You should assume that (such evil persons) are accursed (and marked for severe punishment) by God." (10)

ਕਬੀਰ ਚੰਦਨ ਕਾ ਬਿਰਵਾ ਭਲਾ ਬੇੜਿਓ ਢਾਕ ਪਲਾਸ ॥

ਓਇ ਭੀ ਚੰਦਨੁ ਹੋਇ ਰਹੇ ਬਸੇ ਜੁ ਚੰਦਨ ਪਾਸਿ ॥੧੧॥

kabeer chandan kaa birvaa bhalaa bayrheha-o dhaak palaas.

o-ay bhee chandan ho-ay rahay basay jo chandan paas. ||11||

ਕਬੀਰ ਬਾਂਸੁ ਬਡਾਈ ਬੁਢਿਆ ਇਉ ਮਤ ਭੂਬਹੁ ਕੋਇ ॥

ਚੰਦਨ ਕੈ ਨਿਕਟੇ ਬਸੈ ਬਾਂਸੁ ਸੁਗੰਧੁ ਨ ਹੋਇ ॥੧੨॥

kabeer baa"s badaa-ee boodi-aa i-o mat doobahu ko-ay.

chandan kai niktay basai baa"s suganDh na ho-ay. ||12||

ਕਬੀਰ ਦੀਨੁ ਗਵਾਇਆ ਦੁਨੀ ਸਿਉ ਦੁਨੀ ਨ ਚਾਲੀ ਸਾਥਿ ॥

ਪਾਇ ਕੁਹਾੜਾ ਮਾਰਿਆ ਗਾਫਲਿ ਅਪੁਨੈ ਹਾਥਿ ॥੧੩॥

kabeer deen gavaa-i-aa dunee si-o dunee na chaalee saath.

paa-ay kuhaarhaa maari-aa gaafal apunai haath. ||13||

ਕਬੀਰ ਜਹ ਜਹ ਹਉ ਫਿਰਿਓ ਕਉਤਕ ਠਾਓ ਠਾਇ ॥
ਇਕ ਰਾਮ ਸਨੇਹੀ ਬਾਹਰਾ ਉਜਰੁ ਮੇਰੈ ਭਾਂਇ ॥੧੪॥

ਕਬੀਰ ਸੰਤਨ ਕੀ ਝੁੰਗੀਆ ਭਲੀ ਭਨਿ ਕੁਸਤੀ ਗਾਉ ॥

ਆਗਿ ਲਗਉ ਤਿਹ ਧਉਲਹਰ ਜਿਹ ਨਾਹੀ ਹਰਿ ਕੋ ਨਾਉ ॥੧੫॥

kabeer jah jah ha-o firi-o ka-utak thaa-o thaa-ay. ik raam sanayhee baahraa oojar mayrai bhaa"-ay. ||14||

kabeer santan kee jhungee-aa bhalee bhath kustee gaa-o.

aag laga-o tih Dha-ulhar jih naahee har ko naa-o. ||15||

ਕਬੀਰ ਸੰਤ ਮੂਏ ਕਿਆ ਰੋਈਐ ਜੋ ਅਪੁਨੇ ਗ੍ਰਿਹਿ ਜਾਇ ॥

ਰੋਵਹੁ ਸਾਕਤ ਬਾਪੁਰੇ ਜੁ ਹਾਟੈ ਹਾਟ ਬਿਕਾਇ ॥੧੬॥

kabeer sant moo-ay ki-aa ro-ee-ai jo apunay garihi jaa-ay.

rovhu saakat baapuray jo haatai haat bikaa-ay. ||16||

ਕਬੀਰ ਸਾਕਤੁ ਐਸਾ ਹੈ ਜੈਸੀ ਲਸਨ ਕੀ ਖਾਨਿ ॥

ਕੋਨੇ ਬੈਠੇ ਖਾਈਐ ਪਰਗਟ ਹੋਇ ਨਿਦਾਨਿ ॥੧੭॥

kabeer saakat aisa hai jaisee lasan kee khaan. konay baithay khaa-ee-ai pargat ho-ay nidaan. ||17||

ਕਬੀਰ ਮਾਇਆ ਡੋਲਨੀ ਪਵਨੁ ਝਕੋਲਨਹਾਰੁ ॥

ਸੰਤਹੁ ਮਾਖਨੁ ਖਾਇਆ ਛਾਛਿ ਪੀਐ ਸੰਸਾਰੁ ॥੧੮॥

kabeer maa-i-aa dolnee pavan jhakolanhaar.

santahu maakhan khaa-i-aa chhaachh pee-ai sansaar. ||18||

ਕਬੀਰ ਮਾਇਆ ਡੋਲਨੀ ਪਵਨੁ ਵਹੈ ਹਿਵ ਧਾਰ ॥
ਜਿਨਿ ਬਿਲੋਇਆ ਤਿਨਿ ਖਾਇਆ ਅਵਰ ਬਿਲੋਵਨਹਾਰ
॥੧੯॥

kabeer maa-i-aa dolnee pavan vahai hiv Dhaar.
jin bilo-i-aa jin khaa-i-aa avar bilovanhaar. ||19||

ਕਬੀਰ ਮਾਇਆ ਚੋਰਟੀ ਮੁਸਿ ਮੁਸਿ ਲਾਵੈ ਰਾਟਿ ॥
ਏਕੁ ਕਬੀਰਾ ਨਾ ਮੁਸੈ ਜਿਨਿ ਕੀਨੀ ਬਾਰਹ ਬਾਟ ॥੨੦॥

kabeer maa-i-aa chortee mus mus laavai haat.
ayk kabeeraa naa musai jin keenee baarah baat.
||20||

In the previous *salok*, Kabir Ji noted that those who roam about in the night looking for the opportunity to rob and harm innocent persons are accursed by God. In this *salok*, he illustrates with a metaphor who are the kind of people who are considered good and virtuous. He says: “O’ Kabir, blessed is the tiny plant of sandal, because even though surrounded by useless wild grass and plants, (yet in its company) those (plants) also become fragrant like (sandal), which remain in the vicinity of sandal. (In other words they also become virtuous who remain in the company of saintly persons).”(11)

In the previous *salok*, Kabir Ji stated that those plants also become fragrant like sandal, which remain in the vicinity of sandal. However there is one exception, that of a Bamboo tree, which doesn’t acquire the fragrance no matter how close it may be to the sandal plant. Giving the reason for this state and advising us not to be like a bamboo, Kabir Ji says: “O’ Kabir, even though, (the Bamboo tree) resides near the sandal (plant, yet it) doesn’t acquire any fragrance because it is drowned in its ego; (similarly O’ my friends), none of you should let yourself be ruined (by your self-conceit, thinking that you have nothing to learn from the humble saintly persons).”(12)

The message of Kabir’s Saloks from 1 to 12 is that ego is our worst enemy and the cause of our ruin. It is ego, which makes us commit many sins and won’t let us acquire any virtues, even though we may be residing near a saintly person. The only way to conquer this enemy is to meditate on God’s Name.

In *Saloks* 1 to 12, Kabir Ji told us that ego is our worst enemy, and the only way to conquer this enemy is to meditate on God’s Name. Naturally the question arises, then why don’t people do that? If we ask them, people would generally reply that they have no time for it, they are busy in acquiring enough money to take care of their families, and are involved in so many worldly affairs. In other words, for the sake of the world, they have let go their basic divine duty or their faith. But in the end, people find out that none of their worldly friends, relatives, and wealth for which they had abandoned their faith accompany them, or prove of any use.

Commenting on this situation, Kabir Ji says: “O’ Kabir, (one) has lost one’s faith for the sake of the world, but the world does not accompany one (in the end. One’s situation is like that of) a foolish unaware person who strikes his or her own foot with an axe (and harms him or her self).”(13)

Next describing the state of the world and how he feels about it, Kabir Ji says: “O’ Kabir, where ever I roam around, I see worldly shows and plays being staged. But for me, that place is a barren land which is without the presence of a (saint) lover of God. (Because there is only worldly entertainment, but no meditation on God’s Name).”(14)

In the previous *salok*, Kabir Ji stated that for him that place is a barren land which is without the presence of a God's saint. Elaborating on his love for those places where saints reside and revulsion for those where there is no meditation on God, he says: "O: Kabir, (for me) pleasing is the little hut of a saint, and like an oven is the village where reside the evil doers. (I say), may that lofty white mansions be burnt in fire where there is no (meditation on) God's Name."(15)

Continuing to express his love and admiration for the saints, Kabir Ji goes to the extent of saying that we need not even cry at the death of a saint. Which apparently seems so unusual, but he gives a very logical reason.

He says: "O' Kabir, why we need to cry at the death of a saint, who is going to his own home (the mansion of his Beloved God. Instead O' my friends), cry at the death of the poor worshipper of *Maya* (who for the sake of worldly wealth), lets him or herself be sold from one shop to the other (keeps killing his or her conscience for one worldly reason or another and then suffers through many existences)."(16)

Therefore describing how undesirable is the company of a worshipper of *Maya* (worldly riches and power), Kabir Ji says: "O' Kabir: a worshipper of *Maya* is like a room full of garlic. Even if we eat it sitting in a corner, its (foul odor) becomes manifest in the end. (Similar is the effect of association with a worshipper of *Maya*)."(17)

In the previous *salok*, Kabir Ji compared the worshippers of *Maya* to foul smelling garlic. However he doesn't mean that the world is all-evil. It has so much virtue in it that by properly living in it and making the right use of one's life breaths, one can attain to God. He cites the example of old Indian custom of churning yogurt with a wooden spindle, which if properly done brings out the butter or the essence of all useful energy in the milk.

He says: "O' Kabir, this world is like a churning pot and the air (in our breaths) is like the churning spindle. The saints (who have used their life breaths to churn the milk and meditate, they) have enjoyed the butter (of God's Name), but the rest of the world has (wasted its life breaths in vain, as if) it got only the left-over butter-milk to drink."(18)

In the previous couplet Kabir Ji used the metaphor of churning butter out of yogurt to obtain divine essence by meditating on God's Name. However in this *salok*, Kabir Ji wants us to remember that just as while churning milk we have to keep adding cold water from time to time and have to churn it slowly, similarly while meditating on God's Name we have to do it with a sense of peace and poise, and not to rush through it mechanically.

He says: "O' Kabir, the world is like a churning pot, (while living in it we should ensure that our breaths flow like the stream of iced water. (In other words, while living in the world, we should keep meditating on God's Name in a very cool and calm manner). They who have thus churned (the milk in a patient manner) have enjoyed the butter (of peace and divine bliss, while others have remained empty like the churning stick)."(19)

Now Kabir Ji comments on the nature of *Maya* itself. He says: "O' Kabir, this *Maya* (the attachment worldly riches and power, is like a female) thief who steals from place to place to fill her own shop. But the one person, who doesn't get robbed by her is Kabir (who has remained unaffected by it, as if) he has driven it twelve journeys (away from his abode)."(20)

ਕਬੀਰ ਸੂਖੁ ਨ ਏਹੁ ਜੁਗਿ ਕਰਹਿ ਜੁ ਬਹੁਤੈ ਮੀਤੁ ॥
ਜੇ ਚਿਤੁ ਰਾਖਹਿ ਏਕੁ ਸਿਉ ਤੇ ਸੁਖੁ ਪਾਵਹਿ ਨੀਤੁ
॥੨੧॥

ਕਬੀਰ ਜਿਸੁ ਮਰਨੇ ਤੇ ਜਗੁ ਡਰੈ ਮੇਰੇ ਮਨਿ ਆਨੰਦੁ ॥
ਮਰਨੇ ਹੀ ਤੇ ਪਾਈਐ ਪੂਰਨੁ ਪਰਮਾਨੰਦੁ ॥੨੨॥

ਰਾਮ ਪਦਾਰਥੁ ਪਾਇ ਕੈ ਕਬੀਰਾ ਗਾਂਠਿ ਨ ਖੋਲ੍ਹੁ ॥
ਨਹੀ ਪਟਣੁ ਨਹੀ ਪਾਰਖੂ ਨਹੀ ਗਾਹਕੁ ਨਹੀ ਮੋਲ੍ਹੁ
॥੨੩॥

ਕਬੀਰ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜਾ ਕੋ ਠਾਕੁਰੁ ਰਾਮੁ ॥
ਪੰਡਿਤ ਰਾਜੇ ਭੂਪਤੀ ਆਵਹਿ ਕਉਨੇ ਕਾਮੁ ॥੨੪॥

ਕਬੀਰ ਪ੍ਰੀਤਿ ਇਕੁ ਸਿਉ ਕੀਏ ਆਨ ਦੁਬਿਧਾ ਜਾਇ ॥
ਭਾਵੈ ਲਾਭੇ ਕੇਸੁ ਕਰੁ ਭਾਵੈ ਘਰਿ ਮੁਛਾਇ ॥੨੫॥

ਕਬੀਰ ਜਗੁ ਕਾਜਲ ਕੀ ਕੋਠਰੀ ਅੰਧ ਪਰੇ ਤਿਸ ਮਾਹਿ ॥
ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਪੈਸਿ ਜੁ ਨੀਕਸਿ ਜਾਹਿ
॥੨੬॥

ਕਬੀਰ ਇਹੁ ਤਨੁ ਜਾਇਗਾ ਸਕਹੁ ਤ ਲੇਹੁ ਬਹੋਰਿ ॥
ਨਾਂਗੇ ਪਾਵਹੁ ਤੇ ਗਏ ਜਿਨ ਕੇ ਲਾਖ ਕਰੋਰਿ ॥੨੭॥

ਕਬੀਰ ਇਹੁ ਤਨੁ ਜਾਇਗਾ ਕਵਨੈ ਮਾਰਗਿ ਲਾਇ ॥
ਕੈ ਸੰਗਤਿ ਕਰਿ ਸਾਧ ਕੀ ਕੈ ਹਰਿ ਕੇ ਗੁਨ ਗਾਇ
॥੨੮॥

ਕਬੀਰ ਮਰਤਾ ਮਰਤਾ ਜਗੁ ਮੂਆ ਮਰਿ ਭੀ ਨ ਜਾਨਿਆ
ਕੋਇ ॥

ਪੰਨਾ ੧੩੬੬

ਐਸੇ ਮਰਨੇ ਜੋ ਮਰੈ ਬਹੁਰਿ ਨ ਮਰਨਾ ਹੋਇ ॥੨੯॥

ਕਬੀਰ ਮਾਨਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਹੋਇ ਨ ਬਾਰੈ ਬਾਰ ॥

ਜਿਉ ਬਨ ਫਲ ਪਾਕੇ ਭੁਇ ਗਿਰਹਿ ਬਹੁਰਿ ਨ ਲਾਗਹਿ
ਭਾਰ ॥੩੦॥

kabeer sookh na ay^h jug karahi jo bahuṭai meet.
jo chit raakhahi ayk si-o ṭay sukh paavahi neet.
||21||

kabeer jis marnay ṭay jag darai mayray man
aanand.
marnay hee ṭay paa-ee-ai pooran parmaanand.
||22||

raam padaarath paa-ay kai kabeeraa gaath na
khol^h.
nahee patan nahee paarkhoo nahee gaahak nahee
mol. ||23||

kabeer ṭaa si-o pareet kar jaa ko ṭhaakur raam.
pandit raajay bhooptee aavahi ka-unay kaam.
||24||

kabeer pareet ik si-o kee-ay aan dubiDhaa jaa-ay.
bhaavai laaⁿbay kays kar bhaavai gharar mudaa-ay.
||25||

kabeer jag kaajal kee kothree anDh paray ṭis
maahi.
ha-o balihaaree ṭin ka-o pais jo neekas jaahi.
||26||

kabeer ih ṭan jaa-igaa sakahu ṭa layho bahor.
naaⁿgay paavhu ṭay ga-ay jin kay laakh karor.
||27||

kabeer ih ṭan jaa-igaa kavnai maarag laa-ay.
kai sangat kar saaDh kee kai har kay gun gaa-ay.
||28||

kabeer martaa martaa jag moo-aa mar bhee na
jaani-aa ko-ay.

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aisay marnay jo marai bahur na marnaa ho-ay.
||29||

kabeer maanas janam dula^{mb}hai hai ho-ay na
baarai baar.

ji-o ban fal paakay bhu-ay gireh bahur na laageh
daar. ||30||

In the previous *salok*, Kabir Ji remarked that except him most of the people are being deceived by *Maya* (the attachment for worldly riches and power). The question arises, why people let themselves be cheated by it. The answer most people would give is that by having lot of wealth, spending on their families and friends, or by having lot of political or

social power, would ensure them more peace and happiness. In this *salok*, Kabir Ji tells us how this strategy is false and what is the right way of ensuring happiness.

He says: “O’ Kabir, you will not be able to obtain happiness in this world, even if you make many friends. However, if you keep your mind focused on the one God, then you would enjoy peace forever.”(21)

If there is one fear of which the entire world is afraid, that is the fear of death. But Kabir Ji tells us; why instead of being afraid of death he looks forward to it.

He says to himself: “O’ Kabir, the death from which the world is afraid gives peace to my mind, because it is only by dying, that we (meet God, the source of) perfect supreme bliss. (Therefore I look forward to that moment).”(22)

In the previous *salok* (21), Kabir Ji advised us that we should keep our mind focused on God and enjoy its peace forever. In this *salok*, he wants to caution us against the temptation of going about advising others to copy us and enjoy the same kind of bliss, because there are not very many people in this world, who care for this true bliss. In a metaphoric sort of way, he says: “O’ Kabir, having obtained the commodity of Name, don’t open this bundle before others (or try to convince others about the bliss of God’s Name. Because this world) is not the place, (where you could find any) assayer, or customer, who would be willing to make any effort in this direction and) pay any price for it.”(23)

In *salok* (17), Kabir Ji advised us to stay away from worshippers of *Maya* (the worldly riches and power). In this *salok*, he tells us with whom we should form friendship and why.

He says: “O’ Kabir, have love for those who’s Master is God (and therefore worship Him themselves and would also inspire you to do the same. Don’t try to develop any friendship with great scholars, kings, or landlords, who would be of no use to you, (because except displaying their self-conceit on account of their knowledge, power, or wealth, they won’t prove beneficial to you).”(24)

In the previous *salok*, Kabir Ji told us with whom we should develop love or friendship. But in those days, many persons used to abandon their households and become yogis or Janis, put on holy garbs, artificially grow long matted hair, or would completely shave off their heads and worship different gods and goddesses to shed off their worldly attachments. In that context, Kabir Ji says: “O’ Kabir, by having love for one (God alone), all other duality (or love of other worldly things) goes away. (But without love for God, it doesn’t matter whether you artificially) lengthen your hair, or completely shave off your head (you wouldn’t find peace of mind or get rid of your duality).”(25)

In *salok* (17) Kabir Ji compared a worshipper of *Maya* (the one who forsakes God for worldly matters) to a room full of foul smelling garlic. In this *salok*, he comments on the nature of the world itself and tells about those blessed persons who extricate themselves from the grip of its attachment. He says: “O’ Kabir, this world is like a room full of black soot (of worldly attachment) and the blind human beings have fallen into this room. I am a sacrifice to those, who even after entering it, come out of it (unstained, because they remain detached and un-affected by its evil influences).”(26)

In the previous *salok*, Kabir Ji referred to this world as a room full of black soot. The reason is that most of the people in this world, instead of remembering God’s Name spend

their entire lives in collecting more and more wealth, as if that wealth is going to provide permanent happiness and as if they are going to live eternally.

Kabir Ji warns such people and says: “O’ Kabir, this body will perish one day. If you can stop it from perishing, then do it. Even those who had millions and billions have departed bare footed (without being able to take any of their wealth along with them).”(27)

As stated above this body of ours is going to depart one day, the question is what is the best use, we can make of it while it lasts. Answering this question, Kabir Ji says: “O’ Kabir, this body would one day depart for sure, therefore yoke it to some good purpose. (I suggest that either you) join the company of the saint (Guru), or sing God’s praises.”(28)

In the previous *salok*, Kabir Ji stated that everybody would die one day and so one should make use of one’s stay in the life by either seeking the company of saint (Guru) or by singing praises of God.

In this *salok*, Kabir Ji tells the benefits of following this advice. He says: “O’ Kabir, the entire world keeps dying, but no one knows how to die (and make the right use of life). The one who dies in the way (described above, in association with saints, or meditating on God), doesn’t go through (the rounds of birth and) death again.”(29)

In the previous *salok*, Kabir Ji commented that the entire world keeps dying but no one knows how to make the right use of life. In this *salok*, he uses a beautiful metaphor to caution us against taking the human birth lightly, because we don’t get this opportunity again. He says: “O’ Kabir, the birth as human being is very difficult to obtain. It doesn’t happen again and again. Just as the fruits growing in forest ripen and fall to the ground don’t get attached to (the tree again, and putrefy in the ground itself, similarly the human life if gone waste once doesn’t get a second chance (and is ruined forever).”(30)

ਕਬੀਰਾ ਤੁਹੀ ਕਬੀਰੁ ਤੂ ਤੇਰੇ ਨਾਉ ਕਬੀਰੁ ॥
ਰਾਮ ਰਤਨੁ ਤਬ ਪਾਈਐ ਜਉ ਪਹਿਲੇ ਤਜਹਿ ਸਰੀਰੁ
॥੩੧॥

kabeeraa tuhee kabeer too tayro naa-o kabeer.
raam raṭan tab paa-ee-ai ja-o pahilay tajeh sareer.
||31||

ਕਬੀਰ ਝੰਖੁ ਨ ਝੰਖੀਐ ਤੁਮਰੇ ਕਹਿਓ ਨ ਹੋਇ ॥
ਕਰਮ ਕਰੀਮ ਜੁ ਕਰਿ ਰਹੇ ਮੇਟਿ ਨ ਸਾਕੈ ਕੋਇ ॥੩੨॥

kabeer jhankh na jhankhee-ai tumro kahi-o na
ho-ay.
karam kareem jo kar rahay mayt na saakai ko-ay.
||32||

ਕਬੀਰ ਕਸਉਟੀ ਰਾਮ ਕੀ ਬੁਠਾ ਟਿਕੈ ਨ ਕੋਇ ॥
ਰਾਮ ਕਸਉਟੀ ਸੋ ਸਹੈ ਜੋ ਮਹਿ ਜੀਵਾ ਹੋਇ ॥੩੩॥

kabeer kasa-utee raam kee jhoothaa tikai na ko-ay.
raam kasa-utee so sahai jo mar jeevaa ho-ay.
||33||

ਕਬੀਰ ਉਜਲ ਪਹਿਰਹਿ ਕਾਪਰੇ ਪਾਨ ਸੁਪਾਰੀ ਖਾਹਿ ॥
ਏਕਸ ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਬਾਧੇ ਜਮ ਪੁਰਿ ਜਾਹਿ ॥੩੪॥

kabeer oojal pahirahi kaapray paan supaaree
khaahi.
aykas har kay naam bin baaDhay jam pur jaa^{hi}.
||34||

ਕਬੀਰ ਬੇੜਾ ਜਰਜਰਾ ਫੂਟੇ ਛੋਕੇ ਹਜਾਰ ॥
ਹਰੂਏ ਹਰੂਏ ਤਿਰਿ ਗਏ ਭੂਥੇ ਜਿਨ ਸਿਰ ਭਾਰ ॥੩੫॥

kabeer bayrhaa jarjaraa footay chhay^k hazaar.
haroo-ay haroo-ay tir ga-ay doobay jin sir bhaar.
||35||

ਕਬੀਰ ਹਾਡ ਜਰੇ ਜਿਉ ਲਾਕਰੀ ਕੇਸ ਜਰੇ ਜਿਉ ਘਾਸੁ ॥
ਇਹੁ ਜਗੁ ਜਰਤਾ ਦੇਖਿ ਕੈ ਭਇਓ ਕਬੀਰੁ ਉਦਾਸੁ
॥੩੬॥

ਕਬੀਰ ਗਰਬੁ ਨ ਕੀਜੀਐ ਚਾਮ ਲਪੇਟੇ ਹਾਡ ॥
ਹੈਵਰ ਉਪਰਿ ਛਤ੍ਰ ਤਰ ਤੇ ਫੁਨਿ ਧਰਨੀ ਗਾਡ ॥੩੭॥

ਕਬੀਰ ਗਰਬੁ ਨ ਕੀਜੀਐ ਉਚਾ ਦੇਖਿ ਅਵਾਸੁ ॥
ਆਜੁ ਕਾਲਿ ਭੁਇ ਲੋਟਣਾ ਉਪਰਿ ਜਾਮੈ ਘਾਸੁ ॥੩੮॥

ਕਬੀਰ ਗਰਬੁ ਨ ਕੀਜੀਐ ਰੰਕੁ ਨ ਹਸੀਐ ਕੋਇ ॥
ਅਜਹੁ ਸੁ ਨਾਉ ਸਮੁੰਦ੍ਰ ਮਹਿ ਕਿਆ ਜਾਨਉ ਕਿਆ ਹੋਇ
॥੩੯॥

ਕਬੀਰ ਗਰਬੁ ਨ ਕੀਜੀਐ ਦੇਹੀ ਦੇਖਿ ਸੁਰੰਗ ॥
ਆਜੁ ਕਾਲਿ ਤਜਿ ਜਾਹੁਗੇ ਜਿਉ ਕਾਂਚੁਰੀ ਭੁਯੰਗ ॥੪੦॥

kabeer haad jaray Ji-o laakree kays jaray ji-o
ghaas.

ih jag jarṭaa ḁaykh kai bha-i-o kabeer uḁaas. ||36||

kabeer garab na keejee-ai chaam lapaytay haad.
haivar oopar chhaṭar ṭar ṭay fun Dharnee gaad.
||37||

kabeer garab na keejee-ai oochaa ḁaykh avaaś.
aaj kaali^{hi} bhu-ay laytnaa oopar jaamai ghaas.
||38||

kabeer garab na keejee-ai rank na hasee-ai ko-ay.
ajahu so naa-o samundar meh ki-aa jaan-o ki-aa
ho-ay. ||39||

kabeer garab na keejee-ai ḁayhee ḁaykh surang.
aaj kaali^{hi} ṭaj jaahugay ji-o kaaⁿchuree bhuyang.
||40||

Now Kabir Ji goes into another dimension in poetry. He makes a pun on his own name Kabir, which literally means the greatest and often refers to God. In this *salok*, he tells us how do we obtain to that (God), the greatest jewel.

Alluding to God residing in us, he says: “O’ Kabir, you yourself are (God) the greatest, even your name is Kabir (the great. But know that) we obtain the jewel of God’s (knowledge), when we first shed (the attachment of our) body.”(31)

In the previous *salok*, Kabir Ji told us that we realize God only when we shed attachment to our body. But our human nature is such that many times for the sake of our body or self-conceit we keep running to different astrologers, or some yogis, and pundits, who claim to have the power to perform miracles and change our destiny.

In this *salok*, advising himself and indirectly us, Kabir Ji says: “O’ Kabir, don’t keep complaining or making vain efforts (for the sake of fulfilling your worldly desires); what you say (or desire) won’t happen. Because whatever blessings the merciful God is bestowing on you no one can erase (or alter those).”(32)

In *salok* (31), Kabir Ji told us that we obtain the jewel of God only when we shed attachment to our body. But many times, after doing a little bit of God’s worship or a small good deed we start thinking that we have become very pious and would surely be honored by God. In this *salok*, Kabir Ji cautions us against becoming so confident. He says: “O’ Kabir, no false person can withstand the touch-stone (the test of acceptance in) God’s court). Only that person withstands the God’s touch-stone who (so completely sheds the self-conceit, as if he or she) is dead while alive.”(33)

In the previous *salok*, Kabir Ji told us that no false person could withstand the test of acceptance in the court of God. In this *salok* he comments on the fate of those who remain busy in decorating themselves, but don’t meditate on God.

He says: “O’ Kabir, they who (remain obsessed with) wearing shiny clothes and chewing betel leaves and nuts (to show themselves off), without meditating on the Name of one (God) they would be bound and driven to city of death.”(34)

After warning us against wasting our time in false worldly shows and committing many sins to satisfy our self-conceit, Kabir Ji advises us against committing more sins. Comparing our body to an old flimsy ship full of many holes and our soul to a passenger in it, Kabir Ji says: “O’ Kabir (this body of ours is like a) very old and worn out boat with thousands of holes (which could sink it any time). The passenger (souls), who are light (or free from the load of sins on their heads) swim across, but they on whose head is the load (of sins) get drowned (in the worldly) ocean.”(35)

In *salok* (34), Kabir Ji advised us against remaining obsessed with wearing showy clothes and decorating our body. In this *salok*, he describes the end fate of this body and how he feels about it. He says: “O’ Kabir, (when one dies, and is burnt for cremation, one’s) bones burn like wood, and one’s hair burns like grass. Seeing this (entire world) burning like this, Kabir has become detached (from any kind of love or attachment for the body).”(36)

In the previous *salok*, Kabir Ji described what happens to the different parts of our body when it is cremated but some people might think that this thing doesn’t apply to them because according to their faith the body is buried and is not burnt. Kabir Ji advises such persons also not to feel proud of their body. He says: “O’ Kabir, we shouldn’t be proud (of this body which is nothing but a package of) bones wrapped in flesh. (Because even those bodies), which ride (costly cars or) horses with canopies over their heads (like Muslim kings, even they are) ultimately buried under ground.”(37)

After warning us against indulging in any kind of self-conceit on account of our body, Kabir Ji advises us to avoid feeling proud of our lofty mansions or other worldly possessions. He says: “O’ Kabir, we should not feel proud seeing our lofty mansion. Because today or tomorrow we have to lie on the ground and grass would grow over us. (Because sooner or later when we die we would be buried under ground and over our tomb grass would grow).”(38)

Many times people who are rich make fun of the poor and blame them for their poverty, but they don’t realize that some day by a stroke of bad luck they themselves could become poor. Therefore, Kabir Ji says: “O’ Kabir, we should never feel proud and shouldn’t laugh at a poor person. (Because we still have to spend the rest of our life, as if) our boat is still in the ocean, how do we know what could happen (to us and we might become poor ourselves)?”(39)

Now Kabir Ji warns us against feeling proud of our own body. He says: “O’ Kabir, don’t pride yourself on seeing your handsome body. In a day or so, forsaking (this body, you would) depart from here like a snake shedding its skin).”(40)

The message of the *saloks* from 31 to 40 is that our attachment for our body makes us run after worldly wealth, and false worldly supports. But we have to remember that our body is like an old worn out boat, which would sink one day. Therefore instead of getting entrapped in the attachment of our body or our friends and relatives, we should meditate on God so that we may be accepted in His court and enjoy eternal peace.

ਕਬੀਰ ਲੂਟਨਾ ਹੈ ਤ ਲੂਟਿ ਲੈ ਰਾਮ ਨਾਮ ਹੈ ਲੂਟਿ ॥
ਫਿਰਿ ਪਾਛੈ ਪਛੁਤਾਹੁਗੇ ਪ੍ਰਾਨ ਜਾਹਿਗੇ ਛੂਟਿ ॥੪੧॥

kabeer lootnaa hai t̥a loot lai raam naam hai loot.
fir paachhai pachhutaahugay paraan jaahingay
chhoot. ||41||

ਕਬੀਰ ਐਸਾ ਕੋਈ ਨ ਜਨਮਿਓ ਅਪਨੈ ਘਰਿ ਲਾਵੈ
ਆਗਿ ॥
ਪਾਂਚਉ ਲਰਿਕਾ ਜਾਰਿ ਕੈ ਰਹੈ ਰਾਮ ਲਿਵ ਲਾਗਿ ॥੪੨॥

kabeer aisaa ko-ee na janmi-o apnai ghar laavai
aag.
paaⁿcha-o larikaa jaar kai rahai raam liv laag.
||42||

ਕੋ ਹੈ ਲਰਿਕਾ ਬੇਚਈ ਲਰਿਕੀ ਬੇਚੈ ਕੋਇ ॥
ਸਾਝਾ ਕਰੈ ਕਬੀਰ ਸਿਉ ਹਰਿ ਸੰਗਿ ਬਨਜੁ ਕਰੇਇ
॥੪੩॥

ko hai larikaa baych-ee larikee baychai ko-ay.
saajhaa karai kabeer si-o har sang banaj karay-i.
||43||

ਕਬੀਰ ਇਹ ਚੇਤਾਵਨੀ ਮਤ ਸਹਸਾ ਰਹਿ ਜਾਇ ॥
ਪਾਛੈ ਭੋਗ ਜੁ ਭੋਗਵੇ ਤਿਨ ਕੋ ਗੁਣੁ ਲੈ ਖਾਹਿ ॥੪੪॥

kabeer ih chaytaavnee mat sahsaa reh jaa-ay.
paachhai bhog jo bhogvay tin ko gurh lai khaahi.
||44||

ਕਬੀਰ ਮੈ ਜਾਨਿਓ ਪਤਿਬੋ ਭਲੇ ਪਤਿਬੋ ਸਿਉ ਭਲ ਜੋਗੁ
॥
ਭਗਤਿ ਨ ਛਾਡਉ ਰਾਮ ਕੀ ਭਾਵੈ ਨਿੰਦਉ ਲੋਗੁ ॥੪੫॥

kabeer mai jaani-o parhibo bhalo parhibay si-o
bhal jog.
bhagat na chhaada-o raam kee bhaavai ninda-o
log. ||45||

ਕਬੀਰ ਲੋਗੁ ਕਿ ਨਿੰਦੈ ਬਪੁਤਾ ਜਿਹ ਮਨਿ ਨਾਹੀ ਗਿਆਨੁ
॥
ਰਾਮ ਕਬੀਰਾ ਰਵਿ ਰਹੇ ਅਵਰ ਤਜੇ ਸਭ ਕਾਮ ॥੪੬॥

kabeer log ke ningai bapurhaa jih man naahee
gi-aan.
raam kabeeraa rav rahay avar tajay sabh kaam.
||46||

ਕਬੀਰ ਪਰਦੇਸੀ ਕੈ ਘਾਘਰੈ ਚਹੁ ਦਿਸਿ ਲਾਗੀ ਆਗਿ ॥
ਖਿੰਥਾ ਜਲਿ ਕੋਇਲਾ ਭਈ ਤਾਗੇ ਆਂਚ ਨ ਲਾਗ ॥੪੭॥

kabeer pardaysee kai ghaaghrai chahu dis laagee
aag.
khinthaal jal ko-ilaa bha-ee taagay aaⁿch na laag.
||47||

ਕਬੀਰ ਖਿੰਥਾ ਜਲਿ ਕੋਇਲਾ ਭਈ ਖਾਪਰੁ ਛੂਟ ਮਛੂਟ ॥
ਜੋਗੀ ਬਪੁਤਾ ਖੋਲਿਓ ਆਸਨਿ ਰਹੀ ਬਿਭੂਤਿ ॥੪੮॥

kabeer khinthaal jal ko-ilaa bha-ee khaapar foot
mafoot.
jogee bapurhaa khayli-o aasan rahee bibhoot.
||48||

ਪੰਨਾ ੧੩੬੭

ਕਬੀਰ ਬੋਰੈ ਜਲਿ ਮਾਛੁਲੀ ਝੀਵਰਿ ਮੇਲਿਓ ਜਾਲੁ ॥
ਇਹ ਟੋਘਨੈ ਨ ਛੂਟਸਹਿ ਫਿਰਿ ਕਰਿ ਸਮੁੰਦੁ ਸਮਾਲਿ
॥੪੯॥

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kabeer thorai jal maachhulee jheevan mayli-o jaal.
ih toghnai na chhootsahi fir kar samund sam^aal.
||49||

ਕਬੀਰ ਸਮੁੰਦੁ ਨ ਛੋਡੀਐ ਜਉ ਅਤਿ ਖਾਰੋ ਹੋਇ ॥
ਪੋਖਰਿ ਪੋਖਰਿ ਚੂੜਤੇ ਭਲੇ ਨ ਕਹਿਹੈ ਕੋਇ ॥੫੦॥

kabeer samund na chhodee-ai ja-o at khaaro
ho-ay.
pokhar pokhar chhoodh-tay bhalo na kahiha ko-ay.
||50||

Now Kabir Ji refers to another aspect of our human life, our tendency to run after worldly riches, as if these riches are being thrown away freely, and this is our only chance to loot it. But Kabir Ji advises us to loot something else which is much more precious than worldly riches. He says: "O' Kabir, if you want to loot, then loot the wealth of God's Name, (If you

don't avail of this opportunity now, then) afterwards you would repent when your breaths come to an end.”(41)

In previous many *saloks*, Kabir Ji advised us to attune ourselves to meditation on God's Name. However he notes that for this purpose we have to first completely control our mind, which is often swayed by the five impulses of lust, anger, greed, attachment, and ego. It is only a rare person, who can do that. Therefore, he says: “O' Kabir, no such person is born who can set fire to his own house (burn his ego), and after burning all his five sons (the impulses of lust, anger, greed, attachment, and ego) remains attuned to the meditation on God.”(42)

In the previous *salok*, Kabir Ji stated that there is only a rare person who burns his five sons (the impulses for lust, anger, greed, attachment, and ego).

Now he challenges and wants to know if there is some rare one who can burn or sell off one's daughters (hopes, desires, and ambitions) also. He says: “It is only a very rare one who for the sake (of God's Name) sells off (discards one's) son (the mind), and also disposes off one's daughter (one's intellect). Kabir says, “If some one partners with him, only then (he or she) can trade with God (for His Name).”(43)

Now Kabir Ji warns us against remaining involved in enjoying false worldly pleasures and assuming that all such undesirable deeds won't have any effect on our future life. As if warning himself, he says: “O' Kabir, lest there remains this doubt (in your mind), I remind you that whatever enjoyments, you have enjoyed so far, these would be of such little value to you, that you may be able to buy (obtain only) a little bit of sweet (or happiness from these) in the end.”(44)

In previous many *saloks*, Kabir Ji advised us to still our worldly desires and meditate on God's Name. But in those days, there was a great propaganda about acquiring knowledge of *Vedas*, or becoming a yogi. Kabir Ji also first thought that these things were very good for one's spiritual enlightenment, but after carefully looking at the conduct of those who did all such things he decided to continue worshipping God without caring what others said about him. So stating his position he says: “O' Kabir, (first) I thought that it is a good thing to study (*Vedas*), and even better than studying is Yoga. (But I have concluded that) I am not going to abandon devotion to God, even if people slander (me for that).”(45)

In the previous *salok*, Kabir Ji stated that he is not going to abandon devotion to God even if people slander him. In this *salok*, he tells why he doesn't care for the slander of the people. He says: “O' Kabir, how can those poor people slander me, who have no knowledge (of the merits of God's worship, their criticism has no value. Therefore, without caring about the prattle of such ignorant people), Kabir is meditating on God and has renounced all other deeds.”(46)

In the previous *salok*, Kabir Ji stated that unmindful of the criticism of ignorant people he is continuing to worship God. In this *salok*, using a metaphor he tells us what is the result of such a straightforward worship of God? He imagines his soul to be a stranger in this world, which is wearing the human body as a kind of gown and jacket around it. Then describing what happens when upon death, the body is put on fire, he says: “O' Kabir, when the gown of the stranger catches fire, the jacket also gets burnt and is reduced to coal but the thread is not touched by heat at all. (Thus even though the entire body is reduced to ashes, the essence or the soul is not touched at all, because it is immortal).”(47)

In the previous *salok*, Kabir Ji compared the soul to a stranger and the body as his outer dress. In this *salok*, he compares the soul to a yogi and the body as the patched coat and mind as the begging bowl. Then comparing the scene after death of a person to the departure of the yogi to a different place, letting his coat and begging bowl lie there in an abandoned state, he says: “O’ Kabir, (when upon death, one is put on fire), one’s patched coat (the body) is burnt down to coal, and one’s begging bowl (the mind) gets utterly shattered. The poor yogi (the soul) has played out (its game of life and now) at its seat remain its ashes only.”(48)

It is a common knowledge that forsaking God, many people start performing ritual worship of lesser gods, goddesses and statues, or seek the shelter of yogis and false saints for fulfilling their worldly desires, or emancipation of their soul. Apparently for some time, all these things do seem to provide little bit comfort and false short-lived hopes, but in the end without seeking the support of God Himself, one gets totally disappointed and disillusioned.

Therefore in this *salok* using the metaphor of a fish which tries to save itself from being caught by hiding in small and shallow ponds, Kabir Ji says: “O’ Kabir, the fish (which is living in the) shallow water (of a pond) is easily caught in the net of the fisherman.”

(Therefore, addressing the fish, Kabir Ji says: “O’ fish, by hiding) in such shallow waters, you would not escape (from the noose of death, therefore, I advise you to) once again seek the shelter of the sea. (Similarly O’ man, you wouldn’t obtain salvation by worshipping the lesser gods and goddesses, if you want salvation, then you better seek the support of God again).”(49)

Kabir Ji notes the tendencies of many people who even though in the beginning may be worshipping God alone, yet later on when they find that worship of God is difficult or is not giving them instant gratification, start consulting some astrologers, or seeking some charms or mantras from some false saints and then later repent grievously, when they are completely robbed of their savings and their difficulties multiply ten fold.

Therefore continuing the same metaphor, he says: “O’ Kabir, don’t forsake the sea, even if it becomes very brackish, because no one would call you wise, if you keep looking from one pond to another. (In other words don’t abandon your faith in God, even if it might become very difficult for you to keep that faith, because no one would call you wise if you start going from one astrologer or one false saint to the other in search of a solution to your problem).”(50)

ਕਬੀਰ ਨਿਗੁਸਾਨੋਂ ਬਹਿ ਗਏ ਥਾਂਘੀ ਨਾਹੀ ਕੋਇ ॥

kabeer nigusaaⁿ-ayⁿ bahi ga-ay thaaⁿghee naahee ko-ay.

ਦੀਨ ਗਰੀਬੀ ਆਪੁਨੀ ਕਰਤੇ ਹੋਇ ਸੁ ਹੋਇ ॥੫੧॥

deen gareebie aapunee kartay ho-ay so ho-ay. ||51||

ਕਬੀਰ ਬੈਸਨਉ ਕੀ ਕੂਕਰਿ ਭਲੀ ਸਾਕਤ ਕੀ ਬੁਰੀ ਮਾਇ ॥

kabeer baisna-o kee kookar bhalee saakat kee buree maa-ay.

ਓਹ ਨਿਤ ਸੁਨੈ ਹਰਿ ਨਾਮ ਜਸੁ ਉਹ ਪਾਪ ਬਿਸਾਹਨ ਜਾਇ ॥੫੨॥

oh nit sunai har naam jas uh paap bisaahan jaa-ay. ||52||

ਕਬੀਰ ਹਰਨਾ ਦੂਬਲਾ ਇਹੁ ਹਰੀਆਰਾ ਤਾਲੁ ॥

kabeer harnaa dooblaa ih haree-aaraa taal.

ਲਾਖ ਅਹੇਰੀ ਏਕੁ ਜੀਉ ਕੇਤਾ ਬੰਦੁ ਕਾਲੁ ॥੫੩॥	laakh ahayree ayk jee-o kaytaa bancha-o kaal. 53
ਕਬੀਰ ਗੰਗਾ ਤੀਰ ਜੁ ਘਰੁ ਕਰਹਿ ਪੀਵਹਿ ਨਿਰਮਲ ਨੀਰੁ ॥	kabeer gangaa teer jo ghar karahi peevah nirmal neer.
ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਨ ਮੁਕਤਿ ਹੋਇ ਇਉ ਕਹਿ ਰਮੇ ਕਬੀਰ ॥੫੪॥	bin har bhagat na mukat ho-ay i-o kahi ramay kabeer. 54
ਕਬੀਰ ਮਨੁ ਨਿਰਮਲੁ ਭਇਆ ਜੈਸਾ ਗੰਗਾ ਨੀਰੁ ॥	kabeer man nirmal bha-i-aa jaisaa gangaa neer.
ਪਾਛੈ ਲਾਗੇ ਹਰਿ ਫਿਰੈ ਕਹਤ ਕਬੀਰ ਕਬੀਰ ॥੫੫॥	paachhai laago har firai khat kabeer kabeer. 55
ਕਬੀਰ ਹਰਦੀ ਪੀਅਰੀ ਚੂਨਾ ਊਜਲ ਭਾਇ ॥	kabeer harddee pee-aree choo ⁿ naa ⁿ oojal bhaa-ay.
ਰਾਮ ਸਨੇਹੀ ਤਉ ਮਿਲੈ ਦੋਨਹੀ ਬਰਨ ਗਵਾਇ ॥੫੬॥	raam sanayhee ta-o milai don-o baran gavaa-ay. 56
ਕਬੀਰ ਹਰਦੀ ਪੀਰਤਨੁ ਹਰੈ ਚੂਨ ਚਿਹਨੁ ਨ ਰਹਾਇ ॥	kabeer harddee peertan harai choon chihan na rahaa-ay.
ਬਲਿਹਾਰੀ ਇਹ ਪ੍ਰੀਤਿ ਕਉ ਜਿਹ ਜਾਤਿ ਬਰਨੁ ਕੁਲੁ ਜਾਇ ॥੫੭॥	balihaaree ih pareet ka-o jih jaat baran kul jaa-ay. 57
ਕਬੀਰ ਮੁਕਤਿ ਦੁਆਰਾ ਸੰਕੁਰਾ ਰਾਈ ਦਸਖੋ ਭਾਇ ॥	kabeer mukat du-aaraa sankuraa raa-ee das-ay ⁿ bhaa-ay.
ਮਨੁ ਤਉ ਮੈਗਲੁ ਹੋਇ ਰਹਿਓ ਨਿਕਸੋ ਕਿਉ ਕੈ ਜਾਇ ॥੫੮॥	man ta-o maigal ho-ay rahi-o nikso ki-o kai jaa-ay. 58
ਕਬੀਰ ਐਸਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ਤੁਠਾ ਕਰੇ ਪਸਾਉ ॥	kabeer aisaa satgur jay milai tuthaa karay pasaa-o.
ਮੁਕਤਿ ਦੁਆਰਾ ਮੋਕਲਾ ਸਹਜੇ ਆਵਉ ਜਾਉ ॥੫੯॥	mukat du-aaraa moklaa sehjay aava-o jaa-o. 59
ਕਬੀਰ ਨਾ ਮੋਹਿ ਛਾਨਿ ਨ ਛਾਪਰੀ ਨਾ ਮੋਹਿ ਘਰੁ ਨਹੀ ਗਾਉ ॥	kabeer naa mohi chhaan na chhaapree naa mohi ghar nahee gaa-o.
ਮਤ ਹਰਿ ਪੂਛੈ ਕਉਨੁ ਹੈ ਮੇਰੇ ਜਾਤਿ ਨ ਨਾਉ ॥੬੦॥	mat har poochhai ka-un hai mayray jaat na naa-o. 60

5

In the previous two *saloks*, Kabir Ji compared God to an ocean or the best place of shelter for a fish. In this *salok*, he compares this world to an ocean and tells us who else we need beside the boat to successfully cross over this ocean.

He says: “O’ Kabir, just as those passengers, who don’t have any captain (to steer their boat, are) washed away in the ocean, (similarly they who are without the guidance of the Guru are drowned in the worldly ocean. Therefore shedding our own clever intellect we should) adopt humility and obedience (to our Guru) and have the faith that whatever God does, has to happen (and we should cheerfully accept His will).”(51)

In the previous *salok*, Guru Ji advised us that just as a captain of the boat is essential for ferrying the passengers across the ocean, similarly the Guru is essential for guiding us through the world. In this *salok*, he stresses upon the importance of having good passengers or good companions because our company can have lot of good or bad influence on our life. Therefore advising us what kind of company we ought to keep, he says: “O’ Kabir, the dog of a God’s devotee is virtuous but evil is the mother of the worshipper of power,

(because along with the devotee, the dog) daily listens to God's Name, but the worshipper of power daily goes out to commit sins (in which his mother is also a participant)."(52)

In *salok* (43), Kabir Ji indicated that to be able to meditate on God's Name, one has to control both one's mind and intellect from running after worldly pleasures and desires. However in this *salok*, he recognizes the difficult situation of the human being in which he is placed. He compares the human being to a deer who has become weak and lean because even though there is plenty of green grass, yet it cannot eat it because of the fear of many hunters who want to kill it.

He says: "O' Kabir, this world (is like) the green shore of a river (full of many pleasing things to eat and enjoy. O' my deer (like weak soul, remember that you are only one, but) there are thousands of hunters (or evil impulses, who want to harm you. If you are not careful to avoid the worldly pleasures, which like the hunters' music are trying to allure you), you would not be able to avoid death for long)."(53)

In the previous *salok*, Kabir Ji commented on the state of the human being by comparing him to a deer who sees the green grass on the shore of a river but is afraid to eat the grass lest it becomes the target of many hunters hiding there. In this *salok*, he comments on the state of those who build their houses near holy places or banks of rivers like Ganges but don't meditate on God's Name. He says: "O' Kabir, even if you build a home on the bank of river *Ganges*, still you wouldn't be emancipated without devotion to God, and saying like this Kabir keeps meditating (on God's Name)."(54)

In the previous *salok*, Kabir Ji told us that simply by living on holy shores one doesn't become pure. Therefore he just keeps meditating on God's Name. In this *salok*, he shares with us the effect of doing that. He says: O' Kabir, (by meditating on God's Name, my) mind became pure like the Ganges water. (I feel God has become manifest in me and now instead of me searching for Him), God is running after me and calling me by my name again and again."(55)

In the previous *salok*, Kabir Ji told us that when we meditate on God's Name with true love and devotion God Himself becomes manifest in us. In this *salok*, he tells us how it is essential to shed our self-conceit on any account before we can meet our beloved God. He says: "O' Kabir, the turmeric is yellow and the wheat flour has the white glow. (But the beautiful red color is only obtained when the two are mixed and both shed their individual colors). Similarly one meets the beloved God only when one sheds considerations of both high and low caste."(56)

Continuing the same metaphor of turmeric and wheat flour, Kabir Ji tells us what kind of beneficial effect is obtained, when one is imbued with the love of God. He says: "O' Kabir, when both turmeric and flour are mixed, the turmeric loses its yellow color and flour doesn't keep its white hue either. I am a sacrifice to such a love (of God in which the low caste person doesn't feel ashamed of his or her humble status and the high caste person sheds his or her pride on account of high caste, and in this way all consideration about one's) caste, race, or lineage goes away."(57)

In the previous many *saloks*, Kabir Ji has stated that if one wants to obtain salvation, it is very important to shed one's self-conceit. However in this *salok*, he notes that human mind is so full of ego that it becomes almost impossible for one to obtain salvation. He illustrates this point with a beautiful metaphor. He says: "(O' Kabir), the door to salvation

is narrow like the tenth part of a sesame seed. But (in its ego, human) mind has become (huge like an) elephant (so the question arises), how one can pass through this (narrow door and obtain salvation)?”(58)

Now Kabir Ji himself provides an answer to the above question. He says: “O’ Kabir, if one meets such a true Guru, who becoming gracious showers his grace then the door to salvation becomes so wide that one can come and go through it very easily. (In other words if the Guru guides a person to shed one’s self-conceit, one easily obtains salvation).”(59)

In the previous two *saloks*, Kabir Ji stressed on the point, that in order to pass through the door to salvation and enter God’s court one has to completely shed one’s self-conceit on account of one’s caste, color, or any other reason.

In this *salok*, Kabir Ji describes how he has renounced his self- conceit in every possible way. He says: “O’ Kabir, (I have completely renounced my self-conceit and now) I neither have any hut nor any shed. I neither have any home, nor any village, lest God may ask (who is he, because I would say) I don’t belong to any caste, and nor I have any name.”(60)

ਕਬੀਰ ਮੁਹਿ ਮਰਨੈ ਕਾ ਚਾਉ ਹੈ ਮਰਉ ਤ ਹਰਿ ਕੈ
ਦੁਆਰ ॥
ਮਤ ਹਰਿ ਪੂਛੈ ਕਉਨੁ ਹੈ ਪਰਾ ਹਮਾਰੈ ਬਾਰ ॥੬੧॥

kabeer muhi marnay kaa chaa-o hai mara-o ta har
kai du-aar.
mat har poochhai ka-un hai paraa hamaarai baar.
||61||

ਕਬੀਰ ਨਾ ਹਮ ਕੀਆ ਨ ਕਰਹਿਗੇ ਨਾ ਕਰਿ ਸਕੈ
ਸਰੀਰੁ ॥
ਕਿਆ ਜਾਨਉ ਕਿਛੁ ਹਰਿ ਕੀਆ ਭਇਓ ਕਬੀਰੁ
ਕਬੀਰੁ ॥੬੨॥

kabeer naa ham kee-aa na karhigay naa kar sakai
sareer.
ki-aa jaan-o kichh har kee-aa bha-i-o kabeer kabeer.
||62||

ਕਬੀਰ ਸੁਪਨੈ ਹੂ ਬਰਤਾਇ ਕੈ ਜਿਹ ਮੁਖਿ ਨਿਕਸੈ
ਰਾਮੁ ॥
ਤਾ ਕੇ ਪਗ ਕੀ ਪਾਨਹੀ ਮੇਰੇ ਤਨ ਕੇ ਚਾਮੁ ॥੬੩॥

kabeer supnai hoo barrhaa-ay kai jih mukh niksai
raam.
taa kay pag kee paanhee mayray tan ko chaam.
||63||

ਕਬੀਰ ਮਾਟੀ ਕੇ ਹਮ ਪੂਤਰੇ ਮਾਨਸੁ ਰਾਖਿਉ ਨਾਉ ॥
ਚਾਰਿ ਦਿਵਸ ਕੇ ਪਾਹੁਨੇ ਬਡ ਬਡ ਰੂੰਧਹਿ ਠਾਉ
॥੬੪॥

kabeer maatee kay ham pootray maanas raakhi-o
naa-o.
chaar divas kay paahunay bad bad rooDheh tha-a-o.
||64||

ਕਬੀਰ ਮਹਿਦੀ ਕਰਿ ਘਾਲਿਆ ਆਪੁ ਪੀਸਾਇ
ਪੀਸਾਇ ॥
ਤੈ ਸਹ ਬਾਤ ਨ ਪੂਛੀਐ ਕਬਹੁ ਨ ਲਾਈ ਪਾਇ
॥੬੫॥

kabeer mahidee kar ghaali-aa aap peesaa-ay
peesaa-ay.
tai sah baat na poochhee-ai kabahu na laa-ee
paa-ay. ||65||

ਕਬੀਰ ਜਿਹ ਦਰਿ ਆਵਤ ਜਾਤਿਅਹੁ ਹਟਕੈ ਨਾਹੀ
ਕੋਇ ॥
ਸੋ ਦਰੁ ਕੈਸੇ ਛੋਡੀਐ ਜੋ ਦਰੁ ਐਸਾ ਹੋਇ ॥੬੬॥

kabeer jih dar aavat jaati-ahu hatkai naahee ko-ay.
so dar kaisay chhodee-ai jo dar aisaa ho-ay. ||66||

ਕਬੀਰ ਡੂਬਾ ਥਾ ਪੈ ਉਬਰਿਓ ਗੁਨ ਕੀ ਲਹਰਿ ਝਬਕਿ
॥

kabeer doobaa thaa pai ubri-o gun kee lahar jhabak.

ਜਬ ਦੇਖਿਓ ਬੇੜਾ ਜਰਜਰਾ ਤਬ ਉਤਰਿ ਪਰਿਓ ਹਉ
ਫਰਕਿ ॥੬੭॥

jab daykhi-o bayrhaa jarjaraa tab utar pari-o ha-o
farak. ||67||

ਕਬੀਰ ਪਾਪੀ ਭਗਤਿ ਨ ਭਾਵਈ ਹਰਿ ਪੂਜਾ ਨ
ਸੁਹਾਇ ॥
ਮਾਖੀ ਚੰਦਨੁ ਪਰਹਰੈ ਜਹ ਬਿਗੰਧ ਤਹ ਜਾਇ ॥੬੮॥

kabeer paapee bhagat na bhaav-ee har poojaa na
suhaa-ay.
maakhee chandan parharai jah biganDh tah jaa-ay.
||68||

ਕਬੀਰ ਬੈਦੁ ਮੂਆ ਰੋਗੀ ਮੂਆ ਮੂਆ ਸਭੁ ਸੰਸਾਰੁ ॥
ਏਕੁ ਕਬੀਰਾ ਨਾ ਮੂਆ ਜਿਹ ਨਾਹੀ ਰੋਵਨਹਾਰੁ ॥੬੯॥

kabeer baid moo-aa rogee moo-aa moo-aa sabh
sansaar.
ayk kabeeraa naa moo-aa jih naahee rovanhaar.
||69||

ਕਬੀਰ ਰਾਮੁ ਨ ਧਿਆਇਓ ਮੋਟੀ ਲਾਗੀ ਖੋਰਿ ॥
ਕਾਇਆ ਹਾਂਡੀ ਕਾਠ ਕੀ ਨਾ ਓਹ ਚਰੈ ਬਹੋਰਿ
॥੭੦॥

kabeer raam na Dhi-aa-i-o motee laagee khor.
kaa-i-aa haaⁿdee kaath kee naa oh char^hai bahor.
||70||

In the previous *salok*, Kabir Ji stated how completely he has shed his pride in every thing including his caste, home, village, and even his name. In other words, he wants to (spiritually) die, while still alive. In this *salok*, he describes the reason why he is so keen to die like this. He says: “O’ Kabir, I am keen to (spiritually) die, but I wish that I may die at the door of God. Perhaps (seeing me there) God might ask who is this (person) lying in front of my door.”(61)

In the previous three *saloks*, Kabir Ji described how completely he has erased his self-conceit in the hope that God may shower His blessings on him and grant him entry into His mansion.

It appears that his hope has been fulfilled and he has gained glory and fame. However he doesn’t want to take any credit for this and considers this fame also as a favor of God on him. So he says: “O’ Kabir, I haven’t done anything, nor (I would be able to) do in future. How do I know what God has done that my name is being acclaimed every where?”(62)

In many previous *saloks*, Kabir Ji has advised us to always keep meditating on God’s Name. In this *salok*, he states how much he loves and respects a person who even while asleep, involuntarily utters God’s Name.

He says: “O’ Kabir, even if God’s Name is involuntarily uttered from the mouth of a person, (I would respect and love that person so much that I won’t mind if out of the) skin of my body is made (a pair of) shoes for his feet.”(63)

Now Kabir Ji advises us against trying to amass so many possessions and wealth, as if we have to live here eternally. So reminding us of our reality and our short stay in this world, he says: “O’ Kabir, we are mere puppets of clay and we call ourselves as humans. We are like guests here for a few days, but we trample over larger and larger grounds (and amass more and more wealth as if we are going to stay here forever).”(64)

In *salok* (63), Kabir Ji stated how much respect and admiration he has even for those who happen to utter God’s Name in their dream. But in this *salok*, he cautions those who instead of meditating on God’s Name resort to unnecessary and futile penances, such as observing continuous fasts, standing in cold water for many days, or remaining naked in

order to impress God with their devotion. But God doesn't even look at such people and all their backbreaking effort goes waste. Kabir Ji compares their pitiable condition to leaves of henna, which let them be ground to a paste, but the person who was supposed to apply it to his or her feet doesn't even look at it.

Now addressing God on behalf of such a yogi who has subjected himself to utmost torture for winning God's love but whose effort has not been even acknowledged by God, he says: "(O' God), like henna Kabir got himself ground again and again into a paste. But O' my Master, You didn't even ask about my welfare, and never applied me to your feet. (So all my penance was such a waste that what to speak of any award, it wasn't even recognized in Your court)." (65)

In the previous *salok*, Kabir Ji commented on the pitiable condition of a person who performs most torturous penances, but still doesn't get any recognition from God. Therefore in this *salok*, he wonders where one should go for help or true spiritual guidance and then finds the answer to his own question. He says: "O' Kabir, (for spiritual guidance), we should go to such a door (and such a place) where no one stops you from coming or going, and how could we abandon such a place which is like this. (That place is the congregation of saints, where God's praises are sung)." (66)

Often we are caught in the attachment of our body and spend our entire life in trying to take care of it. But still with age and life's ups and downs it becomes weak and ultimately dies. Because we have not meditated on God's Name during our lifetime our soul has to suffer the pains of births and deaths all over again. Therefore, if we want to save ourselves from these pains we have to renounce the attachment of our body. Kabir Ji explains this concept with a beautiful metaphor. Comparing his body to an old ship, which has been further made flimsy by the holes of evil tendencies, Kabir Ji says: "Kabir was almost drowned in the (worldly ocean), but when he saw that the boat (of his body in which he was riding) was very weak he (detached himself from its love and) immediately jumped out of it." (67)

In the previous *salok*, Kabir Ji described how he saved himself from drowning in the (worldly) ocean by singing praises of God. So the question arises then why don't all people save themselves by doing the same thing. In this *salok* explaining the reason he says: "O' Kabir, (there are some who are such) sinners that to them God's devotion doesn't seem pleasing and the worship of God doesn't seem to provide any comfort. (Their nature is like that of a) fly which discards the sandal and goes wherever there is foul smell." (68)

Note-*This situation seems somewhat similar to the state in Gurudwaras when we see that very few people are sitting in the main hall where Gurbani Kirtan is being done. But there is a big crowd of people in the Langar hall enjoying unhealthy snacks and talking about useless things including slandering the Gurdwara management or other sikhs.*

In the previous *salok*, Kabir Ji told us why the sinners don't save themselves from drowning (spiritually) in the worldly ocean. Now talking about the physical death, he says: "O' Kabir, along with the patient, the physician also dies and in this way the entire world dies. The only one who doesn't die is Kabir (the great God), for whom there is no body to weep (because He has no relatives)." (69)

In the previous *salok*, Kabir Ji reminded us that except God every one in this world is going to die. The only way human beings can live forever is that they become one with God by meditating on God's Name.

However observing the lifestyle of ordinary human beings, Kabir Ji says: “O’ Kabir, (man has been) afflicted with such a big defect that (till the end he) has not meditated on God. (He doesn’t realize that man’s) body is like a wooden pot which cannot be placed on fire again, (because once the human body dies it cannot be revived).”(70)

The message of the saloks from 41-70 is that only this human birth is the opportunity to meditate on God’s Name and re-unite with our beloved God. But we cannot meditate on God’s Name if we remain attached to evil tendencies and false worldly pleasures. The best and easiest way to get rid of these tendencies is to join the saintly congregation where they sing God’s praises and meditate on God’s Name.

ਕਬੀਰ ਐਸੀ ਹੋਇ ਪਰੀ ਮਨ ਕੋ ਭਾਵਤੁ ਕੀਨੁ ॥
ਮਰਨੇ ਤੇ ਕਿਆ ਡਰਪਨਾ ਜਬ ਹਾਥਿ ਸਿਧਉਰਾ ਲੀਨ
॥੭੧॥

kabeer aisee ho-ay paree man ko bhaavaṭ keen.
marnay ṭay ki-aa darapnaa jab haath siDha-uraa
leen. ||71||

ਕਬੀਰ ਰਸ ਕੋ ਗਾਂਡੋ ਚੁਸੀਐ ਗੁਨ ਕਉ ਮਰੀਐ ਰੋਇ ॥
ਅਵਗੁਨੀਆਰੇ ਮਾਨਸੈ ਭਲੇ ਨ ਕਹਿਹੈ ਕੋਇ ॥੭੨॥

kabeer ras ko gaaⁿdo choosee-ai gun ka-o
maree-ai ro-ay.
avgunee-aaray maansai bhalo na kahihai ko-ay.
||72||

ਕਬੀਰ ਗਾਗਰਿ ਜਲ ਭਰੀ ਆਜੁ ਕਾਲਿ ਜੈਹੈ ਫੂਟਿ ॥
ਗੁਰੁ ਜੁ ਨ ਚੇਤਹਿ ਆਪਨੇ ਅਧ ਮਾਝਿ ਲੀਜਹਿਗੇ ਲੂਟਿ
॥੭੩॥

kabeer gaagar jal bharee aaj kaaliⁿ jaihai foot.
gur jo na cheeteh aapno aDh maajh leejhigay loot.
||73||

ਕਬੀਰ ਕੂਕਰੁ ਰਾਮ ਕੋ ਮੁਤੀਆ ਮੇਰੇ ਨਾਉ ॥
ਗਲੇ ਹਮਾਰੇ ਜੇਵਰੀ ਜਹ ਖਿਚੈ ਤਹ ਜਾਉ ॥੭੪॥

kabeer kookar raam ko muṭee-aa mayro naa-o.
galay hamaaray jayvree jah khinchai ṭah jaa-o.
||74||

ਕਬੀਰ ਜਪਨੀ ਕਾਠ ਕੀ ਕਿਆ ਦਿਖਲਾਵਹਿ ਲੋਇ ॥
ਹਿਰਦੈ ਰਾਮੁ ਨ ਚੇਤਹੀ ਇਹ ਜਪਨੀ ਕਿਆ ਹੋਇ
॥੭੫॥

kabeer japnee kaath kee ki-aa dikhlaavahi lo-ay.
hirdai raam na chayṭhee ih japnee ki-aa ho-ay.
||75||

ਕਬੀਰ ਬਿਰਹੁ ਭੁਯੰਗਮੁ ਮਨਿ ਬਸੈ ਮੰਤੁ ਨ ਮਾਨੈ ਕੋਇ ॥
ਰਾਮ ਬਿਓਗੀ ਨਾ ਜੀਐ ਜੀਐ ਤ ਬਉਰਾ ਹੋਇ ॥੭੬॥

kabeer birahu bhuyangam man basai manṭ na
maanai ko-ay.
raam bi-ogee naa jee-ai jee-ai ṭa ba-uraa ho-ay.
||76||

ਕਬੀਰ ਪਾਰਸ ਚੰਦਨੈ ਤਿਨ੍ ਹੈ ਏਕ ਸੁਗੰਧ ॥
ਤਿਹ ਮਿਲਿ ਤੇਉ ਊਤਮ ਭਏ ਲੋਹ ਕਾਠ ਨਿਰਗੰਧ
॥੭੭॥

kabeer paaras changṇai ṭinⁿ hai ayk suganDh.
ṭih mil ṭay-oo ootam bha-ay loh kaath nirganDh.
||77||

ਕਬੀਰ ਜਮ ਕਾ ਠੋਂਗਾ ਬੁਰਾ ਹੈ ਓਹੁ ਨਹੀ ਸਹਿਆ ਜਾਇ
॥

kabeer jam kaa ṭhayⁿgaa buraa hai oh nahee
sahi-aa jaa-ay.

ਏਕੁ ਜੁ ਸਾਧੂ ਮੋਹਿ ਮਿਲਿਓ ਤਿਨ੍ ਲੀਆ ਅੰਚਲਿ ਲਾਇ
॥੭੮॥

ayk jo saaDhoo mohi mili-o ṭiniⁿ lee-aa anchal
laa-ay. ||78||

ਕਬੀਰ ਬੈਦੁ ਕਹੈ ਹਉ ਹੀ ਭਲਾ ਦਾਰੂ ਮੇਰੈ ਵਸਿ ॥

ਇਹ ਤਉ ਬਸਤੁ ਗੁਪਾਲ ਕੀ ਜਬ ਭਾਵੈ ਲੇਇ ਖਸਿ
॥੭੯॥

kabeer baid kahai ha-o hee bhalaa daaroo mayrai
vas.

ih t̥a-o basat̥ gupaal kee jab bhaavai lay-ay khas.
||79||

ਕਬੀਰ ਨਉਬਤਿ ਆਪਨੀ ਦਿਨ ਦਸ ਲੇਹੁ ਬਜਾਇ ॥

ਨਦੀ ਨਾਵ ਸੰਜੋਗ ਜਿਉ ਬਹੁਰਿ ਨ ਮਿਲਹੈ ਆਇ
॥੮੦॥

kabeer na-ubat̥ aapnee dīn das layho bajaa-ay.

naḏee naav sanjog Ji-o bahur na milhai aa-ay.
||80||

In olden days it was custom in Hindu society that on the death of a man, his wife would let herself be burnt along with her husband and thus become a *Satti*. Naturally sometime some woman would resist such a terrible sacrifice. In that case her relatives would pressure her so much that ultimately she would agree and as a final symbol of her consent she would hold in her hand (a coconut sprinkled with red lead powder called) a *Sidhoura*, which symbolizes that she was no longer afraid to die, because if she resisted she would be forcibly pushed into the fire. In this *salok* Kabir Ji uses this analogy to advise us that once our mind has been convinced that we need to still our worldly desires and thus die to the self then we shouldn't be afraid of anything and should proceed fearlessly towards our goal. He says: "O' Kabir, once such a thing has happened, which has convinced the mind (about the need to meditate on God, and once we have made this determination, as if) we have held the *Sidhoura* in our hand, then we shouldn't fear death."(71)

In the previous *salok*, Kabir Ji explained that in order to be called (virtuous) woman or *Satti*, a woman had to burn herself to death along with her dead husband. In this *salok*, he cites another example to illustrate how one has to sacrifice oneself in order to be considered good or virtuous by the society. He says: "O' Kabir, for the sake of juice the sugar cane has to let itself be pressed (in a sugar mill, similarly we have to) suffer pain in order to acquire virtues. (Otherwise without any pain or suffering one remains full of vices and) no one considers (such a) person virtuous."(72)

In the previous *salok*, Kabir Ji told us that we have to undergo lot of pain and sacrifice in order to acquire virtues. However in this *salok*, he advises us against postponing our efforts to acquire merits including that of God's Name. Because our body is so frail that it can die any time. Therefore comparing the human body to a pitcher of clay, Kabir Ji says: "O' Kabir, (this body of yours is like an earthen) pitcher full of water and today or tomorrow (very soon) it would break. They who have not remembered (or followed the advice of) their Guru (and haven't meditated on God's

Name, their life would end before they have fulfilled the objective of their life, as if they have been) robbed midway in their spiritual journey."(73)

In the previous *salok*, Kabir Ji told us that they, who don't listen to their Guru and meditate on God's Name, would be robbed midway in their spiritual journey. But the one basic requirement for truly meditating on God's Name is that one has to become completely humble and obedient towards God's will. Therefore in this *salok*, he shares with us how he has molded his mind and what kind of attitude he has adopted towards God.

He says: "(O' my friends, I) Kabir (consider myself as a) small puppy of God and my name is *Mutya*. In my neck is a chain (of God's command); in whatever direction I am pulled, I go (and do whatever my Master wants me to do)."(74)

In the previous *salok*, Kabir Ji demonstrated to us how obediently we have to obey God's will in order to truly meditate on His Name. In this *salok*, he tells us about another very important condition in this regard; this condition is that we have to meditate on God's Name from the core of our heart and not just mechanically repeat His Name while counting the beads of a rosary to show others. He says: "O' Kabir, why do you show off your wooden rosary to the world. If you don't meditate on God in your heart then what is the use of this rosary?"(75)

In the previous *salok*, Kabir Ji emphasized on the need of meditating on God's Name with sincerity in one's heart. To illustrate this point, he cites the example of a person who has been bitten by such a poisonous snake that he cannot be cured by any charm, as was the common practice in India during those times. So one would either die from the poison, or if by chance one survived, one lived like a crazy person. Using this analogy, Kabir Ji says: "O' Kabir, if (one truly realizes and feels the pain of separation from God, as if) in one's heart resides the snake of separation, then one doesn't respond to any charm. Thus the one separated from God doesn't survive and even if one survives, one lives like a crazy (person, because one gets so much detached from worldly affairs that to ordinary persons he or she seems crazy)."(76)

Now Kabir Ji advises us to join the company of the virtuous people or saints whom he compares to sandalwood and philosopher's stones respectively. He says: "O' Kabir, both the philosopher's stone and sandal tree have one good quality. Whatever comes into their contact it becomes sublime. (By coming in contact with philosopher's stone) iron is transmuted into gold, and (by getting close to sandal tree), the odorless wood becomes fragrant. (Similarly, when an ordinary person comes into contact with a saint or a Guru's follower, that person also becomes pious like them)."(77)

In the previous *salok*, Kabir Ji told us how beneficial is the company of saintly persons. In this *salok*, he describes whose company he has sought and who has accepted him into his shelter. He says: "(I know that if I remain in the company of evil persons or impulses, I would have to suffer the blows of the demon of death). But O' Kabir, very painful is the blow of the demon of death; it cannot be endured. So when I met a saint he took me into his protection)."(78)

Next Kabir Ji brings to our attention the fact that it is God who has the control of our life or death and therefore not even a doctor should have any misgiving about that. He says: "O' Kabir, the physician says, I alone am the best person, because in my hand is the medicine (for every ailment and I can save anyone's life. But he or she should realize that) this life belongs to God, whenever it pleases Him, He snatches it back (from any one including the physician)."(79)

In the previous *salok*, Kabir Ji told us that it is entirely in the hands of God to decide how long we live in this world. In this *salok*, he illustrates with an example how after playing our individual roles we would depart from here and would never join the company of same friends and relatives. He says: "O' Kabir, (we may enjoy our lives for a few days in the company of our friends and relatives and thus) we may beat our drums for a few days, (but ultimately we would have to depart from this world and) like the passengers on a river-boat we are not going to get together again."(80)

ਕਬੀਰ ਸਾਤ ਸਮੁੰਦਹਿ ਮਸੁ ਕਰਉ ਕਲਮ ਕਰਉ ਬਨਰਾਇ ॥
ਬਸੁਧਾ ਕਾਗਦੁ ਜਉ ਕਰਉ ਹਰਿ ਜਸੁ ਲਿਖਨੁ ਨ ਜਾਇ ॥੮੧॥

kabeer saat samundeh mas kara-o kalam kara-o banraa-ay.
basuⁿDhaa kaagaḍ ja-o kara-o har jas likhan na jaa-ay. ||81||

ਕਬੀਰ ਜਾਤਿ ਜੁਲਾਹਾ ਕਿਆ ਕਰੈ ਹਿਰਦੈ ਬਸੇ ਗੁਪਾਲ ॥
ਕਬੀਰ ਰਮਈਆ ਕੰਠਿ ਮਿਲੁ ਚੂਕਹਿ ਸਰਬ ਜੰਜਾਲ ॥੮੨॥

kabeer jaat julaahaa ki-aa karai hirdai basay gupaal.
kabeer rama-ee-aa kanth mil chookeh sarab janjaal. ||82||

ਕਬੀਰ ਐਸਾ ਕੋ ਨਹੀ ਮੰਦਰੁ ਦੇਇ ਜਰਾਇ ॥
ਪਾਂਚਉ ਲਰਿਕੇ ਮਾਰਿ ਕੈ ਰਹੈ ਰਾਮ ਲਿਉ ਲਾਇ ॥੮੩॥

kabeer aisaa ko nahee mandar day-ay jaraa-ay.
paaⁿcha-o larikay maar kai rahai raam li-o laa-ay. ||83||

ਕਬੀਰ ਐਸਾ ਕੋ ਨਹੀ ਇਹੁ ਤਨੁ ਦੇਵੈ ਫੂਕਿ ॥
ਅੰਧਾ ਲੋਗੁ ਨ ਜਾਨਈ ਰਹਿਓ ਕਬੀਰਾ ਫੂਕਿ ॥੮੪॥

kabeer aisaa ko nahee ih tan dayvai fook.
anDhaa log na jaan-ee rahi-o kabeeraa kook. ||84||

ਕਬੀਰ ਸਤੀ ਪੁਕਾਰੈ ਚਿਹ ਚਤੀ ਸੁਨੁ ਹੋ ਬੀਰ ਮਸਾਨ ॥
ਲੋਗੁ ਸਬਾਇਆ ਚਲਿ ਗਇਓ ਹਮ ਤੁਮ ਕਾਮੁ ਨਿਦਾਨ ॥੮੫॥

kabeer saṭee pukaarai chih charhee sun ho beer masaan.
log sabaa-i-aa chal ga-i-o ham tum kaam nigdaan. ||85||

ਪੰਨਾ ੧੩੬੯

ਕਬੀਰ ਮਨੁ ਪੰਥੀ ਭਇਓ ਉਡਿ ਉਡਿ ਦਹ ਦਿਸ ਜਾਇ ॥
ਜੇ ਜੈਸੀ ਸੰਗਤਿ ਮਿਲੈ ਸੋ ਤੈਸੇ ਫਲੁ ਖਾਇ ॥੮੬॥

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kabeer man pankhee bha-i-o ud ud dah dis jaa-ay.
jo jaisee sangat milai so taiso fal khaa-ay. ||86||

ਕਬੀਰ ਜਾ ਕਉ ਖੋਜਤੇ ਪਾਇਓ ਸੋਈ ਠਹੁਰੁ ॥
ਸੋਈ ਫਿਰਿ ਕੈ ਤੂ ਭਇਆ ਜਾ ਕਉ ਕਹਤਾ ਅਉਰੁ ॥੮੭॥

kabeer jaa ka-o khowtay paa-i-o so-ee tha-ur.
so-ee fir kai too bha-i-aa jaa ka-o kahrtaa a-or. ||87||

ਕਬੀਰ ਮਾਰੀ ਮਰਉ ਕੁਸੰਗ ਕੀ ਕੇਲੇ ਨਿਕਟਿ ਜੁ ਬੋਰਿ ॥
ਉਹ ਝੂਲੈ ਉਹ ਚੀਰੀਐ ਸਾਕਤ ਸੰਗੁ ਨ ਹੋਰਿ ॥੮੮॥

kabeer maaree mara-o kusang kee kaylay nikat jo bayr.
uh jhoolai uh cheeree-ai saakat sang na hayr. ||88||

ਕਬੀਰ ਭਾਰ ਪਰਾਈ ਸਿਰਿ ਚਰੈ ਚਲਿਓ ਚਾਰੈ ਬਾਟ ॥
ਅਪਨੇ ਭਾਰਹਿ ਨਾ ਡਰੈ ਆਗੈ ਅਉਘਟ ਘਾਟ ॥੮੯॥

kabeer bhaar paraa-ee sir charai chali-o chaahai baat.
apnay bhaareh naa darai aagai a-ughat ghaat. ||89||

ਕਬੀਰ ਬਨ ਕੀ ਦਾਧੀ ਲਾਕਰੀ ਠਾਢੀ ਕਰੈ ਪੁਕਾਰ ॥
ਮਤਿ ਬਸਿ ਪਰਉ ਲੁਹਾਰ ਕੇ ਜਾਰੈ ਦੂਜੀ ਬਾਰ ॥੯੦॥

kabeer ban kee daaDhee laakree thaadhee karai pukaar.
mat bas para-o luhaar kay jaarai doojee baar. ||90||

In many previous *saloks*, Kabir Ji has been advising us to sing praises of God. At the same time, he wants to caution us that God's praises are limitless. He says: "O' Kabir, even if I were to turn all the seven oceans into ink, use all the vegetation as my pen, and make the entire earth as paper, still God's praises cannot be (fully) described." (81)

In the previous *salok* (75), Kabir Ji stressed upon the importance of meditating on God in one's heart. But now he is reminded of the Hindu belief, according to which people born in low caste such as that of a weaver were forbidden to worship God. To ward off any such criticism, he says: "O' Kabir, what can the low caste of a weaver do (and prevent him from worshipping, when already) God is residing in his heart. Therefore (go ahead) and embrace God to your bosom so that all such predicaments may end."(82)

Even though in the previous many *saloks*, Kabir Ji has advised us that if we want to obtain salvation, and re-unite with God, we should attune our mind to meditation on God's Name. However for true meditation, one has to shed attachment to one's self and also get rid of the five impulses of lust, anger, greed, attachment, and ego. But this kind of control is so difficult, as if one has to set fire to one's own house and slay one's own sons. That is why Kabir Ji says: "O' Kabir there is no one like this, who may burn down one's house (attachment to one's body) and after slaying all one's five sons (the five evil impulses), remains attuned to God's love."(83)

Kabir Ji once again laments that there is no body who can burn down one's self-conceit in spite of his so loudly proclaiming its benefits. He says: "O' Kabir, there is no one who may burn down the (love of) this body (and shed off one's self-conceit), the ignorant world doesn't realize (this thing, even though) Kabir is exhausted proclaiming it."(84)

In the previous two *saloks*, Kabir Ji lamented that he doesn't see any one who is ready to burn down his or her self-conceit and evil impulses. But without burning down these impulses we cannot obtain union with God. To illustrate this point, Kabir Ji cites the example of old Hindu custom called *Satti*, according to which when a man died, his wife also would lie on his pyre and let herself be burnt along with her husband. The belief was that in this way, the soul of the woman would get re-united with her husband. Referring to this example, Kabir Ji says: O' Kabir, seated on the pyre, the *Satti* says, listen O' brave fire of the cremation ground, now when all other people have left, it is ultimately you who is going to be of avail to me (in uniting me with my departed husband)."(85)

Next Kabir Ji warns us regarding the company we keep, because our mind is very mercurial, sometimes it is allured by company of saintly people, and at other times by the false and evil ones. When joining the saints it sings God's praises it obtains salvation. But if one joins the company of evil people, one also starts committing evil deeds and ultimately ends in Jail and suffers pain. Therefore, Kabir Ji says: "O' Kabir, this mind of ours is like a bird, it flies in all the ten directions, (and this is the law of nature) that the kind of company one joins, one eats the fruit accordingly."(86)

In the previous *salok*, Kabir Ji told us that our mind is like a bird, which flies in all the ten directions, (and this is the law of nature) that the kind of company one joins, one eats the fruit accordingly. In this *salok*, he shares with us the end result of the search of his own mind. He says: "O' Kabir, (by joining the company of saints and singing God's praises in their company), you have attained to that place, which you had been searching for. (In fact), you have yourself turned into the one whom you used to consider someone other than you (because you have become one with God)."(87)

In the previous *salok*, Kabir Ji described the blessings he received in the company of saints. In this *salok*, he illustrates the consequences of even living near bad society. Imagining himself to be living near evil people, just as a banana plant might be growing near a *Beri* (a thorny tree which yields fruit like tiny apples), he says: "O'

Kabir, I am suffering on account of bad company, like the banana plant (growing) near a *Ber* (tree. Therefore, I say that) we shouldn't even look towards the company of the worshipper of *Maya* (the worldly riches and power).”(88)

In the previous *salok*, Kabir Ji illustrated the consequences of even living near bad society. In this *salok*, he comments upon the state of those false saints, who don't think about their own faults and sins, but assure others that by doing special worships for them they would get their devotees absolved of their sins. Kabir Ji compares such a false saint to a person who is going on a difficult and torturous path, carrying not only his own load but also the load of others on his head. He says: “O’ Kabir, (look at this foolish person), he is not afraid of the load of his (own sins on his head), but is carrying even the load of others’ (sins). He doesn't realize that in front of him is a very tortuous journey (of life).”(89)

Continuing to stress upon the importance of keeping away from bad company and not trying to fall in the hand of evil people, Kabir Ji gives the example of a log of wood in the jungle which had already been partially burnt by the jungle fire, and now it wishes that it shouldn't fall into the hands of a blacksmith who may burn it again.

He says: “O’ Kabir, the standing wood, which has already been burnt (once), cries out in pain (and prays, O’ God), let me not fall into the hands of a blacksmith, who may burn me second time.”(90)

ਕਬੀਰ ਏਕ ਮਰੰਤੋ ਦੁਇ ਮੂਏ ਦੋਇ ਮਰੰਤਹ ਚਾਰਿ ॥

ਚਾਰਿ ਮਰੰਤਹ ਛਹ ਮੂਏ ਚਾਰਿ ਪੁਰਖ ਦੁਇ ਨਾਰਿ ॥੯੧॥

kabeer ayk marantay du-ay moo-ay do-ay
marantah chaar.

chaar marantah chhah moo-ay chaar purakh
du-ay naar. ||91||

ਕਬੀਰ ਦੇਖਿ ਦੇਖਿ ਜਗੁ ਢੂੰਢਿਆ ਕਹੂੰ ਨ ਪਾਇਆ ਠਉਰੁ ॥

ਜਿਨਿ ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਚੇਤਿਓ ਕਹਾ ਭੁਲਾਨੇ ਅਉਰੁ
॥੯੨॥

kabeer daykh daykh jag dhooⁿdhi-aa kahoo-aⁿ
na paa-i-aa tha-ur.

jin har kaa naam na chayti-o kahaa bhulaanay
a-or. ||92||

ਕਬੀਰ ਸੰਗਤਿ ਕਰੀਐ ਸਾਧ ਕੀ ਅੰਤਿ ਕਰੈ ਨਿਰਬਾਹੁ ॥

ਸਾਕਤ ਸੰਗੁ ਨ ਕੀਜੀਐ ਜਾ ਤੇ ਹੋਇ ਬਿਨਾਹੁ ॥੯੩॥

kabeer sangat karee-ai saaDh kee ant karai
birbaahu.

saakat sang na keejee-ai jaa tay ho-ay binaahu.
||93||

ਕਬੀਰ ਜਗ ਮਹਿ ਚੇਤਿਓ ਜਾਨਿ ਕੈ ਜਗ ਮਹਿ ਰਹਿਓ
ਸਮਾਇ ॥

ਜਿਨ ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਚੇਤਿਓ ਬਾਦਹਿ ਜਨਮੇਂ ਆਇ
॥੯੪॥

kabeer jag meh chayti-o jaan kai jag meh rahi-o
samaa-ay.

jin har kaa naam na chayti-o baadeh janmayⁿ
aa-ay. ||94||

ਕਬੀਰ ਆਸਾ ਕਰੀਐ ਰਾਮ ਕੀ ਅਵੈ ਆਸ ਨਿਰਾਸ ॥

ਨਰਕਿ ਪਰਹਿ ਤੇ ਮਾਨਈ ਜੋ ਹਰਿ ਨਾਮ ਉਦਾਸ ॥੯੫॥

kabeer aasaa karee-ai raam kee avrai aas niraas.

narak pareh tay maan-ee jo har naam udaas.
||95||

ਕਬੀਰ ਸਿਖ ਸਾਖਾ ਬਹੁਤੇ ਕੀਏ ਕੇਸੇ ਕੀਓ ਨ ਮੀਤੁ ॥

ਚਾਲੇ ਥੇ ਹਰਿ ਮਿਲਨ ਕਉ ਬੀਚੈ ਅਟਕਿਓ ਚੀਤੁ ॥੯੬॥

kabeer sikh saakh^haa bahu^tay kee-ay kayso kee-o
na meet.

chaalay thay har milan ka-o beechai atki-o cheet.
||96||

ਕਬੀਰ ਕਾਰਨੁ ਬਪੁਰਾ ਕਿਆ ਕਰੈ ਜਉ ਰਾਮੁ ਨ ਕਰੈ
ਸਹਾਇ ॥
ਜਿਹ ਜਿਹ ਭਾਲੀ ਪਗੁ ਧਰਉ ਸੋਈ ਮੁਰਿ ਮੁਰਿ ਜਾਇ
॥੯੭॥

kabeer kaaran bapuraa ki-aa karai ja-o raam na
karai sahaa-ay.
jih jih daalee pag Dhara-o so-ee mur mur jaa-ay.
||97||

ਕਬੀਰ ਅਵਰਹ ਕਉ ਉਪਦੇਸਤੇ ਮੁਖ ਮੈ ਪਰਿ ਹੈ ਰੇਤੁ ॥
ਰਾਸਿ ਬਿਰਾਨੀ ਰਾਖਤੇ ਖਾਯਾ ਘਰ ਕਾ ਖੇਤੁ ॥੯੮॥

kabeer avrah ka-o updaystay mukh mai par hai
rayt.
raas biraanee raakh-tay khaa-yaa ghar kaa
khayt. ||98||

ਕਬੀਰ ਸਾਧੂ ਕੀ ਸੰਗਤਿ ਰਹਉ ਜਉ ਕੀ ਭੂਸੀ ਖਾਉ ॥
ਹੋਨਹਾਰੁ ਸੋ ਹੋਇਹੈ ਸਾਕਤ ਸੰਗਿ ਨ ਜਾਉ ॥੯੯॥

kabeer saaDhoo kee sangat raha-o ja-o kee
bhoosee khaa-o.
honhaar so ho-ihai saakat sang na jaa-o. ||99||

ਕਬੀਰ ਸੰਗਤਿ ਸਾਧ ਕੀ ਦਿਨ ਦਿਨ ਦੂਨਾ ਹੇਤੁ ॥
ਸਾਕਤ ਕਾਰੀ ਕਾਬਰੀ ਧੋਏ ਹੋਇ ਨ ਸੇਤੁ ॥੧੦੦॥

kabeer sangat saaDh kee din din doonaa hayt.
saakat kaaree kaa**"**bree Dho-ay ho-ay na sayt.
||100||

In previous many *saloks*, Kabir Ji told us that the first and foremost thing to do before starting on spiritual journey is to conquer one's mind. In this *salok*, he explains how the conquering of mind sets up a chain reaction and produces a kind of domino effect to help us in overcoming our other faults and weaknesses. He says: O' Kabir, (when my mind died along with it my self-conceit also died, in this way) the dying of one resulted in the death of two (faults). Then the death of two turned into the death of four. (Because after the mind and personal ego was stilled, the attachment to the body and worldly desire was also overcome. The overcoming of four faults resulted in the overcoming of two more faults, the bad company and slander, as if) the death of four became the death of six (faults). Out of these six (faults) four (namely mind, self-conceit, bodily attachment, and bad company) are males and two (desire and slander) are females."(91)

In the previous *salok*, Kabir Ji told us that when we are able to conquer our mind, we are also able to conquer many other evil tendencies as well. But he notes that instead of meditating on God's Name, which is the only way to control one's mind, people are lost in false practices, such as going to pilgrimage places and observing fasts. Therefore, Kabir Ji says: "O' Kabir, I have searched hard throughout the world and no where I have found a place (where one can control one's mind and live in peace). I wonder why instead of meditating on God's Name (in the company of saints), these people are lost in other futile ways (for obtaining peace of mind)?"(92)

In the previous *salok*, Kabir Ji told us that the only way to obtain peace of mind is to meditate on God's Name in the company of saints. He has also previously warned us to stay away from evil company. Now summarizing the above pieces of advice, he says: "O' Kabir, we should keep company with the saint (Guru), who accompanies us till the end. We shouldn't keep company with the worshippers of power, by doing which (one's spiritual life) is ruined."(93)

In the previous so many *saloks* Kabir Ji stated the benefits of meditating on the Name of God who is pervading the entire world. In this *salok*, he tells what he thinks about those who do not meditate on God's Name. He says: "O' Kabir, (fruitful is their advent in this) world who have remembered Him and realized that God is pervading in the (entire) world.

But they who haven't meditated on God's Name, (I consider that) they have come to this world in vain."(94)

In the previous *salok*, Kabir Ji told us that fruitful is the advent in this world of those who remember God, but in vain is the advent of those who don't meditate on His Name. In this *salok*, he advises us and says: "O' Kabir, we should always pin our hopes in God alone because when we lean on anyone else's support we get disappointed. They who remain detached from God's Name (and don't care to remember God suffer so much pain, as if) they have fallen in hell."(95)

It so happens that many times some people start on their spiritual journey with good intentions and make sincere efforts to obtain salvation. For this purpose they even abandon their families and friends and become yogis or saints, but later while still on their spiritual journey, they gather many disciples and devotees who flatter and serve them. Then those people get so attached to these disciples and comforts that they forget their main objective of achieving salvation.

Putting himself in the situation of such people, Kabir Ji says to himself: "O' Kabir, you made many disciples and followers, but you did not develop friendship with God. You had set out to meet God, but your mind got stuck in the way (because you let yourself completely lost in ruling over the disciples and getting pampered by your devotees)."(96)

In *salok* (93), Kabir Ji advised us that we should keep company with the saint who accompanies us till the end. However in *salok* (96), he also told us about those half-baked saints who get stuck in the love and attachment of their devotees and followers without obtaining divine enlightenment. So unless God doesn't help us in seeking the guidance of a true saint we cannot attain spiritual enlightenment. Comparing this situation to a man's efforts in reaching the top of a tree but finding out that the branches which were to serve as his foot holds are too weak, he says: "O' Kabir, what can the poor creature do (to reach the top of the tree of spiritual enlightenment), if God helps him not. (What is happening is that to whosoever saint I go for guidance, I find him lacking in spiritual attainment and full of many faults, as if to climb the tree of salvation) on whatever branch I put my foot that branch is bending again and again."(97)

In *salok* (96), Kabir Ji commented on the state of those persons who even though start on the spiritual path with good intentions, yet get stuck in the middle due to attachment with their devotees and followers. They start preaching to others, but they themselves start falling prey to those very faults and evil impulses about which they warn others. Commenting on the state of such people, he says: "O' Kabir, they who deliver sermons to others (are so falling victims to evil impulses) as if in their own mouths is falling sand. They claim to safeguard the (spiritual) capital of others, (while their own spiritual merit is lost, as if) their own farm has been eaten (by wild birds and stray animals)."(98)

In the previous *salok* Kabir Ji cautioned us against seeking the support of "half baked" or false saints. But he does want to remain in the refuge of a true saint (or Guru) and avoid the company of a worshipper of power even if it means that he has to live in very poor and difficult conditions. He says: "O' Kabir, (I wish that I may always) live in the company of a (true) saint, (even if it means that I have to) survive on the bread made of barley (flour). Whatever happens (while living in poverty with the saint), let it happen, but I wouldn't go (and join the) company of worshippers of power."(99)

In the previous *salok*, Kabir Ji stated that he wishes to always remain in the company of saints and never wants to go near the worshippers of power. In this *salok*, he gives the reason for his above statement. He says: “O’ Kabir, in the company of the saint, one’s love (for God) multiplies every day. But a worshipper of power (is such an evil person that no matter how hard one may try one never becomes good and would spoil whosoever comes in contact with such a person. He) is like a black blanket which never becomes white no matter how much you may wash it.”(100)

ਕਬੀਰ ਮਨੁ ਮੂੰਡਿਆ ਨਹੀ ਕੇਸ ਮੁੰਡਾਏ ਕਾਂਇ ॥

ਜੇ ਕਿਛੁ ਕੀਆ ਸੇ ਮਨ ਕੀਆ ਮੂੰਡਾ ਮੂੰਡੁ ਅਜਾਂਇ
॥੧੦੧॥

ਕਬੀਰ ਰਾਮੁ ਨ ਛੋਡੀਐ ਤਨੁ ਧਨੁ ਜਾਇ ਤ ਜਾਉ ॥
ਚਰਨ ਕਮਲ ਚਿਤੁ ਬੇਧਿਆ ਰਾਮਹਿ ਨਾਮਿ ਸਮਾਉ
॥੧੦੨॥

ਕਬੀਰ ਜੇ ਹਮ ਜੰਤੁ ਬਜਾਵਤੇ ਟੂਟਿ ਗਈ ਸਭ ਤਾਰ ॥
ਜੰਤੁ ਬਿਚਾਰਾ ਕਿਆ ਕਰੈ ਚਲੇ ਬਜਾਵਨਹਾਰ
॥੧੦੩॥

ਕਬੀਰ ਮਾਇ ਮੂੰਡਉ ਤਿਹ ਗੁਰੂ ਕੀ ਜਾ ਤੇ ਭਰਮੁ
ਨ ਜਾਇ ॥

ਪੰਨਾ ੧੩੭੦

ਆਪ ਡੁਬੇ ਚਹੁ ਬੇਦ ਮਹਿ ਚੇਲੇ ਦੀਏ ਬਹਾਇ
॥੧੦੪॥

ਕਬੀਰ ਜੇਤੇ ਪਾਪ ਕੀਏ ਰਾਖੇ ਤਲੈ ਦੁਰਾਇ ॥
ਪਰਗਟ ਭਏ ਨਿਦਾਨ ਸਭ ਜਬ ਪੂਛੇ ਧਰਮ ਰਾਇ
॥੧੦੫॥

ਕਬੀਰ ਹਰਿ ਕਾ ਸਿਮਰਨੁ ਛਾਡਿ ਕੈ ਪਾਲਿਓ ਬਹੁਤੁ
ਕੁਟੰਬੁ ॥
ਧੰਧਾ ਕਰਤਾ ਰਹਿ ਗਇਆ ਭਾਈ ਰਹਿਆ ਨ ਬੰਧੁ
॥੧੦੬॥

ਕਬੀਰ ਹਰਿ ਕਾ ਸਿਮਰਨੁ ਛਾਡਿ ਕੈ ਰਾਤਿ ਜਗਾਵਨ
ਜਾਇ ॥
ਸਰਪਨਿ ਹੋਇ ਕੈ ਅਉਤਰੈ ਜਾਏ ਅਪੁਨੇ ਖਾਇ
॥੧੦੭॥

ਕਬੀਰ ਹਰਿ ਕਾ ਸਿਮਰਨੁ ਛਾਡਿ ਕੈ ਅਹੋਈ ਰਾਖੈ
ਨਾਰਿ ॥
ਗਦਹੀ ਹੋਇ ਕੈ ਅਉਤਰੈ ਭਾਰੁ ਸਹੈ ਮਨ ਚਾਰਿ
॥੧੦੮॥

ਕਬੀਰ ਚਤੁਰਾਈ ਅਤਿ ਘਨੀ ਹਰਿ ਜਪਿ ਹਿਰਦੈ
ਮਾਹਿ ॥
ਸੂਰੀ ਦੂਪਰਿ ਖੇਲਨਾ ਗਿਰੈ ਤ ਨਾਹਰ ਨਾਹਿ ॥੧੦੯॥

kabeer man moo^Ndi-aa nahee kays mundaay
kaa^N-ay.

jo ki^{chh} kee-aa so man kee-aa moo^Ndaa moond
ajaa^N-ay. ||101||

kabeer raam na ^{chh}hodee-ai tan ^{Dhan} jaa-ay ta jaa-o.
charan kamal chit bay^{Dhi}-aa raameh naam samaa-o.
||102||

kabeer jo ham jant bjaavtay toot ga-ee^N sabh taar.
jant bichaaraa ki-aa karai chalay bjaavanhaar.
||103||

kabeer maa-ay moonda-o tih guroo kee jaa tay
bharam na jaa-ay.

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aap dubay chahu bayd meh chaylay dee-ay
bahaa-ay. ||104||

kabeer jaytay paap kee-ay raakhay talai duraa-ay.
pargat bha-ay nidaan sabh jab poochhay ^{Dharam}
raa-ay. ||105||

kabeer har kaa simran ^{chhaad} kai paali-o bahut
kutamb.
^{DhanDhaa} kartaa reh ga-i-aa bhaa-ee rahi-aa na
ban^{Dh}. ||106||

kabeer har kaa simran ^{chhaad} kai raat jagaavan
jaa-ay.
sarpan ho-ay kai a-utarai jaa-ay apunay khaa-ay.
||107||

kabeer har kaa simran ^{chhaad} kai aho-ee raakhai
naar.
gadhee ho-ay kai a-utarai bhaar sahai man chaar.
||108||

kabeer chaaturaa-ee at ghanee har jap hirdai maahi.
sooree oopar khaylnaa girai ta thaahar naahi. ||109||

ਕਬੀਰ ਸੋਈ ਮੁਖੁ ਧੰਨਿ ਹੈ ਜਾ ਮੁਖਿ ਕਰੀਐ ਰਾਮੁ ॥	kabeer so-ee mukh Dhan hai jaa mukh kahee-ai raam.
ਦੇਹੀ ਕਿਸ ਕੀ ਬਾਪੁਰੀ ਪਵਿਤ੍ਰੁ ਹੋਇਗੋ ਗ੍ਰਾਮੁ ॥੧੧੦॥	dayhee kis kee baapuree pavitar ho-igo garaam. 110

Now Kabir Ji comments on the practice of those fake saints who used to adorn holy garbs and completely shave off their heads but didn't shed off their evil impulses or did anything to control their minds. So referring to such saints, he says: "O' Kabir, why (these people) have shaved off their head when they haven't shaved off (controlled their) mind. (Because) whatever (bad deed) one does is done (on the direction of) the mind, so shaving off the head is in vain." (101)

The message of the *saloks* from 71 to 101 is that for the sake of acquiring virtues one has to completely erase one's self-conceit and has to shed off one's evil desires. By meditating on God's Name one's evil habits such as ego on account of one's caste, bodily attachment, worldly desire, and slander go away. However it is only in the company of saints that we learn to sing praises of God and meditate on God's Name.

Now Kabir Ji impresses upon us the importance of God's Name and tells us how firmly we should stick to meditating on God's Name even at the cost of our wealth and the body itself. He says: "O' Kabir we should never forsake God even if our wealth and (the strength of our) body goes away, we should let it go. (But we should make sure that) our mind remains pierced with the love of the lotus feet of God and remains merged in God's Name." (102)

In the previous *salok*, Kabir Ji suggested that we should not abandon God's Name even if we lose our wealth and bodily health. In this *salok*, he shares with us how meditation on God's Name has helped him to completely shed off his bodily attachment. He says: "O' Kabir, (by virtue of meditation on God's Name, my bodily attachment has been so completely destroyed, as if) all the strings of the instrument (of bodily attachment), which I used to play have broken down, and now what can the poor instrument (of bodily attachment) do when (the mind who used) to play it has gone away." (103)

In *salok* (101), Kabir Ji talked about those fake saints who used to adorn holy garbs and completely shave off their heads but didn't shed their evil impulses or did anything to control their minds. In this *salok*, he states his strong feelings about such false saints and gurus who not only harm themselves but also completely destroy the spiritual life of their followers by asking them to get blindly absorbed in the rituals prescribed in *Vedas* and other such scriptures. He says: "O' Kabir, (I feel like) shearing off (chastising) the mother of that (false) guru, following whom one's doubt (of mind) doesn't go away. (Such false saints not only) drown themselves in the (false rituals of) four *Vedas* but also get their followers washed away (and spiritually destroyed) in such false beliefs." (104)

Commenting further on the state and fate of such false gurus in particular and the rest of human beings in general, Kabir Ji says: "O' Kabir, (one may) hide all the sins committed (by one from other people), but ultimately these become manifest when the judge of righteousness asks (one to render the account of one's deeds in life)." (105)

In the previous *salok*, Kabir Ji warned us that we may be able to hide our sins from the public but we cannot hide it from the judge of righteousness. Therefore whether for our

self or for the sake of our family we shouldn't resort to dishonest and sinful ways to amass worldly wealth. In this *salok*, he takes us one step further and cautions us against letting our entire life pass away in performing worldly deeds for the sake of our relatives and not meditating on God's Name. He says: "O' Kabir, forsaking worship of God, one may rear a large family. One may die doing worldly deeds (for the sake of one's family), but in the end neither one's brother nor (any other) relative remains (to help one)." (106)

In the previous *salok*, Kabir Ji commented on the state of those who forsaking God spend their entire life in taking care of their family and doing worldly deeds. In this *salok*, he tells about the fate of such women who forsaking God's Name resort to such practices as secretly lighting lamps in cremation grounds for the sake of having children or fulfilling other such desires. He says: "O' Kabir, (the woman) who forsaking meditation on God goes in the night to light lamps (in the cremation grounds), is born again as a (female) snake and eats her own off-springs." (107)

Kabir Ji now condemns another practice of some Hindu ladies of worshipping and keeping a fast to please *Ahooe* (the goddess of small pox, who is believed to have a donkey as her ride. Regarding such a practice, he says: "O' Kabir, forsaking the worship of God, the woman who observes a fast to please *Ahooe* (the goddess of small pox), is re-born as a donkey and has to daily bear very heavy load (on her back)." (108)

After condemning false ritual worships such as keeping fasts or lighting lamps in cremation grounds Kabir Ji tells us about the wisest thing to do in order to obtain true happiness, but at the same time tells how difficult that thing is. He says: "O' Kabir, this is the utmost wisdom that you should meditate on God in your heart. (However it is not an easy thing. You have to gladly forsake your self-conceit, false beliefs, ritual worships, and worldly attachments. It is like) playing on the cross (because if you lose faith and) fall from it then there is no refuge." (109)

In the previous *salok*, Kabir Ji told us that to meditate on God's Name is the wisest thing to do, but it is extremely difficult. In this *salok*, he tells us how beneficial it is to utter God's Name.

He says: "O' Kabir, blessed is that tongue, with which we utter God's Name. (Because when one meditates on God's Name, one inspires many others to do the same, therefore) what to speak of the poor body the entire village becomes immaculate." (110)

ਕਬੀਰ ਸੋਈ ਕੁਲ ਭਲੀ ਜਾ ਕੁਲ ਹਰਿ ਕੋ ਦਾਸੁ ॥
ਜਿਹ ਕੁਲ ਦਾਸੁ ਨ ਊਪਜੈ ਸੋ ਕੁਲ ਢਾਕੁ ਪਲਾਸੁ ॥੧੧੧॥
ਕਬੀਰ ਹੈ ਗਇ ਬਾਹਨ ਸਘਨ ਘਨ ਲਾਖ ਧਨਾ ਫਰਾਰਾਹਿ
॥
ਇਆ ਸੁਖ ਤੇ ਭਿਖਾ ਭਲੀ ਜਉ ਹਰਿ ਸਿਮਰਤੁ ਦਿਨ
ਜਾਹਿ ॥੧੧੨॥

kabeer so-ee kul bhalee jaa kul har ko daas.
jih kul daas na oopjai so kul dhaak palaas. ||111||
kabeer hai ga-ay baahan saghan ghan laakh
Dhajaa fahraahi.
i-aa sukh tay bhikh-yaa bhalee ja-o har simrat din
jaahi. ||112||

ਕਬੀਰ ਸਭੁ ਜਗੁ ਹਉ ਫਿਰਿਓ ਮਾਂਦਲੁ ਕੰਧ ਚਵਾਇ ॥
ਕੋਈ ਕਾਹੂ ਕੋ ਨਹੀ ਸਭ ਦੇਖੀ ਨੋਕਿ ਬਜਾਇ ॥੧੧੩॥

kabeer sabh jag ha-o firi-o maaⁿdal kanDh
chadhaa-ay.
ko-ee kaahoo ko nahee sabh daykhee thok
bajaa-ay. ||113||

ਮਾਰਗਿ ਮੋਤੀ ਬੀਬਰੇ ਅੰਧਾ ਨਿਕਸਿਓ ਆਇ ॥

maarag motee beethray anDhaa niksi-o aa-ay.

ਜੋਤਿ ਬਿਨਾ ਜਗਦੀਸ ਕੀ ਜਗਤੁ ਉਲੰਘੇ ਜਾਇ ॥੧੧੪॥

jot binaa jagdees kee jagat ulanghay jaa-ay.
||114||

ਬੂਡਾ ਬੰਸੁ ਕਬੀਰ ਕਾ ਉਪਜਿਓ ਪੂਤੁ ਕਮਾਲੁ ॥
ਹਰਿ ਕਾ ਸਿਮਰਨੁ ਛਾਡਿ ਕੈ ਘਰਿ ਲੇ ਆਯਾ ਮਾਲੁ
॥੧੧੫॥

boodaa bans kabeer kaa upji-o poot kamaal.
har kaa simran chhaad kai ghar lay aa-yaa maal.
||115||

ਕਬੀਰ ਸਾਧੂ ਕਉ ਮਿਲਨੇ ਜਾਈਐ ਸਾਬਿ ਨ ਲੀਜੈ ਕੋਇ
॥
ਪਾਛੈ ਪਾਉ ਨ ਦੀਜੀਐ ਆਗੈ ਹੋਇ ਸੁ ਹੋਇ ॥੧੧੬॥

kabeer saaDhoo ka-o milnay jaa-ee-ai saath na
leejai ko-ay.
paachhai paa-o na deejee-ai aagai ho-ay so ho-ay.
||116||

ਕਬੀਰ ਜਗੁ ਬਾਧਿਓ ਜਿਹ ਜੇਵਰੀ ਤਿਹ ਮਤ ਬੰਧਹੁ
ਕਬੀਰ ॥
ਜੈਹਰਿ ਆਟਾ ਲੋਨ ਜਿਉ ਸੋਨ ਸਮਾਨਿ ਸਰੀਰੁ ॥੧੧੭॥

kabeer jag baaDhi-o jih jayvree tih mat bandhhu
kabeer.
jaiheh aataa lon Ji-o son samaan sareer. ||117||

ਕਬੀਰ ਹੰਸੁ ਉਡਿਓ ਤਨੁ ਗਾਡਿਓ ਸੋਝਾਈ ਸੈਨਾਹ ॥
ਅਜਹੁ ਜੀਉ ਨ ਛੋਡਈ ਰੰਕਾਈ ਨੈਨਾਹ ॥੧੧੮॥

kabeer hans udi-o tan gaadi-o sojhaa-ee sainaah.
ajhoo jee-o na chhod-ee rankaa-ee nainaah.
||118||

ਕਬੀਰ ਨੈਨ ਨਿਹਾਰਉ ਤੁਝ ਕਉ ਸੁਵਨ ਸੁਨਉ ਤੁਅ
ਨਾਉ ॥
ਬੈਨ ਉਚਰਉ ਤੁਅ ਨਾਮ ਜੀ ਚਰਨ ਕਮਲ ਰਿਦ ਠਾਉ
॥੧੧੯॥
ਕਬੀਰ ਸੁਰਗ ਨਰਕ ਤੇ ਮੈ ਰਹਿਓ ਸਤਿਗੁਰ ਕੇ ਪਰਸਾਦਿ
॥
ਚਰਨ ਕਮਲ ਕੀ ਮਉਜ ਮਹਿ ਰਹਉ ਅੰਤਿ ਅਰੁ ਆਦਿ
॥੧੨੦॥

kabeer nain nihaara-o tujh ka-o sarvan sun-o tu-a
naa-o.
bain uchara-o tu-a naam jee charan kamal rid
thaa-o. ||119||
kabeer surag narak tay mai rahi-o satgur kay
parsaad.
charan kamal kee ma-uj meh raha-o ant ar aad.
||120||

In the previous *salok*, Kabir Ji stated that when a person (truly) meditates on God's Name, what to speak of one's own body, even one's entire village gets purified. Therefore in this *salok*, he says: "O' Kabir, blessed is that family in which is born a servant of God (who meditates on God's Name). The family, in which no such devotee ever takes birth, that family is (useless like) weeds and bushes."(111)

Continuing to describe the merits of meditating on God's Name, Kabir Ji says: "O' Kabir, (one may have) the comforts of many horses, elephants, chariots, and millions of flags flying on one's mansion, but still better than all these comforts is the (life) of begging in which one's days pass meditating on God."(112)

In *salok* (106), Kabir Ji stated that one may die doing worldly deeds (for the sake of one's family but in the end none of one's relative remains to help one. Verifying the above truth by his personal investigation, Kabir Ji says: "O' Kabir, I have wandered through the entire world carrying a drum on my shoulder and asked with the beat of the drum (to determine if anyone can truly call someone as one's own, but I have) concluded that no one belongs to anyone."(113)

Now commenting on the state of the world and how it is not caring for the divine wisdom, which could make its present life peaceful and secure its future as well. He says: "O' Kabir, (even if) on the path are scattered pearls still a blind person would step over these (without

caring to pick the same). Similarly without the light of (divine wisdom granted by God, the world is not benefitting from it, as if) it is passing by (these pearls of God's Name).”(114)

In the above *salok*, Kabir Ji lamented the fact that like a blind person passing over valuable pearls scattered in his path, the entire world is ignoring the precious divine wisdom, which is so easily available to it. It appears that what to speak of others he finds that his own son *Kamaal* was interested more in material possessions than following the foot steps of his father and obtaining spiritual enlightenment. Perhaps that is why Kabir Ji says: “Drowned is the lineage of Kabir, in which is born the son (like) *Kamaal* who forsaking meditation on God has brought home worldly wealth.”(115)

In many previous *saloks*, Kabir Ji advised us that one's most dependable companion after death is meditation on God's Name and the best place to do this meditation is the company of a true saint (Guru). However in this *salok*, Kabir Ji wants us to take some precaution when we go to meet a saint. He says: “O' Kabir, when we go to meet the saint (Guru), we shouldn't take along with us (our self-conceit, worldly problems or those who are not interested in spiritual matters, and once we proceed on this journey), we shouldn't step back and let happen whatever happens next.”(116)

In the previous *salok*, Kabir Ji advised us that when we go to meet the saint (Guru) we shouldn't take along with us our self-conceit, worldly problems or those who are not interested in spiritual matters. In this *salok*, he tells us about the consequences of ignoring this advice and letting our involvements keep us bound to the world. He says: “O' Kabir, the world is bound with the chain (of worldly attachment), but you shouldn't allow yourself to be bound (similarly). Otherwise just as salt is so easily lost in flour similarly your gold like (precious) body would be lost (in vain).”(117)

In the previous *salok*, Kabir Ji told us about the consequences of remaining involved in worldly attachments. However, in this *salok*, he points out how very badly the world is entangled in the worldly attachments that even when death is hanging over head the human being is more concerned with his or her worldly wealth rather than meditating on God. He says: O' Kabir, (even when one is on last breaths and knows that as soon as one's) soul flies out one's body would be buried (under ground, one's) eyes are making gestures (trying to tell one's relatives about one's hidden wealth). Even now one's mind doesn't let go the bankruptcy of one's intentions.”(118)

In the previous *salok*, Kabir Ji commented upon the nature of an ordinary man who even at his or her last breath is craving for worldly things or trying to tell by gestures about his or her hidden wealth. In this *salok*, he shows how we should pray to God and what we should ask from Him so that we may not be so badly bound by worldly attachments.

He says: “(O' God, Kabir prays that instead of thinking about worldly wealth, I may always) see You with my eyes, listen to Your Name with my ears, utter Your Name with my tongue, and place Your lotus feet in my heart.”(119)

In the previous *salok*, Kabir Ji told us that he prayed to God to bless him that instead of being obsessed with worldly wealth, His lotus feet may remain enshrined in his heart. In this *salok*, he shares with us the result of his above prayer. He says: “O' Kabir, by the grace of true Guru, (I am free from the thoughts) of heaven and hell. (Now my only wish is that) from the beginning to end, I may keep enjoying the bliss of (God's) lotus feet (His loving devotion).”(120)

ਕਬੀਰ ਚਰਨ ਕਮਲ ਕੀ ਮਉਜ ਕੋ ਕਹਿ ਕੈਸੇ
ਉਨਮਾਨ ॥
ਕਹਿਬੇ ਕਉ ਸੋਭਾ ਨਹੀ ਦੇਖਾ ਹੀ ਪਰਵਾਨੁ ॥੧੨੧॥

kabeer charan kamal kee ma-uj ko kahi kaisay
unmaan.
kahibay ka-o sob^hhaa nahee ^{dayk}haa hee parvaan. ||121||

ਕਬੀਰ ਦੇਖਿ ਕੈ ਕਿਹ ਕਹਉ ਕਹੇ ਨ ਕੋ ਪਤੀਆਇ
॥
ਹਰਿ ਜੈਸਾ ਤੈਸਾ ਉਹੀ ਰਹਉ ਹਰਖਿ ਗੁਨ ਗਾਇ
॥੧੨੨॥

kabeer ^{daykh} kai kih kaha-o kahay na ko pat^{ee}-aa-ay.
har jaisaa ^taisaa uhee raha-o harakh^h gun gaa-ay. ||122||

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ਕਬੀਰ ਚੁਗੈ ਚਿਤਾਰੈ ਭੀ ਚੁਗੈ ਚੁਗਿ ਚੁਗਿ ਚਿਤਾਰੇ
॥
ਜੈਸੇ ਬਚਰਹਿ ਕੁੰਜ ਮਨ ਮਾਇਆ ਮਮਤਾ ਰੇ
॥੧੨੩॥

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kabeer chugai chit^aarai ^bhee chugai chug chug
chit^aaray.
jaisay bachrahi kooⁿj man maa-i-aa mam^taa ray. ||123||

ਕਬੀਰ ਅੰਬਰ ਘਨਹਰੁ ਛਾਇਆ ਬਰਖਿ ਭਰੇ ਸਰ
ਤਾਲ ॥
ਚਾਤ੍ਰਕ ਜਿਉ ਤਰਸਤ ਰਹੈ ਤਿਨ ਕੋ ਕਉਨੁ ਹਵਾਲੁ
॥੧੨੪॥

kabeer ambar ghanhar ^{ch}haa-i-aa barakh^h ^bharay sar
^taal.
chaat^rrik ji-o ^tarsat^t rahai ^tin ko ka-un havaal. ||124||

ਕਬੀਰ ਚਕਈ ਜਉ ਨਿਸਿ ਬੀਛੁਰੈ ਆਇ ਮਿਲੈ
ਪਰਭਾਤਿ ॥
ਜੇ ਨਰ ਬਿਛੁਰੇ ਰਾਮ ਸਿਉ ਨਾ ਦਿਨ ਮਿਲੇ ਨ ਰਾਤਿ
॥੧੨੫॥

kabeer chak-ee ja-o nis ^{bee}chhurai aa-ay milai
par^bhaat^t.
jo nar ^{bich}huray raam si-o naa ^din milay na raat^t. ||125||

ਕਬੀਰ ਰੈਨਾਇਰ ਬਿਛੋਰਿਆ ਰਹੁ ਰੇ ਸੰਖ ਮਝੁਰਿ ॥
ਦੇਵਲ ਦੇਵਲ ਧਾਹਤੀ ਦੇਸਹਿ ਉਗਵਤ ਸੂਰ
॥੧੨੬॥

kabeer rainaa-ir ^{bich}hori-aa rahu ray sankh^h maj^hhoor.
^{day}val ^{day}val ^Dhaahr^hee ^{day}seh ugva^t soor. ||126||

ਕਬੀਰ ਸੂਤਾ ਕਿਆ ਕਰਹਿ ਜਾਗੁ ਰੋਇ ਭੈ ਦੁਖ ॥
ਜਾ ਕਾ ਬਾਸਾ ਗੋਰ ਮਹਿ ਸੋ ਕਿਉ ਸੋਵੈ ਸੁਖ
॥੧੨੭॥

kabeer soot^aaa ki-aa karahi jaag ro-ay ^bhai ^{du}k^h.
jaa kaa baasaa gor meh so ki-o sovai sukh. ||127||

ਕਬੀਰ ਸੂਤਾ ਕਿਆ ਕਰਹਿ ਉਠਿ ਕਿ ਨ ਜਪਹਿ
ਮੁਰਾਰਿ ॥
ਇਕ ਦਿਨ ਸੋਵਨੁ ਹੋਇਗੋ ਲਾਬੋ ਗੋਡ ਪਸਾਰਿ
॥੧੨੮॥

kabeer soot^aaa ki-aa karahi ^uth ke na jaap^hh muraar.
ik ^din sovan ho-igo laaⁿbay god pasaar. ||128||

ਕਬੀਰ ਸੂਤਾ ਕਿਆ ਕਰਹਿ ਬੈਠਾ ਰਹੁ ਅਰੁ ਜਾਗੁ ॥
ਜਾ ਕੇ ਸੰਗ ਤੇ ਬੀਛੁਰਾ ਤਾ ਹੀ ਕੇ ਸੰਗਿ ਲਾਗੁ
॥੧੨੯॥

kabeer soot^aaa ki-aa karahi baithhaa rahu ar jaag.
jaa kay sang ^tay ^{bee}chhur^aaa ^taa hee kay sang laag. ||129||

ਕਬੀਰ ਸੰਤ ਕੀ ਗੈਲ ਨ ਛੋਡੀਐ ਮਾਰਗਿ ਲਾਗਾ
ਜਾਉ ॥
ਪੇਖਤ ਹੀ ਪੁੰਨੀਤ ਹੋਇ ਭੇਟਤ ਜਪੀਐ ਨਾਉ
॥੧੩੦॥

kabeer sant^t kee gail na ^{ch}hodee-ai maarag laagaa
jaa-o.
payk^hat^t hee punneet^t ho-ay ^bhaytat^t japee-ai naa-o. ||130||

Now regarding the extent of joy one experiences in God's lotus feet, Kabir Ji says: "O' Kabir, how can any one estimate the ecstasy one enjoys, when one is enjoying the touch

of God's lotus feet (the bliss of God's love). It doesn't look good for any one to describe it, only when one personally experiences it, one understands (that joy)."(121)

In the previous *salok*, Kabir Ji stated that the joy of God's lotus feet is beyond words, one has to experience it personally only then one can understand it. But then some one may ask what about God Himself, how does He look like? Kabir Ji finds it impossible to answer this question also.

He says: "O' Kabir, (even after) seeing Him what can I say (about Him)? No one would believe, what I say. (I cannot compare Him with any one in this world). Only God Himself is like Him. So I happily keep singing His praises."(122)

In this *salok*, Kabir Ji explains why an ordinary human being is not able to experience the bliss of God's worship. He says: "O' Kabir, just as even while pecking at its feed a flamingo is thinking about its off-springs (which it has left behind, similarly even when one is worshipping God, one's mind keeps absorbed in) the attachment of worldly wealth and relatives. (That is why one is not able to realize the presence of God within and enjoy the bliss of His love)."(123)

Kabir Ji now gives another example to illustrate why human beings remain bereft of the joy of God's love. He says: "O' Kabir, when the sky is overcast with clouds, all the pools and ponds get filled with rain water, but even then *Chaatrik* (the pied cuckoo) remains thirsty, (because it keeps craving for the special *swaanti* drop of water. Similarly even though God is pervading in the entire world, yet the ordinary human beings keep hankering after worldly wealth, so naturally) their condition remains pitiable."(124)

In the previous *salok*, Kabir Ji illustrated how the worshippers of worldly wealth remain deprived of the bliss of divine love even when it is so abundantly available all around them. In this *salok*, he cites another beautiful metaphor to illustrate the never-ending separation of such people from God. He says: "O' Kabir, when a *Chakwi* (shel duck) is separated (from its male partner) in the night, it comes and meets it at dawn (again. However they who remain attached with worldly riches and) get separated from God, they meet (Him) neither in the day nor in the night."(125)

In the previous *salok*, Kabir Ji illustrated how a person once separated from God is not able to meet Him again. In this *salok*, he illustrates with another example the terrible state in which one has to remain if one is separated from God. He cites the example of a conch (a large sea-shell), which enjoys a nice comfortable existence as long as it remains in the sea, but when it is taken out of the sea, it is taken to many Hindu temples where it is blown and made to emit gloomy sounds every morning. Addressing such a conch, which has been taken out of the sea, he says: "O' conch, who has got separated from (the sea, which is like) the mine of pearls, Kabir says to you to remain in the ocean. (Otherwise every day), with the sunrise you would be emitting gloomy sounds from one temple to the other. (Similarly those human being who get separated from God keep suffering in pain from one existence to the other)."(126)

In the above *salok*, Kabir Ji advised us to remain united with God; otherwise we would have to suffer the pain of going from one existence to the other. But the human nature is such that one keeps ignoring such advice and remains absorbed in worldly attachments as if one wants to keep sleeping and enjoying false dreams and doesn't want to wake up and cry or worry about the looming problems and pains of one's worldly responsibilities. So putting

himself in such a situation, he says: “O’ Kabir, what are you doing keeping asleep (in the false worldly dreams). Wake up, cry, (remember God), and worry about the impending pains and sufferings awaiting you. (I wonder), how could any person sleep so peacefully whose permanent abode is going to be in a grave (which is full of perpetual pains and sufferings)?”(127)

Now Kabir Ji chastises himself (and indirectly us) for sleeping too much and not meditating on God’s Name. He reminds us that soon a day would come when we would sleep forever but won’t be able to worship God. He says: “O’ Kabir, what are you doing sleeping (and remaining absorbed in worldly attachments)? Why don’t you wake up and meditate on God? One day stretching your legs you would have such a sleep (that you won’t wake up again).”(128)

Kabir Ji once again strongly advises us to remain awake and try to reconnect with that God from whom we have been separated. He says: “O’ Kabir, what are you doing remaining asleep (in worldly attachments)? Keep sitting and remain awake (meditating on that God), from whose company you have been separated, get attached to that (God).”(129)

In the previous *salok*, Kabir Ji advised us to remain awake and meditate on that God from whose company we have been separated. In this *salok*, he tells us a way, by adopting which it becomes much easier for us to do meditation. He says: “O’ Kabir, we shouldn’t abandon the company of saints, we should (keep doing what the saint does, and thus) keep walking on the path that saint is treading upon. Because just by seeing them (and listening to their sermon) we get sanctified, and on meeting them (and by living in their company, we are inspired to) meditate on God’s Name.”(130)

ਕਬੀਰ ਸਾਕਤ ਸੰਗੁ ਨ ਕੀਜੀਐ ਦੁਰਹਿ ਜਾਈਐ ਭਾਗਿ ॥	kabeer saakat sang na keejee-ai dooreh jaa-ee-ai bhaag.
ਬਾਸਨੁ ਕਾਰੋ ਪਰਸੀਐ ਤਉ ਕਛੁ ਲਾਗੈ ਦਾਗੁ ॥੧੩੧॥	baasan kaaro parsee-ai ta-o kachh laagai daag. 131

ਕਬੀਰਾ ਰਾਮੁ ਨ ਚੇਤਿਓ ਜਰਾ ਪਹੁੰਚਿਓ ਆਇ ॥	kabeeraa raam na chayti-o jaraa pahoochi-o aa-ay.
ਲਾਗੀ ਮੰਦਿਰ ਦੁਆਰ ਤੇ ਅਬ ਕਿਆ ਕਾਇਆ ਜਾਇ ॥੧੩੨॥	laagee mandir du-aar tay ab ki-aa kaadhi-aa jaa-ay. 132
ਕਬੀਰ ਕਾਰਨੁ ਸੋ ਭਇਓ ਜੋ ਕੀਨੋ ਕਰਤਾਰਿ ॥	kabeer kaaran so bha-i-o jo keeno kartaar.
ਤਿਸੁ ਬਿਨੁ ਦੂਸਰੁ ਕੋ ਨਹੀ ਏਕੈ ਸਿਰਜਨਹਾਰੁ ॥੧੩੩॥	tis bin doosar ko nahee aykai sirjanhaar. 133

ਕਬੀਰ ਫਲ ਲਾਗੇ ਫਲਨਿ ਪਾਕਨਿ ਲਾਗੇ ਆਂਬ ॥	kabeer fal laagay falan paakan laagay aa b .
ਜਾਇ ਪਹੁੰਚਿਓ ਖਸਮ ਕਉ ਜਉ ਬੀਚਿ ਨ ਖਾਹੀ ਕਾਂਬ ॥੧੩੪॥	jaa-ay pahoocheh khasam ka-o ja-o beech na khaahee kaa b . 134

ਕਬੀਰ ਠਾਕੁਰੁ ਪੂਝਹਿ ਮੇਲਿ ਲੇ ਮਨਹਨਿ ਤੀਰਥ ਜਾਹਿ ॥	kabeer thaakur poojeh mol lay manhath tirath jaahi.
ਦੇਖਾ ਦੇਖੀ ਸ੍ਵਾਗੁ ਧਰਿ ਭੂਲੇ ਭਟਕਾ ਖਾਹਿ ॥੧੩੫॥	daykhaa daykhee savaa g Dhar bhoolay bhatkaa khaahi. 135

ਕਬੀਰ ਪਾਹਨੁ ਪਰਮੇਸੁਰੁ ਕੀਆ ਪੂਜੈ ਸਭੁ ਸੰਸਾਰੁ ॥	kabeer paahan parmaysur kee-aa poojai sabh sansaar.
ਇਸ ਭਰਵਾਸੇ ਜੋ ਰਹੇ ਬੂਝੇ ਕਾਲੀ ਧਾਰ ॥੧੩੬॥	is bharvaasay jo rahay booday kaalee Dhaar. 136

ਕਬੀਰ ਕਾਗਦ ਕੀ ਓਬਰੀ ਮਸੁ ਕੇ ਕਰਮ ਕਪਾਟ ॥
ਪਾਹਨ ਬੋਰੀ ਪਿਰਥਮੀ ਪੰਡਿਤ ਪਾਤੀ ਬਾਟ ॥੧੩੭॥

kabeer kaagaḍ kee obree mas kay karam kapaat.
paahan boree pirathmee pandit̃ paar̃hee baat.
||137||

ਕਬੀਰ ਕਾਲਿ ਕਰੰਤਾ ਅਬਹਿ ਕਰੁ ਅਬ ਕਰਤਾ ਸੁਇ
ਤਾਲ ॥
ਪਾਛੈ ਕਛੂ ਨ ਹੋਇਗਾ ਜਉ ਸਿਰ ਪਰਿ ਆਵੈ ਕਾਲੁ
॥੧੩੮॥

kabeer kaal karanṭaa abeh kar ab karṭaa su-ay
ṭaal.
paach̃hai kach̃hoo na ho-igaa ja-o sir par aavai
kaal. ||138||

ਕਬੀਰ ਐਸਾ ਜੰਤੁ ਇਕੁ ਦੇਖਿਆ ਜੈਸੀ ਧੋਈ ਲਾਖ ॥
ਦੀਸੈ ਚੰਚਲੁ ਬਹੁ ਗੁਨਾ ਮਤਿ ਹੀਨਾ ਨਾਪਾਕ ॥੧੩੯॥

kabeer aisaa jant̃ ik daykhi-aa jaisee Dho-ee laakh.
ḍeesai chanchal baho gunaa mat̃ heenaa naapaak.
||139||

ਕਬੀਰ ਮੇਰੀ ਬੁਧਿ ਕਉ ਜਮੁ ਨ ਕਰੈ ਤਿਸਕਾਰ ॥
ਜਿਨਿ ਇਹੁ ਜਮੂਆ ਸਿਰਜਿਆ ਸੁ ਜਪਿਆ ਪਰਵਿਦਗਾਰ
॥੧੪੦॥

kabeer mayree buḌh ka-o jam na karai ṭiskaar.
jin ih jamoo-aa sirJi-aa so japi-aa parvidagaar.
||140||

After telling us, what kind of company we should keep, Kabir Ji also tells us what kind of company we should avoid, and why. He says: “O’ Kabir, we shouldn’t keep company with the worshipper of power (and worldly riches, and) run far away (from such a person. Because), just as upon coming in touch with a black pot one gets at least some stain, (similarly by remaining in the company of a bad person one acquires at least some of that person’s faults).”(131)

The message of the *saloks* from 102 to 131 is that when we forsake meditation on God’s Name we are misled by many kinds of superstitions and doubts. So to remain attuned to God’s lotus feet and win His love by meditating on His Name is like enjoying the most blissful heaven, while to get separated from Him is the worst Hell. But this meditation is only possible if we remain in the company of saintly people and avoid the worshippers of power.

Many people are seen thinking and even loudly proclaiming that childhood and youth are meant for playing and enjoying the pleasures of the world. They can do all the righteous deeds and God’s worship during their retirement and old age. First of all they don’t realize that they may never reach old age and even if they do, at that time they may not be able to do any true meditation on God because of their frail health, family worries, or addiction to some bad habits. Kabir Ji summarizes such a state with a beautiful metaphor. He says: “O’ Kabir, you haven’t (so far) remembered God, and old age has come upon you. (But, just as when) the fire has reached the door of one’s house, it is impossible to take out (and save too many household things, similarly in this old age, it is almost impossible to sanctify your life).”(132)

In the above *salok*, Kabir Ji stated that, just as when fire has reached one’s door, not much could be saved, similarly when old age has arrived it may not be possible to really meditate on God’s Name. But even in such a situation he advises that one shouldn’t spend much time in finding the reasons, how the fire started or the excuses for not worshipping God earlier. The thing to realize is that whatever was the reason it was as per the will of God. Therefore one should simply concentrate on saving whatever one can before, the fire destroys everything.

In other words, instead of repenting, why one did not meditate on God during youth, one should try to do whatever meditation one can do during the rest of one's life. Who knows, like the story of *Aja Mall*, God may show mercy and accept the worship done even during one's last breaths. Therefore, he says: "O' Kabir, that cause became (the reason for your not doing any worship), which the Creator did. Because except for Him there is no other, He alone is the Creator (and the cause of all causes. Therefore even now, you should try to meditate on His Name)."(133)

Note: In this connection it might be mentioned that a few years ago, a story appeared in Canadian newspapers. It described how a lonely teen aged noticed that his house was on fire and there was no time for trying to save anything, he simply put up Guru Granth Sahib on his head and walked out of the house. When his father arrived home, he was extremely happy at the child and thankful to God for saving his dearest possession and didn't care at all about the loss of his house and other possessions, even though he had no insurance. But still in a short time he recouped all his loss.

In *salok* (132) Kabir Ji advised us not to wait till old age to start meditating on God's Name. However it doesn't mean that those who start going on spiritual path early in the life are definitely going to achieve spiritual enlightenment and attain to God. Because there could be lot of distractions and temptations, which might allure them away from, the spiritual path and they may end up as faithless persons. Kabir Ji compares their state to the raw mangos on a tree which may or may not be able to survive all the strong winds, the attacking insects, birds, and fruit diseases before they fully ripen and become fit for presentation to the owner of the garden. He says: "O' Kabir, (the human beings on the spiritual path are like those) mango fruits which have started ripening. These will only reach the Master if during the intervening period (between this stage and ripening), are not (spoiled by disease or) shaken off the tree by wind)."(134)

Now Kabir Ji wants to caution us against copying others in such things as worshipping stones, going to pilgrimage places, adorning holy garbs, and doing other similar ritualistic deeds. He says: "O' Kabir, they who buy stone (statues) to worship the same, go to pilgrimage stations to satisfy the ego of their minds, or seeing others wear religious garbs, are simply lost (in superstitions) and are wandering in vain."(135)

Commenting further on the futility of worshipping stones, Kabir Ji says: "O' Kabir, establishing and deeming a stone (statue) as God, (Hindus) all over the world are worshipping it. (But they don't know that) one who depends on this belief is (so completely ruined spiritually, as if one is) drowned in (deep) black water current of a stream."(136)

In the above *salok*, Kabir Ji completely condemned all kinds of ritual worships. But when people are questioned, why they do these things, they answer that the pundits tell them that it is so written in *Vedas*, *Shastras*, and other such holy books. In the opinion of Kabir Ji, it is nothing but a way devised by the pundits to loot the innocent people, just as highway robbers loot the lonely travelers. He says: "O' Kabir, (the *Vedas* and other such holy books) are like a paper prison (built by the pundits, and the rituals written in) ink are like the portals (of that prison). Some of the earth has been spiritually drowned by the stones (used for worship and) the pundits have waylaid the rest (of the world, because they are looting the innocent people by coercing them on the authority of the *Vedas* and *Shastras* to spend their hard earned money in performing different rituals and giving charity to the pundits)."(137)

In *salok* (132), Kabir Ji advised us not to postpone meditation on God till old age or later time because who knows, whether we would reach old age, or would die much sooner. Therefore advising himself (and indirectly us), he says: “O’ Kabir, (the meditation on God), which you are (thinking to) do tomorrow, do it today, and what you are going to do today, do it right now. Because nothing could be done later when death hovers over your head. (138)

Next Kabir Ji wants us to remain aware of the company of those people who seem to be very pious, intelligent or wise but when you really deal with them you find out that they are totally rotten inside. Kabir Ji compares such a person to a piece of red sealing wax, which shines a lot when washed, but is hollow from inside. He says; “O’ Kabir, I have seen such a person who looks (pious) like the washed red sealing wax (from outside) seems smart and very meritorious, (but from inside was) without intellect and of perverse (character).” (139)

It is believed that when one dies one’s soul is very much disgraced and mishandled by the demons of death. Kabir Ji says that he is not worried about this kind of dishonor or disrespect to his soul and he gives the reason. He says; “O’ Kabir, the demon of death is not going to dishonor or disrespect my intellect (my soul, because I) have worshipped that Sustainer of the universe who has created this (poor) demon (of death).” (140)

ਕਬੀਰੁ ਕਸਤੂਰੀ ਭਇਆ ਭਵਰ ਭਏ ਸਭ ਦਾਸ ॥

ਪੰਨਾ ੧੩੭੨

ਜਿਉ ਜਿਉ ਭਗਤਿ ਕਬੀਰ ਕੀ ਤਿਉ ਤਿਉ ਰਾਮ
ਨਿਵਾਸ ॥੧੪੧॥

kabeer kastoorē bha-i-aa bhavar bha-ay sabh daas.

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ji-o ji-o bhagat kabeer kee t̥i-o t̥i-o raam nivaas.
||141||

ਕਬੀਰ ਗਹਗਚਿ ਪਰਿਓ ਕੁਟੰਬ ਕੈ ਕਾਠੈ ਰਹਿ ਗਇਓ
ਰਾਮੁ ॥

ਆਇ ਪਰੇ ਧਰਮ ਰਾਇ ਕੇ ਬੀਚਹਿ ਧੂਮਾ ਧਾਮ
॥੧੪੨॥

kabeer gahgach pari-o kutamb kai kaa^uthai reh
ga-i-o raam.

aa-ay paray Dharam raa-ay kay beecheh Dhoomaa
Dhaam. ||142||

ਕਬੀਰ ਸਾਕਤ ਤੇ ਸੂਕਰ ਭਲਾ ਰਾਖੈ ਆਛਾ ਗਾਉ ॥

ਉਹੁ ਸਾਕਤੁ ਬਪੁਰਾ ਮਰਿ ਗਇਆ ਕੋਇ ਨ ਲੈਹੈ
ਨਾਉ ॥੧੪੩॥

kabeer saakaṭ t̥ay sookar bhalaa raakhai aachh^haa
gaa-o.

uho saakaṭ bapuraa mar ga-i-aa ko-ay na laihai
naa-o. ||143||

ਕਬੀਰ ਕਉਡੀ ਕਉਡੀ ਜੋਰਿ ਕੈ ਜੋਰੇ ਲਾਖ ਕਰੋਰਿ ॥
ਚਲਤੀ ਬਾਰ ਨ ਕਛੁ ਮਿਲਿਓ ਲਈ ਲੰਗੋਟੀ ਤੋਰਿ
॥੧੪੪॥

kabeer ka-udee ka-udee jor kai joray laakh karor.
chaltee baar na kachh mili-o la-ee langotee tor.
||144||

ਕਬੀਰ ਬੈਸਨੋ ਹੂਆ ਤ ਕਿਆ ਭਇਆ ਮਾਲਾ ਮੇਲੀਂ
ਚਾਰਿ ॥

ਬਾਹਰਿ ਕੰਚਨੁ ਬਾਰਹਾ ਭੀਤਰਿ ਭਰੀ ਭੰਗਾਰ ॥੧੪੫॥

kabeer baisno hoo-aa t̥a ki-aa bha-i-aa maalaa
mayleeⁿ chaar.

baahar kanchan baarhaa bheetar bharee bhangaar.
||145||

ਕਬੀਰ ਰੋੜਾ ਹੋਇ ਰਹੁ ਬਾਟ ਕਾ ਤਜਿ ਮਨ ਕਾ
ਅਭਿਮਾਨੁ ॥

ਐਸਾ ਕੋਈ ਦਾਸੁ ਹੋਇ ਤਾਹਿ ਮਿਲੈ ਭਗਵਾਨੁ
॥੧੪੬॥

kabeer roṛh^haa ho-ay rahu baat kaa t̥aj man kaa
abhimaan.

aisaa ko-ee daas ho-ay t̥aahi milai bhagvaan. ||146||

ਕਬੀਰ ਰੋੜਾ ਹੂਆ ਤ ਕਿਆ ਭਇਆ ਪੰਥੀ ਕਉ
ਦੁਖੁ ਦੇਇ ॥
ਐਸਾ ਤੇਰਾ ਦਾਸੁ ਹੈ ਜਿਉ ਧਰਨੀ ਮਹਿ ਖੋਹ ॥੧੪੭॥

kabeer rorhaa hoo-aa ta ki-aa bha-i-aa panthee ka-o
dukh day-ay.
aisaa tayraa daas hai Ji-o Dharnee meh khayh.
||147||

ਕਬੀਰ ਖੋਹ ਹੂਈ ਤਉ ਕਿਆ ਭਇਆ ਜਉ ਉਡਿ
ਲਾਗੈ ਅੰਗ ॥
ਹਰਿ ਜਨੁ ਐਸਾ ਚਾਹੀਐ ਜਿਉ ਪਾਨੀ ਸਰਬੰਗ
॥੧੪੮॥

kabeer khayh hoo-ee ta-o ki-aa bha-i-aa ja-o ud
laagai ang.
har jan aisaa chaahee-ai ji-o paanee sarbang.
||148||

ਕਬੀਰ ਪਾਨੀ ਹੂਆ ਤ ਕਿਆ ਭਇਆ ਸੀਰਾ ਤਾਤਾ
ਹੋਇ ॥
ਹਰਿ ਜਨੁ ਐਸਾ ਚਾਹੀਐ ਜੈਸਾ ਹਰਿ ਹੀ ਹੋਇ
॥੧੪੯॥

kabeer paanee hoo-aa ta ki-aa bha-i-aa seeraa
taataa ho-ay.
har jan aisaa chaahee-ai jaisaa har hee ho-ay.
||149||

ਊਚ ਭਵਨ ਕਨਕਮਨੀ ਸਿਖਰਿ ਧਜਾ ਫਹਰਾਇ ॥
ਤਾ ਤੇ ਭਲੀ ਮਧੁਕਰੀ ਸੰਤਸੰਗਿ ਗੁਨ ਗਾਇ ॥੧੫੦॥

ooch bhavan kankaamnee sikhhar Dhajaa fehraa-ay.
taa tay bhalee maDhookree satsang gun gaa-ay.
||150||

In the previous *salok*, Kabir Ji stated that since he had meditated on God, therefore even the demon of death couldn't disrespect or dishonor him. Now Kabir Ji takes his devotion for God one step further and compares God to musk (a special part in a deer which is utmost fragrant) and God's devotees as bumble bees that are crazy about this fragrance.

He says: "O' Kabir, God has become like the musk and all His devotees have become like the bumble bees. More they progress in God's devotion, more they become close to God (and He) comes and resides (in their hearts)." (141)

In the above *salok*, Kabir Ji described how the devotees of God keep coming near Him and ultimately come so near that God Himself comes to reside in their hearts. In this *salok*, he comments upon the state of those human beings, who forsaking God remain totally absorbed in their family affairs. In their case what happens is that one-day while still in the midst of family hustle bustle, they are suddenly struck with the blow of death and then all their plans are gutted.

Regarding such people, Kabir Ji says: "O' Kabir, (one) who gets (too much stuck) in the mire of family (affairs, that) one's devotion to God gets put aside. (Then one day) in the middle of (family) hustle bustle (demons sent by) the judge of righteousness descend upon (and one is hit by a fatal stroke or accident and all one's future plans are ended)." (142)

Kabir Ji has a very low opinion about such a worshipper of power who wastes all his or her life involved in family affairs or running after worldly wealth. Therefore he says: "O' Kabir, a swine is better than a worshipper of power (because by eating its trash, the swine) keeps the village clean, but the wretched worshipper of power (is so filthy that he or she always spreads evils wherever he or she lives, therefore) when a worshipper of power dies nobody wants to even mention his or her Name." (143)

In the above *salok*, Kabir Ji stated how the worshipper of power is worse than even a swine. In this *salok*, he describes, how one is stripped of one's riches, which one might have amassed with great pains. He says: "O' Kabir, one might amass millions by toiling hard for each penny. But when one departs (from this world), one doesn't get anything to take with

him or her, even one's loin cloth is torn down (to ensure that no valuable thing goes with him or her).”(144)

In the above three saloks Kabir Ji criticized the conduct of those who spend their entire lives remaining involved in family affairs or amassing worldly wealth. But it doesn't mean that he thinks too high of those who apparently become religious by adopting some holy garbs and engaging in ritual worships but don't try to purify themselves from inside. Regarding such people, he says: “O' Kabir, how does it matter if one becomes a *Vaishnu* (devotee of God), and wears a beautiful rosary around one's neck. (But if one has not purified oneself from within, one is like that ornament) which may appear like pure gold from outside, but from inside is filled with false material.”(145)

Kabir Ji now tells us the way to become a true devotee of God. First of all he stresses upon the need for shedding one's ego and acquiring the virtue of humility. He says: “O' Kabir, (if you want to become a true devotee of God, then) shedding your ego and pride become (humble like) a piece of gravel on the road. Because when some one becomes such a servant only then God meets that person.”(146)

In order to drill in us the absolute importance of humility, Kabir Ji says that even the humility like that of gravel is not sufficient for a true devotee of God. He says: “O' Kabir, what does it matter if you become (humble like) gravel, which hurts the feet of the passers by. (O' God), Your devotee should be as (humble as) dust on earth. (A devotee of God should be so humble that even if others speak harshly to him or her, the devotee doesn't utter any harsh words.”(147)

Kabir Ji is not satisfied even with the humility of dust; he wants the devotee of God to be more humble than that. Therefore he says: “O' Kabir, how does it matter if one becomes humble like dust, which blows up and sticks to the bodies of passers-by. (I say that) the devotee of God should be humble like water, which treats all equally (Instead of trying to find faults of others a true devotee of God should love all).”(148)

After reflecting on the characteristics of water, which sometimes become too cold and sometimes too hot, Kabir Ji gives up on his efforts to quote any more examples of humility and says: “O' Kabir, how does it matter if one becomes humble like water, which easily becomes cold and hot. A true devotee of God should be such that he is like God (Himself and like water doesn't become some time cool and composed and some times hot and abusive).”(149)

After stressing upon the importance of humility for becoming a devotee of God, Kabir Ji tells us about the next most important step on this path, the congregation of saints or the society of those holy people, where praises of God are being sung. He considers such a place more important than having all kinds of riches, or power. He says: “The place where one gets to eat only a small loaf of bread obtained by begging, but there one sings praises of God in the company of saints, that place is better than lofty mansions (where there are tons of) gold, beautiful women, and a flag flies on the top (of the palace, but there is no meditation of God's Name).”(150)

ਕਬੀਰ ਪਾਟਨ ਤੇ ਊਜਰ ਭਲਾ ਰਾਮ ਭਗਤ ਜਿਹ ਠਾਇ
॥
ਰਾਮ ਸਨੇਹੀ ਬਾਹਰਾ ਜਮ ਪੁਰੁ ਮੇਰੇ ਭਾਇ ॥੧੫੧॥

kabeer paatan tay oojar bhalaa raam bhagaṭ Jih
thaa-ay.
raam sanayhee baahraa jam pur mayray bhaaⁿ-ay.
||151||

ਕਬੀਰ ਗੰਗ ਜਮੁਨ ਕੇ ਅੰਤਰੇ ਸਹਜ ਸੁੰਨ ਕੇ ਘਾਟ ॥
ਤਹਾ ਕਬੀਰੈ ਮਟੁ ਕੀਆ ਖੋਜਤ ਮੁਨਿ ਜਨ ਬਾਟ
॥੧੫੨॥

ਕਬੀਰ ਜੈਸੀ ਉਪਝਾ ਪੇਡ ਤੇ ਜਉ ਤੈਸੀ ਨਿਬਹੈ ਓਤਿ ॥
ਹੀਰਾ ਕਿਸ ਕਾ ਬਾਪੁਰਾ ਪੁਜਹਿ ਨ ਰਤਨ ਕਰੋਤਿ
॥੧੫੩॥

ਕਬੀਰਾ ਏਕੁ ਅਚੰਭਉ ਦੇਖਿਓ ਹੀਰਾ ਹਾਟ ਬਿਕਾਇ ॥
ਬਨਜਨਹਾਰੇ ਬਾਹਰਾ ਕਉਡੀ ਬਦਲੈ ਜਾਇ ॥੧੫੪॥

ਕਬੀਰਾ ਜਹਾ ਗਿਆਨੁ ਤਹ ਧਰਮੁ ਹੈ ਜਹਾ ਝੂਠੁ ਤਹ
ਪਾਪੁ ॥
ਜਹਾ ਲੋਭੁ ਤਹ ਕਾਲੁ ਹੈ ਜਹਾ ਖਿਮਾ ਤਹ ਆਪਿ ॥੧੫੫॥

ਕਬੀਰ ਮਾਇਆ ਤਜੀ ਤ ਕਿਆ ਭਇਆ ਜਉ ਮਾਨੁ
ਤਜਿਆ ਨਹੀ ਜਾਇ ॥
ਮਾਨ ਮੁਨੀ ਮੁਨਿਵਰ ਗਲੇ ਮਾਨੁ ਸਭੈ ਕਉ ਖਾਇ
॥੧੫੬॥

ਕਬੀਰ ਸਾਚਾ ਸਤਿਗੁਰੁ ਮੈ ਮਿਲਿਆ ਸਬਦੁ ਜੁ ਬਾਹਿਆ
ਏਕੁ ॥
ਲਾਗਤ ਹੀ ਭੁਇ ਮਿਲਿ ਗਇਆ ਪਰਿਆ ਕਲੇਜੇ ਛੋਕੁ
॥੧੫੭॥

ਕਬੀਰ ਸਾਚਾ ਸਤਿਗੁਰੁ ਕਿਆ ਕਰੈ ਜਉ ਸਿਖਾ ਮਹਿ
ਚੁਕ ॥
ਅੰਧੇ ਏਕ ਨ ਲਾਗਈ ਜਿਉ ਬਾਂਸੁ ਬਜਾਈਐ ਫੂਕ
॥੧੫੮॥

ਕਬੀਰ ਹੈ ਗੈ ਬਾਹਨ ਸਘਨ ਘਨ ਛਤ੍ਰਪਤੀ ਕੀ ਨਾਰਿ ॥
ਪੰਨਾ ੧੩੭੩
ਤਾਸੁ ਪਟੰਤਰ ਨ ਪੁਜੈ ਹਰਿ ਜਨ ਕੀ ਪਨਿਹਾਰਿ ॥੧੫੯॥

ਕਬੀਰ ਨ੍ਰਿਪ ਨਾਰੀ ਕਿਉ ਨਿੰਦੀਐ ਕਿਉ ਹਰਿ ਚੇਰੀ
ਕਉ ਮਾਨੁ ॥
ਓਹ ਮਾਂਗ ਸਵਾਰੈ ਬਿਖੈ ਕਉ ਓਹ ਸਿਮਰੈ ਹਰਿ ਨਾਮੁ
॥੧੬੦॥

kabeer gang jamun kay anṭray sajh sunn kay
ghaat.
tahaa kabeerai mat kee-aa khojat mun jan baat.
||152||

kabeer jaisee upjee payd tay ja-o taisee nibhai orh.
heeraa kis kaa baapuraa pujeh na ratan karorh.
||153||

kabeeraa ayk achambha-o daykhi-o heeraa haat
bikaa-ay.
banjanhaaray baahraa ka-udee badlai jaa-ay.
||154||

kabeeraa jahaa gi-aan tah Dharam hai jahaa
jhooth tah paap.
jahaa lobh tah kaal hai jahaa khimaa tah aap.
||155||

kabeer maa-i-aa tajeet ta ki-aa bha-i-aa ja-o maan
taji-aa nahee jaa-ay.
maan muneet munivar galay maan sabhai ka-o
khaa-ay. ||156||

kabeer saachaa satgur mai mili-aa sabad jo
baahi-aa ayk.
laagat hee bhu-ay mil ga-i-aa pari-aa kalayjay
chhayk. ||157||

kabeer saachaa satgur ki-aa karai ja-o sikhaa meh
chook.
anDhay ayk na laag-ee Ji-o baa"s bajaa-ee-ai fook.
||158||

kabeer hai gai baahan saghan ghan chhatarpatee
kee naar.
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taas patantr na pujai har jan kee panihaar. ||159||

kabeer nrip naaree ki-o nindee-ai ki-o har chayree
ka-o maan.
oh maa"ng savaarai bikhai ka-o oh simrai har naam.
||160||

In the previous *salok*, Kabir Ji stated that company of poor saints where God's praises are sung is better than the lofty mansions where God is not remembered. Therefore, he says: "O, Kabir, better than the town is the wilderness where stay the devotees of God. For me that place is like the city of death, where there is no love for God." (151)

In the above few *saloks*, Kabir Ji told himself and us that to become a true devotee of God, we need to become extremely humble, kind, and compassionate, and also join the company of saints and sing praises of God. In this *salok*, he shares with us the bliss he is enjoying by acting on the above advice. He says: “(O’ my friends, the mind of Kabir has come to rest in a place where there is a state of peace, and poise, like the junction of *Ganges* and *Yamuna*. (This is such a unique state of divine bliss) which many sages and devotees try to seek.”(152)

In the previous *salok*, Kabir Ji mentioned that he has attained such a state of divine bliss, which is peaceful like the confluence of rivers *Ganges* and *Yamuna*.

Now he compares this state to the newly sprouted tree branch which even though very delicate, yet being easily bendable doesn’t get uprooted even during strong winds. Kabir Ji wishes to remain humble like that branch.

Therefore, he says: “O’ Kabir, if till the end I remain (nice and compassionate) like the newly sprouted tree branch, I say what to speak of a mere diamond, even millions of jewels won’t equal (my) worth.”(153)

Talking about a diamond, Kabir Ji notes that the human birth itself is very precious like a diamond in which one could re-unite with God by meditating on God’s Name. But the ordinary man doesn’t realize its worth and wastes away this golden opportunity in useless worldly pursuits. Therefore, he says: “O’ Kabir, I have seen one astonishing thing that a diamond is being sold at a shop. But without a customer it is being exchanged for a shell. (In other words this human birth is more precious than a jewel, but is being wasted for worthless worldly pleasures).”(154)

In the previous *salok*, Kabir Ji stated that without the realization or knowledge about the worth of human birth, it is being wasted away in vain. In this *salok*, he gives us some examples of the virtues and blessings which one obtains, when one acquires such divine knowledge. He also tells what kind of evils result from human weaknesses or faults. He says: “O’ Kabir, where there is (divine) knowledge, there is righteousness, but where there is falsehood, there is sin. Similarly when one becomes greedy, one is inviting one’s own death (just as due to its greed for a worm, a fish gets caught in the hook). But where there is compassion, (deem that) God Himself (is pervading there).”(155)

In *salok* (150), Kabir Ji stated that he would prefer living in the company of poor saints to living in lofty mansions and amidst worldly riches, where there is no remembrance of God. However in this *salok*, he wants to make it clear that it is no use renouncing our worldly wealth if along with it we don’t renounce our worldly pride or ego. Because most of those who after renouncing their worldly possessions go and live in lonely places, instead of humbly devoting themselves to meditating on God, start living with the pride and ego of renouncing their worldly wealth. Referring to such people, Kabir Ji says: “O’ Kabir, what is the big deal if one renounces worldly wealth, but one cannot renounce the ego (of one’s mind)? Because ego ruins all and even great saints and sages have been ruined by their ego.”(156)

In the above *salok*, Kabir Ji stated that there is no use of renouncing one’s worldly wealth and going to lonely places if one cannot renounce one’s ego. In this *salok*, he tells us how he lost his ego and became true devotee of God. He says: O’ Kabir, when I met the true Guru, he (recited such an appealing divine word that I lost all my ego and realized how

empty has been my life so far, I felt as if he has) aimed such (a sharp) arrow of his holy word upon me that as soon as it struck me it made a hole in my heart and I fell to the ground (unconscious).”(157)

In the previous *salok*, Kabir Ji told us how just one divine word of the true Guru obliterated his ego and changed his entire life. However in this *salok*, he wants to impress upon us that the true Guru cannot do anything for the one who is so full of self-conceit that even after hearing the Guru's sermon, doesn't care to remember it or act on the advice. He says: “O' Kabir, what can the true Guru do, if there is defect in the disciples. The thing is that not even one advice (of the true Guru seems pleasing and) worth acting upon to a blind egoistic person. (Giving advice to such a worshipper of power is like) blowing air into a bamboo (which enters it at one end and passes through the other).”(158)

Now telling about the merits of true devotees of God, he says: O' Kabir, even the wife of a sovereign king who might have many horses, elephants, and other rides, doesn't equal the water carrier maid of a devotee of God.”(159)

Giving the reason why we should look down upon the queen of a sovereign king but praise the most menial maidservant of devotees of God, he says: “O' Kabir, (the reason why we) disparage the wife of a king and why we show respect to the maid of the disciple of God is (that while a queen) fixes her hair (motivated by) lust, (the maid) meditates on God's Name (in the company of devotees).”(160)

ਕਬੀਰ ਥੂਨੀ ਪਾਈ ਬਿਤਿ ਭਈ ਸਤਿਗੁਰ ਬੰਧੀ ਧੀਰ ॥	kabeer thoonee paa-ee thiṭ <u>b</u> ha-ee satgur ban <u>D</u> hee <u>D</u> heer.
ਕਬੀਰ ਹੀਰਾ ਬਨਜਿਆ ਮਾਨ ਸਰੋਵਰ ਤੀਰ ॥੧੬੧॥	kabeer heeraa banJi-aa maan sarovar <u>t</u> eer. 161
ਕਬੀਰ ਹਰਿ ਹੀਰਾ ਜਨ ਜਹਿਹਰੀ ਲੇ ਕੈ ਮਾਛੈ ਹਾਟ ॥	kabeer har heeraa jan ja-uharee lay kai maa ⁿ dai haat.
ਜਬ ਹੀ ਪਾਈਅਹਿ ਪਾਰਖੂ ਤਬ ਹੀਰਨ ਕੀ ਸਾਟ ॥੧੬੨॥	jab hee paa-ee-ah paark <u>h</u> oo <u>t</u> ab heeran kee saat. 162
ਕਬੀਰ ਕਾਮ ਪਰੇ ਹਰਿ ਸਿਮਰੀਐ ਐਸਾ ਸਿਮਰਹੁ ਨਿਤ ॥	kabeer kaam paray har simree-ai aisaa simrahu niṭ.
ਅਮਰਾ ਪੁਰ ਬਾਸਾ ਕਰਹੁ ਹਰਿ ਗਇਆ ਬਹੋਰੈ ਬਿਤ ॥੧੬੩॥	amraa pur baasaa karahu har ga-i-aa bahorai biṭ. 163
ਕਬੀਰ ਸੇਵਾ ਕਉ ਦੁਇ ਭਲੇ ਏਕੁ ਸੰਤੁ ਇਕੁ ਰਾਮੁ ॥	kabeer sayvaa ka-o <u>du</u> -ay <u>b</u> halay ayk saṅṭ ik raam.
ਰਾਮੁ ਜੁ ਦਾਤਾ ਮੁਕਤਿ ਕੋ ਸੰਤੁ ਜਪਾਵੈ ਨਾਮੁ ॥੧੬੪॥	raam jo <u>daa</u> ṭaa mukaṭ ko saṅṭ japaavai naam. 164
ਕਬੀਰ ਜਿਹ ਮਾਰਗਿ ਪੰਡਿਤ ਗਏ ਪਾਛੈ ਪਰੀ ਬਹੀਰ ॥	kabeer jih maarag pandiṭ ga-ay paach <u>h</u> ai paree baheer.
ਇਕ ਅਵਘਟ ਘਾਟੀ ਰਾਮ ਕੀ ਤਿਹ ਚਤਿ ਰਹਿਓ ਕਬੀਰ ॥੧੬੫॥	ik avghat <u>gh</u> aatee raam kee <u>t</u> iḥ cha <u>r</u> h rahi-o kabeer. 165
ਕਬੀਰ ਦੁਨੀਆ ਕੇ ਦੋਖੇ ਮੂਆ ਚਾਲਤ ਕੁਲ ਕੀ ਕਾਨਿ ॥	kabeer <u>du</u> nee-aa kay <u>do</u> k <u>h</u> ay moo-aa chaalaṭ kul kee kaan.
ਤਬ ਕੁਲੁ ਕਿਸ ਕਾ ਲਾਜਸੀ ਜਬ ਲੇ ਧਰਹਿ ਮਸਾਨਿ ॥੧੬੬॥	<u>t</u> ab kul kis kaa laajsee jab lay <u>D</u> hareh masaan. 166

ਕਬੀਰ ਭੂਬਹਿਗੋ ਰੇ ਬਾਪੁਰੇ ਬਹੁ ਲੋਗਨ ਕੀ ਕਾਨਿ ॥

ਪਾਰੋਸੀ ਕੇ ਜੋ ਹੁਆ ਤੂ ਅਪਨੇ ਭੀ ਜਾਨੁ ॥੧੬੭॥

ਕਬੀਰ ਭਲੀ ਮਧੂਕਰੀ ਨਾਨਾ ਬਿਧਿ ਕੋ ਨਾਸੁ ॥

ਦਾਵਾ ਕਾਹੂ ਕੋ ਨਹੀ ਬਡਾ ਦੇਸੁ ਬਡ ਰਾਜੁ ॥੧੬੮॥

ਕਬੀਰ ਦਾਵੈ ਦਾਝਨੁ ਹੋਤੁ ਹੈ ਨਿਰਦਾਵੈ ਰਹੈ ਨਿਸੰਕ ॥

ਜੋ ਜਨੁ ਨਿਰਦਾਵੈ ਰਹੈ ਸੋ ਗਨੈ ਇੰਦ੍ਰ ਸੋ ਰੰਕ ॥੧੬੯॥

ਕਬੀਰ ਪਾਲਿ ਸਮੁਹਾ ਸਰਵਰੁ ਭਰਾ ਪੀ ਨ ਸਕੈ ਕੋਈ
ਨੀਰੁ ॥

ਭਾਗ ਬਡੇ ਤੈ ਪਾਇਓ ਤੂੰ ਭਰਿ ਭਰਿ ਪੀਉ ਕਬੀਰ
॥੧੭੦॥

kabeer doob-higo ray baapuray baho logan kee kaan.

paarosee kay jo hoo-aa too apnay bhee jaan. ||167||

kabeer bhalee madhookree naanaa biDh ko naaj.

daavaa kaahoo ko nahee badaa days bad raaj. ||168||

kabeer daavai daajhan hotu hai nirdaavai rahai nisank.

jo jan nirdaavai rahai so ganai indar so rank. ||169||

kabeer paal samuhaa sarvar bharaa pee na sakai ko-ee neer.

bhaag baday tai paa-i-o tooⁿ bhar bhar pee-o kabeer. ||170||

Kabir Ji now tells us about the blessings he himself has experienced and obtained by joining the congregation of the saints, which he calls Maansarovar (a lake in India where it is believed that the swans peck at pearls).

He says: “When Kabir obtained the support (of the word of the true Guru, his mind) became stable. In this way the true Guru gave solace (to his mind. This is how) Kabir purchased the diamond (of God’s Name in the congregation of saintly persons, which is like) *Mansarovar* (lake, where the swan like saints peck at pearls of God’s Name).”(161)

Next Kabir Ji tells us about the way, the servants of God obtain and trade in the jewels of God’s Name. This is not a trade in the ordinary sense of the word. But when saintly people meet they exchange their thoughts and spiritual experiences with each other and try to learn more and better ways to love God and meditate on His Name. Describing this exchange in poetic terms, Kabir Ji says: “O’ Kabir, God’s Name is like a diamond. The devotee of God is like a jeweler who on obtaining the (jewel of God’s Name) displays it in the showcase of the shop (of his or her heart). When the assayers (devotees who know the value of the jewel of God’s Name assemble in holy congregation, they exchange their thoughts and spiritual experiences, and in this way), trade of diamonds (of God’s merits) takes place (there).”(162)

It is a common observation that when we are in some kind of trouble, we run to God and worship Him in all sincerity. However, when our purpose has been fulfilled we start to slacken again and the sincerity of our worship keeps diminishing. Kabir Ji advises us that we should always worship God with the same intensity and sincerity with which we worship him during the time of our need. He says: “O’ Kabir, (the sincerity and intensity), with which you contemplate God in time of need, worship Him similarly every day, then you would find an abode in the city of immortality (a state of eternal bliss) and would recover the lost wealth (of spiritual merits).”(163)

In the above *salok*, Kabir Ji advised us that we should worship God at all times with true love and devotion and not just during the time of need. However, some time we may wonder whom to serve or worship? Whether we should serve or worship God or His saints? Answering this question, Kabir Ji says: “O’ Kabir, both God and the saint (Guru) are

worthy of service (and worship). God is the giver of salvation, but the saint (Guru) makes us meditate on (God's) Name.”(164)

Now Kabir Ji tells us, what kind of worship he is doing. Because the true worship of God with a sincere heart is very arduous and difficult, it is very easy for the common man to follow the paths shown by the pundits or *Brahmins*, who tell them much simpler ways but actually entangle them into all kinds of rituals to enrich their own pockets. Therefore stating what he himself is doing, he says: “O’ Kabir, the crowds are following the way (of rituals on which) the pundits are walking. (But meditation on) God is like a very difficult peak, which Kabir is trying to climb.”(165)

In the above *salok*, Kabir Ji noted how following the ways shown by pundits, the common people are doing ritual worships instead of meditating on God's Name. In this *salok*, he identifies another reason why people are still following these traditions even when they may disagree or don't believe in these rituals. He says: “O’ Kabir, look at the world, in which one dies worrying about the honor of one's family (or what would the world say if one doesn't follow the traditions of one's ancestors. But I

wonder) whose lineage would be put to shame when (upon death), they would put one on the pyre for cremation (and one's soul would depart without meditating on God's Name)?”(166)

Therefore, Kabir Ji warns us against continuing to do the wrong things and perform all those useless rituals just for this reason that whatever right or wrong things our ancestors have been doing we need to continue doing the same, otherwise our society would defame us. So as if addressing himself, Kabir Ji says: “O’ poor wretched Kabir, you would be drowned (and go to hell), if you (keep following wrong practices just for the) sake of the opinions of many people. (But remember that) what has happened in the neighbor's family (that tragedy of death) could befall you also.”(167)

Therefore Kabir Ji asks us to meditate on God's Name instead of blindly following the old traditions, even if we have to sacrifice our wealth and have to beg for our food. He sees bliss even in begging and says: “O’ Kabir, blessed is the bread received in alms because it contains many kinds of grains. (In this way one doesn't) have to make claim on any property (and for such a person the entire world becomes like one) big country, ruled by one great king (God).”(168)

In the previous *salok*, Kabir Ji stated that one advantage of begging is that the person stops making claims on any property or possessions. In this *salok*, he tells us about other virtues of such a state of mind. He says: “O’ Kabir, when one asserts any kinds of claims, one subjects oneself to (unnecessary) heart burning. But one who lives without making any claims, considers both (a king like) *Indira* and a pauper (equal, because then one doesn't depend on either).”(169)

In the previous *salok*, Kabir Ji noted that when one makes claims on any property or position, one invites unnecessary heart burning. In many other *saloks*, he has also noted that because of self-conceit, worldly desires, and evil tendencies, people keep suffering from unnecessary pains and sorrows. The irony is that instead of living in such agony, they could enjoy immense peace and bliss, if they would look around and join the congregation of saints and meditate on God's Name. Kabir Ji compares the above situation to a pool full of fresh cool water in front of everybody, but people are not even looking at this pool

because they are obsessed with acquiring more and more worldly wealth. Kabir Ji has realized this truth and joining the congregation of saints he is already enjoying its bliss. Therefore, he says: “O’ Kabir, the pool (of the congregation of saintly persons) is full to the brim (with the water of God’s Name) but no one can drink this water (and obtain comfort). By good fortune you have found it (and realized its value, so go ahead and meditate on God’s Name and thus) drink it in cupfuls.”(170)

ਕਬੀਰ ਪਰਭਾਤੇ ਤਾਰੇ ਖਿਸਹਿ ਤਿਉ ਇਹੁ ਖਿਸੈ ਸਰੀਰੁ
॥
ਏ ਦੁਇ ਅਖਰ ਨਾ ਖਿਸਹਿ ਸੇ ਗਹਿ ਰਹਿਓ ਕਬੀਰੁ
॥੧੭੧॥

kabeer par**bh**aatay taaray **kh**iseh t̥i-o ih **kh**isai
sareer.
ay du-ay **akh**ar naa **kh**iseh so geh rahi-o kabeer.
||171||

ਕਬੀਰ ਕੋਠੀ ਕਾਠ ਕੀ ਦਹ ਦਿਸਿ ਲਾਗੀ ਆਗਿ ॥
ਪੰਡਿਤ ਪੰਡਿਤ ਜਲਿ ਮੂਏ ਮੂਰਖ ਉਬਰੇ ਭਾਗਿ ॥੧੭੨॥

kabeer ko**th**ee kaath kee dah dis laagee aag.
pandiṭ pandiṭ jal moo-ay moorakh ubray **bh**aa**g**.
||172||

ਕਬੀਰ ਸੰਸਾ ਦੂਰਿ ਕਰੁ ਕਾਗਦ ਦੇਹ ਬਿਹਾਇ ॥
ਬਾਵਨ ਅਖਰ ਸੋਧਿ ਕੈ ਹਰਿ ਚਰਨੀ ਚਿਤੁ ਲਾਇ
॥੧੭੩॥

kabeer sansaa door kar kaagad dayh bihaa-ay.
baavan **akh**ar so**Dh** kai har charnee chiṭ laa-ay.
||173||

ਕਬੀਰ ਸੰਤੁ ਨ ਛਾਡੈ ਸੰਤਈ ਜਉ ਕੋਟਿਕ ਮਿਲਹਿ ਅਸੰਤ
॥
ਮਲਿਆਗਰੁ ਭੁਯੰਗਮ ਬੇਢਿਓ ਤ ਸੀਤਲਤਾ ਨ ਤਜੰਤ
॥੧੭੪॥

kabeer sanṭ na **ch**haadai sanṭ-ee ja-o kotik mileh
asanṭ.
mali-aagar **bh**uyangam bay**dh**i-o ta seetalṭaa na
tajanṭ. ||174||

ਕਬੀਰ ਮਨੁ ਸੀਤਲੁ ਭਇਆ ਪਾਇਆ ਬ੍ਰਹਮ ਗਿਆਨੁ ॥
ਜਿਨਿ ਜੁਆਲਾ ਜਗੁ ਜਾਰਿਆ ਸੁ ਜਨ ਕੇ ਉਦਕ ਸਮਾਨਿ
॥੧੭੫॥

kabeer man seetāl **bh**a-i-aa paa-i-aa barahm
gi-aan.
jin ju-aalaa jag jaari-aa so jan kay udak samaan.
||175||

ਕਬੀਰ ਸਾਰੀ ਸਿਰਜਨਹਾਰ ਕੀ ਜਾਨੈ ਨਾਹੀ ਕੋਇ ॥
ਕੈ ਜਾਨੈ ਆਪਨ ਧਨੀ ਕੈ ਦਾਸੁ ਦੀਵਾਨੀ ਹੋਇ ॥੧੭੬॥

kabeer saaree sirjanhaar kee jaanai naahee ko-ay.
kai jaanai aapan **Dh**anee kai daas deevaanee
ho-ay. ||176||

ਕਬੀਰ ਭਲੀ ਭਈ ਜੋ ਭਉ ਪਰਿਆ ਦਿਸਾ ਗਈ ਸਭ
ਭੂਲਿ ॥
ਪੰਨਾ ੧੩੭੪
ਓਰਾ ਗਰਿ ਪਾਨੀ ਭਇਆ ਜਾਇ ਮਿਲਿਓ ਵਲਿ ਕੂਲਿ
॥੧੭੭॥

kabeer **bh**alee **bh**a-ee jo **bh**a-o pari-aa disaa
ga-eeⁿ sab**h** **bh**ool.
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oraa gar paanee **bh**a-i-aa jaa-ay mili-o **dh**al kool.
||177||

ਕਬੀਰਾ ਧੂਰਿ ਸਕੋਲਿ ਕੈ ਪੁਰੀਆ ਬਾਂਧੀ ਦੇਹ ॥
ਦਿਵਸ ਚਾਰਿ ਕੋ ਪੇਖਨਾ ਅੰਤਿ ਖੋਹ ਕੀ ਖੋਹ ॥੧੭੮॥
ਕਬੀਰ ਸੂਰਜ ਚਾਂਦ ਕੈ ਉਦੈ ਭਈ ਸਭ ਦੇਹ ॥
ਗੁਰ ਗੋਬਿੰਦ ਕੇ ਬਿਨੁ ਮਿਲੇ ਪਲਟਿ ਭਈ ਸਭ ਖੋਹ
॥੧੭੯॥

kabeeraa **Dh**oor sakayl kai puree-aa baaⁿ**Dh**ee
dayh.
divas chaar ko pay**kh**naa anṭ **kh**ayh kee **kh**ayh.
||178||
kabeer sooraj chaaⁿd kai udai **bh**a-ee sab**h** dayh.
gur gobinḍ kay bin milay palaṭ **bh**a-ee sab**h** **kh**ayh.
||179||

ਜਹ ਅਨਭਉ ਤਹ ਭੈ ਨਹੀ ਜਹ ਭਉ ਤਹ ਹਰਿ ਨਾਹਿ ॥

jah an**bh**a-o tah **bh**ai nahee jah **bh**a-o tah har
naahi.

ਕਹਿਓ ਕਬੀਰ ਬਿਚਾਰਿ ਕੈ ਸੰਤ ਸੁਨਹੁ ਮਨ ਮਾਹਿ
॥੧੮੦॥

kahi-o kabeer bichaar kai sant sunhu man maahi.
||180||

In *salok* (169), Kabir Ji advised us against making claims on any kind of worldly possession or property. In other words, he advised us not to try to hold on to any thing, because whatever we see or have including our own body is perishable. The only entity, which is imperishable or eternal, is God and His Name. Therefore, he says: “O’ Kabir, just as stars disappear in the dawn, so disappears (and slowly perishes) our body. But these two words (God and His Name) do not perish and that is what Kabir is holding on to.”(171)

Continuing to comment on the consequences of making claims, and trying to hold on to one’s worldly possessions, Kabir Ji gives us another very beautiful example. He refers to those people who are running after worldly wealth and possessions and think themselves as very wise and smart but consider those who remain satisfied with their meager belongings as fools. They don’t realize that they are daily suffering the fear and worry of losing their wealth while those simple persons whom they consider fools are enjoying a sound peaceful sleep. In this *salok*, Kabir Ji compares this world to a wooden house on fire, and says: “O’ Kabir, (this world is like) a house of wood, which is burning in fire on all sides. (They who consider themselves as) smart and wise (keep holding onto their possessions and are therefore) burnt down to death, but the simple folks (who didn’t have many possessions) save themselves by fleeing from it.”(172)

In the above *salok*, Kabir Ji explained how worrying about their worldly wealth and possessions, while the simple folks who don’t have too much wealth or possessions are saved from all such worries and agonies ruins those who consider themselves wise. Therefore in this *salok*, he again says: “O’ Kabir, shed your doubt and sink all the papers (regarding the account of your worldly possessions in water). Instead, after absorbing the essence (of knowledge of the holy books written) in the fifty two letters (of Sanskrit alphabet) attune your mind to God’s lotus feet (His Name).”(173)

In *salok* (164), Kabir Ji stated that it is equally good to serve both the saint and God. One wonders, how Guru Ji could give such high honor to a saint that he equates the merit of serving a saint to that of serving God. In this *salok*, he cites a beautiful example to illustrate the greatness of a saint. He says: “O’ Kabir, even though girdled by (many) snakes, just as a sandal tree doesn’t give up its (inner) coolness, similarly a saint doesn’t abandon his saintly nature (of seeking welfare of all) even though he might have to deal with millions of anti saints (villains to execute his good deeds).”(174)

In the above *salok*, Kabir Ji described how a saint remains cool and calm even when he comes across millions of evil characters. In this *salok*, he tells how a saint remains unaffected even by the fire of worldly desire, which has ruined the rest of the world. He says: “O’ Kabir, one who has obtained divine wisdom (and has become a saint, that) one’s mind becomes so cool and calm that the fire (of worldly desire) which has burnt down (and ruined the rest of) the world, that fire (of desire) is cool like water for that devotee (because worldly wealth has no allurements for such a person).”(175)

In the above *salok*, Kabir Ji described how a saint remains unaffected from the desire of worldly wealth, which has destroyed the rest of the world. In this *salok*, he tells the secret of such a state of mind. He says: “O’ Kabir, (the desire for worldly wealth) is created by the Creator. But no one knows about this (secret). Either the Master Himself knows about it or

that servant (saint, who remains attuned to God's Name and thus) abides in His presence, knows this.”(176)

In the above two *saloks*, Kabir Ji stated that *Maya* (the worldly wealth), which has ruined rest of the world, doesn't afflict the saints at all because they know the secret that it is God who has created it. Therefore they always remain under the fear of God and keep meditating on His Name. In this *salok*, he tells us how this fear has put him also on the right path and has united him with God. He says: “O' Kabir, it was for good that my mind was instilled with the fear (of God), which made me forget the direction (of worldly wealth, in which I was going). It was (as if the fear of God has acted like heat, due to which) the hail has melted into water and has gone and merged in the stream.”(177)

In *salok* (176), Kabir Ji told us about the secret of *Maya* (the worldly attachment), which has deceived human beings. In this *salok*, he educates us about the construction of the human body itself. He says: “O' Kabir, collecting dust God has built up the township of the body. But this is a show for a few days, in the end the dust becomes dust again.”(178)

Now Kabir Ji states the objective of the human body, without achieving which it remains as useless as dust. He says: “O' Kabir, this body has been created so that in (it may manifest the loving warmth of) the sun and (the coolness of) moon. But without meeting Guru God (the body doesn't acquire these qualities) and it all turns into dust again.”(179)

In the above *saloks* Kabir Ji enlightened us about the reality of the world, the worldly wealth, the human body, and many other such things, about which very few people really know. In this *salok*, he tells us about the blessings those devotees enjoy who have this inner knowledge. He says: “O' saints, after carefully deliberating Kabir is saying this thing, listen to it with (full attention of) your mind. Where there is inner realization (about the reality of things), there is no fear, but where there is fear (of any kind, such as fear of death, or evil forces), there is no God.”(180)

ਕਬੀਰ ਜਿਨਹੁ ਕਿਛੁ ਜਾਨਿਆ ਨਹੀ ਤਿਨ ਸੁਖ ਨੀਦ
ਬਿਹਾਇ ॥

ਹਮਹੁ ਜੁ ਬੁਝਾ ਬੁਝਨਾ ਪੂਰੀ ਪਰੀ ਬਲਾਇ ॥੧੮੧॥

kabeer Jinahu kichhoo jaani-aa nahee tin sukh need
bihaa-ay.

hamhu jo boojhaa boojhnaa pooree paree balaa-ay.
||181||

ਕਬੀਰ ਮਾਰੇ ਬਹੁਤੁ ਪੁਕਾਰਿਆ ਪੀਰ ਪੁਕਾਰੈ ਅਉਰ ॥
ਲਾਗੀ ਚੋਟ ਮਰਮ ਕੀ ਰਹਿਓ ਕਬੀਰਾ ਨਉਰ
॥੧੮੨॥

kabeer maaray bahuṭ pukaari-aa peer pukaarai a-or.
laagee chot maramm kee rahi-o kabeeraa thā-ur.
||182||

ਕਬੀਰ ਚੋਟ ਸੁਹੇਲੀ ਸੇਲ ਕੀ ਲਾਗਤ ਲੇਇ ਉਸਾਸ ॥
ਚੋਟ ਸਹਾਰੈ ਸਬਦ ਕੀ ਤਾਸੁ ਗੁਰੂ ਮੈ ਦਾਸ ॥੧੮੩॥

kabeer chot suhaylee sayl kee laagat lay-ay usaas.
chot sahaarai sabaḍ kee ṭaas guroo mai ḍaas.
||183||

ਕਬੀਰ ਮੁਲਾਂ ਮੁਨਾਰੇ ਕਿਆ ਚਦਹਿ ਸਾਂਈ ਨ ਬਹਰਾ
ਹੋਇ ॥
ਜਾ ਕਾਰਨਿ ਤੂੰ ਬਾਂਗ ਦੇਹਿ ਦਿਲ ਹੀ ਭੀਤਰਿ ਜੋਇ
॥੧੮੪॥

kabeer mulaaⁿ munaaray ki-aa chadh^heh saaⁿ-ee na
bahraa ho-ay.
jaa kaaran ṭooⁿ baaⁿg deh ḍil hee bheetar jo-ay.
||184||

ਸੇਖ ਸਬੂਰੀ ਬਾਹਰਾ ਕਿਆ ਹਜ ਕਾਬੇ ਜਾਇ ॥

saykh sabooree baahraa ki-aa haj kaabay jaa-ay.

ਕਬੀਰ ਜਾ ਕੀ ਦਿਲ ਸਾਬਤਿ ਨਹੀ ਤਾ ਕਉ ਕਹਾਂ
ਖੁਦਾਇ ॥੧੮੫॥

kabeer jaa kee dil saabat nahee taa ka-o kahaaⁿ
khudaa-ay. ||185||

ਕਬੀਰ ਅਲਹ ਕੀ ਕਰਿ ਬੰਦਗੀ ਜਿਹ ਸਿਮਰਤ ਦੁਖੁ
ਜਾਇ ॥

kabeer alah kee kar bandagee Jih simrat dukh jaa-ay.

ਦਿਲ ਮਹਿ ਸਾਂਈ ਪਰਗਟੈ ਭੁਝੈ ਬਲੰਤੀ ਨਾਂਇ
॥੧੮੬॥

dil meh saaⁿ-ee pargatai bujhai balantee naaⁿ-ay.
||186||

ਕਬੀਰ ਜੋਰੀ ਕੀਏ ਜੁਲਮੁ ਹੈ ਕਹਤਾ ਨਾਉ ਹਲਾਲੁ ॥
ਦਵਤਰਿ ਲੇਖਾ ਮਾਂਗੀਐ ਤਬ ਹੋਇਗੋ ਕਉਨੁ ਹਵਾਲੁ
॥੧੮੭॥

kabeer joree kee-ay julam hai kahtaa naa-o halaal.
daftar laykhaa maaⁿgee-ai tab ho-igo ka-un havaal.
||187||

ਕਬੀਰ ਖੁਬੁ ਖਾਨਾ ਖੀਚਰੀ ਜਾ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਲੋਨੁ ॥
ਹੋਰਾ ਰੋਟੀ ਕਾਰਨੇ ਗਲਾ ਕਟਾਵੈ ਕਉਨੁ ॥੧੮੮॥
ਕਬੀਰ ਗੁਰੁ ਲਾਗਾ ਤਬ ਜਾਨੀਐ ਮਿਟੈ ਮੋਹੁ ਤਨ
ਤਾਪੁ ॥

kabeer k^hoob k^haanaa k^heechree jaa meh amrit lon.
hayraa rotee kaarnay galaa kataavai ka-un. ||188||
kabeer gur laagaa tab jaanee-ai mitai moh tan taap.

ਹਰਖ ਸੋਗ ਦਾਝੈ ਨਹੀ ਤਬ ਹਰਿ ਆਪਹਿ ਆਪਿ
॥੧੮੯॥

harakh sog daajhai nahee tab har aapah aap. ||189||

ਕਬੀਰ ਰਾਮ ਕਹਨ ਮਹਿ ਭੇਦੁ ਹੈ ਤਾ ਮਹਿ ਏਕੁ
ਬਿਚਾਰੁ ॥

kabeer raam kahan meh b^hayd hai taa meh ayk
bichaar.

ਸੋਈ ਰਾਮੁ ਸਭੈ ਕਹਹਿ ਸੋਈ ਕਉਤਕਹਾਰੁ ॥੧੯੦॥

so-ee raam sabhai kaheh so-ee ka-utakhaar. ||190||

In the previous *salok*, Kabir Ji stated that where there is inner realization there is no fear, but where there is fear, there is no God. However many times there is a strange kind of peace in ignorance and a new fear or agony in the realization of the impending dangers. In this *salok*, Kabir Ji comments on such a situation. He says: “O’ Kabir, they who don’t know any thing (about the consequences of remaining involved in worldly affairs and not meditating on God’s Name) sleep in peace. But for me, who has realized this thing it has become a great source of worry.”(181)

In the previous *salok*, Kabir Ji told us that the realization of the necessity of God’s Name has made him worry a lot. In this *salok*, he illustrates how this realization has stunned him. He says: “O’ Kabir, when one is hit, one cries a lot (in pain) and due to that pain one cries even more. But I have been hit in such a secret place (of my heart by the word of the Guru that I) have been left immobile (and unable to say anything except following Guru’s advice).”(182)

In the previous *salok*, Kabir Ji stated how the word of the Guru has left him immobile (and unable to say anything). In this *salok*, he explains how the blow of the Guru’s word is much more unbearable for him than even the wound of a spear. He says: “O’ Kabir, it is much easier to bear the strike of a spear, because at the most it makes one’s breathing difficult. But one who can bear the strike of the (immaculate) word, for me he is the Guru and I am his servant.”(183)

The message of the *saloks* from 132 to 183 is that while we have requisite energy (and till our health allows) we should meditate on God. There are lot of false worldly pleasures and attachments, which make human life stressful. The best way to save us from these allurements is to remain attuned to God’s Name.

Now Kabir Ji advises us against showing off our worship or devotion to God by speaking out loudly. He particularly refers to the practice of *Baang* or call of prayer by the Muslims. According to which a specially appointed man called *mullah* climbs a minaret of the mosque at fixed times and repeatedly makes loud & shrill cries of *Allah hoo Akbar* (God is great), hearing which the Muslims in the vicinity rush to the mosque to say the prayer. However as is often the case with pundits and priests of holy places, the mullahs themselves don't have true love for God in their own hearts.

So addressing such a *mullah*, Kabir Ji says: "O' *Mullah*, why do you climb up the minaret (and make these loud calls. Because) He for whom, you are uttering this *bang* is not deaf, why don't you look for Him in your heart itself?"(184)

In the previous *salok*, Kabir Ji suggested to a *Mullah* to search for God in his own heart. In this *salok*, he questions the use of going on *Hajj* to *Kaabba* (pilgrimage to Mecca or any other holy place, if one has no patience in one's heart).

He says: "What is the use of going on *Hajj* of *Kaaba* by that *Sheikh* (*Muslim* holy man) if he has no patience. Because O' Kabir, they (who have no faith in God and) whose heart is not whole, for them God is no where."(185)

In the above two *saloks*, Kabir Ji indirectly told us that there is no use of performing the ritualistic worships, such as issuing calls of prayers or going on pilgrimages, if within our own hearts we don't have faith in God. Therefore in this *salok*, he says: "O' Kabir, perform (true) worship of *Allah* (God), meditating on whom all sorrow goes away. Then God becomes manifest in the heart itself and the burning fire (of worldly desire) is quenched."(186)

Kabir Ji next comments upon the practice of Muslims to very slowly kill an animal, such as chicken, goat, sheep or cow, while reading verses from Quran (Muslim holy book). The Muslims consider only the meat obtained in this way as *Hallaal* (sacred and fit for eating). Kabir Ji doesn't buy this logic. He says: "(O' *Mullah*), Kabir says that to use force is tyranny but you call it *Hallaal* (a sanctified deed. But think about) what would be your condition, when in God's court you are asked to render account (and punished for all such acts of cruelty on the innocent creatures)?"(187)

In this *salok*, Kabir Ji comments further upon the undesirability of eating meat at all. (Many people think that eating meat is the only right and healthy way but the latest research is showing that that vegetarian diet is the most wholesome diet). He says: "O' Kabir, very wholesome is the diet of rice pudding, which has been embellished with clarified butter and salt. (I wonder, who would like to) to get his throat slit to become food (for some body else)?"(188)

In the previous five *saloks*, Kabir Ji commented on the false beliefs and shallow ritualistic ways of Muslims. Now he comments upon similar false traditions and beliefs of Hindus. The first thing which he takes up is the practice among Hindus to ceremonially adopt some brahmin or a pundit as their Guru by going through some rituals, such as wearing a *Janaiyu* (a sacred thread, over which the Guru has chanted some mantras).

Kabir Ji says: "We should deem one attached to a Guru only when one's worldly attachment and the agony of the body is removed. If no pleasure or pain burns (or tortures one's mind), then deem that in one's heart is God Himself."(189)

(Note: In a way from this salok, the sikhs should also take a lesson that simply by going through the Amrit ceremony, we don't become true followers of the Guru, unless we improve our life conduct as per Gurbani).

It appears Kabir Ji uttered this *salok*, when some one asked him what is so special about him, when both he and Kabir repeat the name *Ram* for their meditation. He replied: "O' Kabir, there is (lot of) difference between the ways of saying *Ram*. There is one thing, which requires careful consideration. One *Ram* (is that all pervading God), whom all worship. Another *Ram* is the one, whose name those actors use (who play the legend of *Ramayana*)."(190)

Note: Kabir Ji further clarifies between these two *Rams* in the next *salok*.

ਕਬੀਰ ਰਾਮੈ ਰਾਮ ਕਹੁ ਕਹਿਬੈ ਮਾਹਿ ਬਿਬੇਕ ॥
ਏਕੁ ਅਨੇਕਹਿ ਮਿਲਿ ਗਇਆ ਏਕ ਸਮਾਨਾ ਏਕ ॥੧੯੧॥

kabeer raamai raam kaho kahibay maahi bibayk.
ayk anaykeh mil ga-i-aa ayk samaanaa ayk.
||191||

ਕਬੀਰ ਜਾ ਘਰ ਸਾਧ ਨ ਸੇਵੀਅਹਿ ਹਰਿ ਕੀ ਸੇਵਾ ਨਾਹਿ ॥
ਤੇ ਘਰ ਮਰਹਟ ਸਾਰਖੇ ਭੂਤ ਬਸਹਿ ਤਿਨ ਮਾਹਿ ॥੧੯੨॥

kabeer jaa ghar saaDh na sayvee-ah har kee
sayvaa naahi.
tay ghar marhat saarkhay bhoot baseh tin
maahi. ||192||

ਕਬੀਰ ਗੁੰਗਾ ਹੂਆ ਬਾਵਰਾ ਬਹਰਾ ਹੂਆ ਕਾਨ ॥
ਪਾਵਹੁ ਤੇ ਪਿੰਗੁਲ ਭਇਆ ਮਾਰਿਆ ਸਤਿਗੁਰ ਬਾਨ
॥੧੯੩॥

kabeer goongaa hoo-aa baavraa bahraa hoo-aa
kaan.
paavhu tay pingul bha-i-aa maari-aa satgur
baan. ||193||

ਕਬੀਰ ਸਤਿਗੁਰ ਸੂਰਮੇ ਬਾਹਿਆ ਬਾਨੁ ਜੁ ਏਕੁ ॥
ਲਾਗਤ ਹੀ ਭੁਇ ਗਿਰਿ ਪਰਿਆ ਪਰਾ ਕਰੇਜੇ ਛੇਕੁ ॥੧੯੪॥

kabeer satgur soormay baahi-aa baan jo ayk.
laagat hee bhu-ay gir pari-aa paraa karayjay
chhayk. ||194||

ਕਬੀਰ ਨਿਰਮਲ ਬੁੰਦ ਅਕਾਸ ਕੀ ਪਰਿ ਗਈ ਭੂਮਿ ਬਿਕਾਰ
॥

kabeer nirmal boond akaas kee par ga-ee bhoom
bikaar.

ਪੰਨਾ ੧੩੭੫

ਬਿਨੁ ਸੰਗਤਿ ਇਉ ਮਾਨਣੀ ਹੋਇ ਗਈ ਭਠ ਛਾਰ ॥੧੯੫॥

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bin sangat i-o maa^n-ee ho-ay ga-ee bhatth
chhaar. ||195||

ਕਬੀਰ ਨਿਰਮਲ ਬੁੰਦ ਅਕਾਸ ਕੀ ਲੀਨੀ ਭੂਮਿ ਮਿਲਾਇ ॥

kabeer nirmal boond akaas kee leenee bhoom
milaa-ay.

ਅਨਿਕ ਸਿਆਨੇ ਪਚਿ ਗਏ ਨਾ ਨਿਰਵਾਰੀ ਜਾਇ ॥੧੯੬॥

anik si-aanay pach ga-ay naa nirvaaree jaa-ay.
||196||

ਕਬੀਰ ਹਜ ਕਾਬੈ ਹਉ ਜਾਇ ਬਾ ਆਗੈ ਮਿਲਿਆ ਖੁਦਾਇ
॥

kabeer haj kaabay ha-o jaa-ay thaa aagai mili-aa
khudaa-ay.

ਸਾਂਈ ਮੁਝ ਸਿਉ ਲਰਿ ਪਰਿਆ ਤੁਝੈ ਕਿਨ੍ਹਿ ਫੁਰਮਾਈ
ਗਾਇ ॥੧੯੭॥

saa^n-ee mujh si-o lar pari-aa tujhai kini^n
furmaa-ee gaa-ay. ||197||

ਕਬੀਰ ਹਜ ਕਾਬੈ ਹੋਇ ਹੋਇ ਗਇਆ ਕੇਤੀ ਬਾਰ ਕਬੀਰ ॥

kabeer haj kaabai ho-ay ho-ay ga-i-aa kaytee
baar kabeer.

ਸਾਂਈ ਮੁਝ ਮਹਿ ਕਿਆ ਖਤਾ ਮੁਖਹੁ ਨ ਬੋਲੈ ਪੀਰ ॥੧੯੮॥

saa^n-ee mujh meh ki-aa khaataa mukhahu na
bolai peer. ||198||

ਕਬੀਰ ਜੀਅ ਜੁ ਮਾਰਹਿ ਜੋਰੁ ਕਰਿ ਕਹਤੇ ਹਹਿ ਜੁ ਹਲਾਲੁ
॥
ਦਫਤਰੁ ਦਈ ਜਬ ਕਾਢਿ ਹੈ ਹੋਇਗਾ ਕਉਨੁ ਹਵਾਲੁ
॥੧੯੯॥

kabeer jee-a jo maareh jor kar kahtay heh jo
halaal.
daftar da-ee jab kaadh hai ho-igaa ka-un havaal.
||199||

ਕਬੀਰ ਜੋਰੁ ਕੀਆ ਸੋ ਜੁਲਮੁ ਹੈ ਲੇਇ ਜਬਾਬੁ ਖੁਦਾਇ ॥
ਦਫਤਰਿ ਲੇਖਾ ਨੀਕਸੈ ਮਾਰ ਮੁਹੈ ਮੁਹਿ ਖਾਇ ॥੨੦੦॥

kabeer jor kee-aa so julam hai lay-ay jabaab
khudaa-ay.
daftar laykhaa neeksai maar muhai muhi
khaa-ay. ||200||

In the above *salok*, Kabir Ji referred to the two *Rams* upon whom different people meditate. In this *salok*, he clarifies the difference between the two. He says: “O’ Kabir, always utter the Name of *Ram*. (But remember that there is difference in saying (and knowing, which *Ram* you are meditating upon). There is one *Ram* (or God) who is pervading in all, but the other one (is the son of king *Dashrath* of the legend of *Ramayana* who is) merged in his own body.”(191)

In the previous *salok*, Kabir Ji advised us to meditate on the Name of *Ram*, (the all pervading God). In this *salok*, he tells us how important it is to serve that God and His saints. He says: “O’ Kabir, the houses in which there is no service of the saints and no service (or worship of God) are like cremation grounds, in which ghosts abide.”(192)

In *salok* (182), Kabir Ji described how he was pierced in his heart and affected by the word of the Guru. In this *salok*, he goes even further to describe the effect of his Guru’s word. He says: “When the true Guru hit him with the arrow (of his word), Kabir (stopped speaking ill of others, caring for worldly wealth, hearing slander of others and going to any evil places, as if he had) become dumb, insane, deaf from the ears, and cripple from the feet.”(193)

In the above *salok*, Kabir Ji described how the Guru’s word stopped him from uttering or listening to bad things about others, or following evil paths. In this *salok*, he describes how the Guru’s word shattered his ego. He says: “O’ Kabir, when the valiant true Guru aimed the arrow (of his word at me, it so intensely affected me that immediately all my ego was so completely gone, as if) I had fallen to the ground as soon as it struck me and a hole was made in my heart.”(194)

In the previous two *saloks*, Kabir Ji shared with us how the immaculate word of the Guru had pierced his mind and changed his entire life. Now he illustrates the effect of bad company on a person. He says: “O’ Kabir, if an immaculate drop (of rain) from the sky falls on barren ground (it doesn’t help anybody) and without the company (of a fertile land it becomes a waste like) the ash of a furnace. (Similar is the fate of the divine soul of a human being who happens to fall in the company of worshippers of power or others such evil persons).”(195)

In the above *salok*, Kabir Ji, illustrated the effect of joining bad company. In this *salok*, using the same metaphor of a drop of rain, he illustrates the result of joining a holy company. He says: “O’ Kabir, when the immaculate drop (of rain) from the sky (falls on fertile land), the ground absorbs it in itself. (Then even if) myriad of wise persons try, they cannot separate it (from the earth. Similarly when an innocent person joins the company of saintly people, they unite him with them and attune him to God and then no one can separate him from that union).”(196)

In *saloks* 184 to 188 Kabir Ji commented on some of the Muslim ritualistic ways of worship. One of their most important rituals is going for *Hajj to Kaabba* (or pilgrimage to Mecca). They believe that this is the abode of God and is therefore one of the five most important requirements of their faith. In this *salok*, assuming him to be one such pilgrim Kabir Ji narrates in a dramatic way what happened when he reflected on this practice. He says: “(I) Kabir was going on a pilgrimage to Mecca when on the way I met God. (But instead of being pleased upon this visit), the Master became mad at me (and angrily asked), who told you that (I live only) in this (or any other holy) place.”(197)

In the previous *salok*, Kabir Ji conveyed the point that God doesn't live only in Mecca or any other particular holy place. In this *salok*, he stresses upon this point again by telling that what to speak of going there once, even if one goes many times, one won't meet God (unless one truly meditates on Him with love and devotion). So addressing God, He says: “O' God, Kabir has been on the pilgrimage to Mecca many times, but O' my Master (please tell me), what is the fault in me that You don't speak to me (and bless me with Your sight)?”(198)

In *salok* (187), Kabir Ji stated that they, who kill animals by force and then call it *Hallaal* or sanctified food, would have no answer when God would ask them to account for their acts of tyranny. In this *salok*, he once again warns against such killing or oppression against any body in the name of faith. He says: “O' Kabir, they who kill the creatures by force and call it *Hallaal* (or sanctified food. I wonder what would) be their fate, when in the court of (God) who is merciful on all creatures, the account of their deeds are brought out?”(199)

In the previous *salok*, it might appear that Kabir Ji is condemning only the killing of creatures by force. In this *salok*, he makes it clear that any kind of oppression or the use of force to compel others to do things against their conscience, or to usurp the rights of others by force is an act of cruelty, and such a person would be punished severely in God's court. He says: “O' Kabir, to use force (against anyone) is an act of cruelty and God demands explanation (for any such acts). When in (God's) court the account (of our deeds) is examined, (the oppressors) would have to suffer severe punishment.” (200)

ਕਬੀਰ ਲੇਖਾ ਦੇਨਾ ਸੁਹੇਲਾ ਜਉ ਦਿਲ ਸੂਚੀ ਹੋਇ ॥

ਉਸੁ ਸਾਚੇ ਦੀਬਾਨ ਮਹਿ ਪਲਾ ਨ ਪਕਰੈ ਕੋਇ ॥੨੦੧॥

ਕਬੀਰ ਧਰਤੀ ਅਰੁ ਆਕਾਸ ਮਹਿ ਦੁਇ ਤੂੰ ਬਰੀ ਅਬਧ ॥

ਖਟ ਦਰਸਨ ਸੰਸੇ ਪਰੇ ਅਰੁ ਚਉਰਾਸੀਹ ਸਿਧ ॥੨੦੨॥

ਕਬੀਰ ਮੇਰਾ ਮੁਝ ਮਹਿ ਕਿਛੁ ਨਹੀ ਜੋ ਕਿਛੁ ਹੈ ਸੋ ਤੇਰਾ ॥

ਤੇਰਾ ਤੁਝ ਕਉ ਸਉਪਤੇ ਕਿਆ ਲਾਗੈ ਮੇਰਾ ॥੨੦੩॥

ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂ ਹੂਆ ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਹੂੰ ॥

ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ ਜਤ ਦੇਖਉ ਤਤ ਤੂ ॥੨੦੪॥

kabeer laykhaa daynaa suhaylaa ja-o dil soochee ho-ay.

us saachay deebaan meh palaa na pakrai ko-ay. ||201||

kabeer Dharṭee ar aakaas meh du-ay too^N baree abaDh.

khat darsan sansay paray ar cha-oraaseeh siDh. ||202||

kabeer mayraa mujh meh kichh nahee jo kichh hai so tayraa.

tayraa tujh ka-o sa-upatay ki-aa laagai mayraa. ||203||

kabeer too^N too^N kartaa too hoo-aa mujh meh rahaa na hoo^N.

jab aapaa par kaa mit ga-i-aa jat daykh-a-u tat too. ||204||

ਕਬੀਰ ਬਿਕਾਰਹ ਚਿਤਵਤੇ ਬੂਨੇ ਕਰਤੇ ਆਸ ॥
ਮਨੋਰਥੁ ਕੋਇ ਨ ਪੂਰਿਓ ਚਾਲੇ ਉਠਿ ਨਿਰਾਸ ॥੨੦੫॥

kabeer bikaareh chitvatay jhoothay kartay aas.
manorath ko-ay na poori-o chaalay ooth niraas.
||205||

ਕਬੀਰ ਹਰਿ ਕਾ ਸਿਮਰਨੁ ਜੋ ਕਰੈ ਸੋ ਸੁਖੀਆ ਸੰਸਾਰਿ ॥
ਇਤ ਉਤ ਕਤਹਿ ਨ ਡੋਲਈ ਜਿਸ ਰਾਖੈ ਸਿਰਜਨਹਾਰ ॥੨੦੬॥

kabeer har kaa simran jo karai so sukh-ee-aa
sansaar.
it ut kateh na dol-ee jis raakhai sirjanhaar. ||206||

ਕਬੀਰ ਘਾਣੀ ਪੀਤਤੇ ਸਤਿਗੁਰ ਲੀਏ ਛਡਾਇ ॥
ਪਰਾ ਪੂਰਬਲੀ ਭਾਵਨੀ ਪਰਗਟੁ ਹੋਈ ਆਇ ॥੨੦੭॥

kabeer ghaanee peerh-tay satgur lee-ay
chhadaa-ay.
paraa poorablee bhaavnee pargat ho-ee aa-ay.
||207||

ਕਬੀਰ ਟਾਲੈ ਟੋਲੈ ਦਿਨੁ ਗਇਆ ਬਿਆਜੁ ਬਢੰਤਉ
ਜਾਇ ॥
ਨਾ ਹਰਿ ਭਜਿਓ ਨ ਖਤੁ ਫਟਿਓ ਕਾਲੁ ਪਹੁੰਚੇ ਆਇ ॥੨੦੮॥

kabeer taalai tolai din ga-i-aa bi-aaj badhanta-o
jaa-ay.
naa har bhaJi-o na khat fati-o kaal pahoo"cho
aa-ay. ||208||

ਮਹਲਾ ੫ ॥

mehlā 5.

ਕਬੀਰ ਕੂਕਰੁ ਭਉਕਨਾ ਕਰੰਗ ਪਿਛੈ ਉਠਿ ਧਾਇ ॥

kabeer kookar bha-ukanaa karang pichhai uth
Dhaa-ay.

ਕਰਮੀ ਸਤਿਗੁਰੁ ਪਾਇਆ ਜਿਨਿ ਹਉ ਲੀਆ ਛਡਾਇ ॥੨੦੯॥

karmee satgur paa-i-aa Jin ha-o lee-aa chhadaa-ay.
||209||

ਮਹਲਾ ੫ ॥

mehlā 5.

ਕਬੀਰ ਧਰਤੀ ਸਾਧ ਕੀ ਤਸਕਰ ਬੈਸਹਿ ਗਾਹਿ ॥

kabeer DharTEE saaDh kee taskar baiseh gaahi.

ਧਰਤੀ ਭਾਰਿ ਨ ਬਿਆਪਈ ਉਨ ਕਉ ਲਾਹੁ ਲਾਹਿ ॥੨੧੦॥

DharTEE bhaar na bi-aapa-ee un ka-o laahoo laahi.
||210||

In previous two *saloks*, Kabir Ji told us that in God's court, we have to account for (and suffer punishment for) our deeds of cruelty and oppression. In this *salok*, he shows us the opposite side of the picture or what happens when instead of committing any kind of cruelties we have been living our life with a pure and clean heart, without knowingly hurting anybody or doing anything wrong. He says: "O' Kabir, it is very easy to render account (of your deeds), if your heart is pure. Then in that true court (of God) no one holds you by your gown (and asks for your account)."(201)

Now Kabir Ji brings to our attention another very potent enemy of the human mind, the "Duality" or the love of worldly riches and power, instead of God. He says: "O' Duality, Kabir says that between earth and the sky (the entire universe), you are the most difficult thing to destroy. What to speak of ordinary people even the six sects of yogis and all the eighty four adepts have been left in dread and doubt (on account of duality)."(202)

But Kabir Ji doesn't leave us high and dry with the difficult problem of duality. He tells us a way to overcome this problem and suggests that we should abandon any thoughts of owning anything including our wealth, our family, and even our body and accept all these as belonging to God and then feel no hesitation in offering it back to God what we have accepted as belonging to Him. He says: "O' God, there is nothing in me, which is (truly) mine, whatever is there that is Yours. So it doesn't cost me anything in surrendering to You, what belongs to You (in the first place)."(203)

Now Kabir Ji describes what happened when he started thinking in this way and seeing everything including his soul and body belonging to God? Addressing God, he says: “O’ God, by saying “You, You” again and again, I have myself become “You”, and now (while meditating on Your Name), there is left no sense of “mine” in me. In this way, when all the difference between me and the others has been removed, then wherever I look I find only You.”(204)

In the previous two *saloks*, Kabir Ji told us how to get rid of our duality (or love of worldly things), and enjoy the bliss of becoming one with God. Now he comments on the fate of those who run after worldly things and even keep thinking of evil ways to fulfill their worldly desires. He says: “O’ Kabir, they who think of evil ways and entertain false hopes (of worldly possessions), none of their objectives gets fulfilled. They depart disappointed (from this world.”(205)

Therefore suggesting the best way to live a peaceful life, Kabir Ji says: “O’ Kabir, one who meditates on God is a happy person in this world. Such a person whom God saves doesn’t wander here or there (in this or the next world).”(206)

In addition to the worship of God Kabir Ji advises us to seek the protection of the true Guru. Describing the merits of Guru’s protection, he says: “O’ Kabir, even those who were suffering so much as if they were being pressed in the oil press, the true Guru has got them saved as if their holy deeds done in the past have now brought fruit.” (207)

In the previous two *saloks* Kabir Ji told us about the blessings of meditating on God’s Name under the protection of the true Guru. In this *salok*, he comments on the fate of those who keep postponing going to the Guru and meditating on God’s Name. He compares our life breaths to a loan from God, which we have to repay by meditating on God’s Name. But if we keep postponing this thing then one day suddenly our life would come to an end, and instead of our loan being settled and loan papers being torn off we would be burdened with additional interest.

To pay off this loan we would have to go through many more painful existences. Depicting this situation, Kabir Ji says: “O’ Kabir, evading and postponing the day (of your life) is passing away, and every moment the interest on the loan (owed to God) is multiplying. (One day you would find) that you have neither meditated on God, nor paid off your debt, but the time of your death has arrived, (so now you have to suffer in many more existences to pay off your debt).” (208)

Mehla-5

In the previous *salok* Kabir Ji told us about the consequences of continuing to postpone meditation on God’s Name and seeking Guru’s guidance. In this *salok*, Guru Arjan Dev Ji comments on the above situation and gives the underlying reason why a man keeps postponing God’s worship and keeps running after false worldly pleasures.

He says: “O’ Kabir, (without the guidance of the true Guru, man remains like a dog whose nature is to) bark and run after carcasses (evil desires. But) by good fortune, I have obtained (the guidance of the) true Guru who has got me liberated (from such worldly desires).”(209)

Mehla-5t

In the above *salok*, Guru Ji told us that guidance of the true Guru has saved him from the false worldly desires and allurements. A doubt may arise that this happens only when one is already a saint or at least basically a good person, but what about the one who has already sunk so deep into evil ways that he or she may be termed as a thief or robber? If such a person joins the company of saints, instead of becoming good in the saint's company, isn't he or she likely to mislead the saints themselves into evil ways? Putting at rest any such doubts Guru Ji says: "O' Kabir, if on the land of the saints, some thieves come to stay, the land doesn't feel their burden; rather it brings them some profit also. (In other words if some evil people come and join the congregation of saints, the congregation doesn't get misled by them, but motivates the evil people also to mend their ways and sanctify their character)." (210)

ਮਹਲਾ ੫ ॥

ਕਬੀਰ ਚਾਵਲ ਕਾਰਨੇ ਤੁਖ ਕਉ ਮੁਹਲੀ ਲਾਇ ॥
ਸੰਗਿ ਕੁਸੰਗੀ ਬੈਸਤੇ ਤਬ ਪੂਛੈ ਧਰਮ ਰਾਇ ॥੨੧੧॥

ਨਾਮਾ ਮਾਇਆ ਮੋਹਿਆ ਕਹੈ ਤਿਲੋਚਨੁ ਮੀਤੁ ॥
ਕਾਹੇ ਛੀਪਹੁ ਛਾਇਲੈ ਰਾਮ ਨ ਲਾਵਹੁ ਚੀਤੁ ॥੨੧੨॥

ਨਾਮਾ ਕਹੈ ਤਿਲੋਚਨਾ ਮੁਖ ਤੇ ਰਾਮੁ ਸੰਮਾਲਿ ॥
ਪੰਨਾ ੧੩੭੬
ਹਾਥ ਪਾਉ ਕਰਿ ਕਾਮੁ ਸਭੁ ਚੀਤੁ ਨਿਰੰਜਨ ਨਾਲਿ ॥੨੧੩॥

ਮਹਲਾ ੫ ॥

ਕਬੀਰਾ ਹਮਰਾ ਕੋ ਨਹੀ ਹਮ ਕਿਸ ਹੂ ਕੇ ਨਾਹਿ ॥
ਜਿਨਿ ਇਹੁ ਰਚਨੁ ਰਚਾਇਆ ਤਿਸ ਹੀ ਮਾਹਿ
ਸਮਾਹਿ ॥੨੧੪॥

ਕਬੀਰ ਕੀਚਤਿ ਆਟਾ ਗਿਰਿ ਪਰਿਆ ਕਿਛੁ ਨ
ਆਇਓ ਹਾਥ ॥
ਪੀਸਤ ਪੀਸਤ ਚਾਬਿਆ ਸੋਈ ਨਿਬਹਿਆ ਸਾਥ
॥੨੧੫॥

ਕਬੀਰ ਮਨੁ ਜਾਨੈ ਸਭ ਬਾਤ ਜਾਨਤ ਹੀ ਅਉਗਨੁ
ਕਰੈ ॥
ਕਾਹੇ ਕੀ ਕੁਸਲਾਤ ਹਾਥਿ ਦੀਪੁ ਕੂਏ ਪਰੈ ॥੨੧੬॥

ਕਬੀਰ ਲਾਗੀ ਪ੍ਰੀਤਿ ਸੁਜਾਨ ਸਿਉ ਬਰਜੈ ਲੋਗੁ ਅਜਾਨੁ
॥
ਤਾ ਸਿਉ ਟੂਟੀ ਕਿਉ ਬਨੈ ਜਾ ਕੇ ਜੀਅ ਪਰਾਨ
॥੨੧੭॥

ਕਬੀਰ ਕੋਠੇ ਮੰਡਪ ਹੇਤੁ ਕਰਿ ਕਾਹੇ ਮਰਹੁ ਸਵਾਰਿ ॥

mehlā 5.

kabeer chaaval kaarnay tukh ka-o muhlee laa-ay.
sang kusangee baistay tab poochhai Dharam raa-ay.
||211||

naamaa maa-i-aa mohi-aa kahai tilochan meet.
kaahay chheepahu chhaa-ilai raam na laavhu cheet.
||212||

naamaa kahai tilochanaa mukh tay raam sam^haal.

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haath paa-o kar kaam sabh cheet niranjan naal.
||213||

mehlā 5.

kabeeraa hamraa ko nahee ham kis hoo kay naahi.
jin ih rachan rachaa-i-aa tis hee maahi samaahi.
||214||

kabeer keecharh aataa gir pari-aa kichhoo na aa-i-o
haath.

peesat peesat chaabi-aa so-ee nibhi-aa saath.
||215||

kabeer man jaanai sabh baat jaanat hee a-ugan
karai.

kaahay kee kuslaat haath deep koo-ay parai. ||216||

kabeer laagee pareet sujaan si-o barjai log ajaan.

taa si-o tootee ki-o banai jaa kay jee-a paraan.
||217||

kabeer kothay mandap hayt kar kaahay marahu
savaar.

ਕਾਰਜੁ ਸਾਢੇ ਤੀਨਿ ਹਥ ਘਨੀ ਤ ਪਉਨੇ ਚਾਰਿ
॥੨੧੮॥

kaaraj saadhay teen hath ghanee ta pa-unay chaar.
||218||

ਕਬੀਰ ਜੋ ਮੈ ਚਿਤਵਉ ਨਾ ਕਰੈ ਕਿਆ ਮੇਰੇ ਚਿਤਵੇ
ਹੋਇ ॥

kabeer jo mai chitva-o naa karai ki-aa mayray
chitvay ho-ay.

ਅਪਨਾ ਚਿਤਵਿਆ ਹਰਿ ਕਰੈ ਜੋ ਮੇਰੇ ਚਿਤਿ ਨ ਹੋਇ
॥੨੧੯॥

apnaa chitvi-aa har karai jo mayray chit na ho-ay.
||219||

ਮ॥ ੩ ॥

mehlā 3.

ਚਿੰਤਾ ਭਿ ਆਪਿ ਕਰਾਇਸੀ ਅਚਿੰਤੁ ਭਿ ਆਪੇ ਦੇਇ
॥

chintaa bhe aap karaa-isee achint bhe aapay day-ay.

ਨਾਨਕ ਸੋ ਸਾਲਾਹੀਐ ਜਿ ਸਭਨਾ ਸਾਰ ਕਰੇਇ
॥੨੨੦॥

naanak so salaah-ai je sabhnaa saar karay-i.
||220||

Mehla-5

In *salok* (210) Guru Ji told us that if some evil people come and join the congregation of saints, the congregation doesn't get spoiled by them, but motivates the evil people to mend their ways and sanctify their character also. The reason is that saints or the virtuous people are in majority, metaphorically heavier in weight than that of the evil ones. Therefore in their company even the bad people acquire some virtues. But what if the situation is reverse and evil persons are in majority or metaphorically evil is heavier than the virtue just as the rice grain is heavier than the husk around it. In this *salok*, Guru Ji uses this example to illustrate the consequences of an ordinary man joining the company of vicious persons. He says: "O' Kabir, for the sake of obtaining rice (grains) the owner beats upon the husk. Similarly when ordinary innocent persons sit in the company of evil persons, they are also interrogated by the judge of righteousness (and subjected to beating and hardships, because of for their association with evil people)." (211)

Kabir Ji now removes with a very beautiful and effective example the doubts of many sikhs. They wonder, that on one hand they are advised to always meditate and remain attached to God's Name. On the other hand, they are strongly forbidden from becoming recluses or dependents upon society. So how can they do their jobs to earn money and take care of their families, if they are supposed to meditate on God's Name at all times. Kabir Ji replies to these questions in the words of Nam Dev (a great devotee of God) when his friend Tirlochan (another saint of his time) asked him a question. Narrating the incident Kabir Ji says: "Tirlochan asks his friend, O' dear Nam Dev, why are you entangled in *Maya* (the worldly affairs) and keep printing (cloth, instead of that) why don't you attune your mind to God?" (212)

Kabir Ji replies on behalf of Nam Dev and says: "Nam Dev replies, O' Tilochan, (my formula is that) with your tongue utter God's Name, with your hands and feet do your (worldly) chores, but keep your mind attuned to God." (213)

Mehla-5

In the previous *salok*, Kabir Ji stated on behalf of Nam Dev Ji that even though we may be doing our daily chores and discharging our worldly duties our mind should remain attuned to God. In this *salok*, Guru Ji gives the reason why we have to keep our mind attuned to God even when we are discharging our worldly duties. He says: "O' Kabir, (we have to remember that in reality) no one belongs to us and we belong to none. (Therefore we

should always remain attuned to that God) who has created this creation and in whom we would ultimately merge.”(214)

Now Kabir Ji gives us an immaculate advice about meditating on God's Name and singing His praises. He advises us to keep meditating on God even while we are working and not to postpone it to the time after our work is finished, or to think that after we have taken care of our family, then we would meditate on God's Name with full vigor. He uses the metaphor of those days, when women used to grind corn and while grinding they used to keep munching on the corn.

A parable is often quoted in this connection. Once that once a lady kept grinding the corn, when after completing the grinding, she proceeded to go home, she slipped and all her flour fell in the mud and became unfit for eating and only the few grains of corn, which she had munched upon while grinding were of any use to her. Similarly whatever meditation we do while doing our daily work might prove to be the only meditation to our credit because we may suddenly die any time. So referring to this parable, Guru Ji says: “O’ Kabir, (A lady was returning home with some flour in her hand. On the way her foot slipped and all the) flour fell into mud and none of it could be recovered. Whatever she chewed while grinding, only that proved useful to her in the end. (Similar is the case of meditation on God's Name, which you do even while at work, because death may overtake you anytime and whatever time you meditated on God, while doing your other duties, only that would be of use to you).”(215)

Now Kabir Ji comments upon the working of our mind and the irony that many times our mind knows what is right and what is wrong, but still it does the wrong things. Guru Ji uses a very common metaphor to illustrate this situation. He says: “O’ Kabir, in one's mind, one knows everything, (what is right and what is wrong, but still one does all kinds of evil deeds. How could such a person hope for) any kind of peace and happiness (in life. Such a person's condition is like the one who has) a lighted lamp in one's hand but still falls into an (open) well.”(216)

Kabir Ji further comments upon the thought process or the working of the mind of the ordinary human beings. Not only they knowingly commit sin and do wrong deeds but even try to dissuade and discourage those who are trying to do the right thing, and want to remain attuned to the love of God. Kabir Ji finds himself in such a situation and tells why he doesn't want to be dissuaded from his choice. Addressing himself, he says: “O’ Kabir, you are attuned in love with (God) the wisest Being, but ignorant people try to dissuade you from this path. (But don't give in to such pressure and break your love with God. Because) how it is possible to break with Him to whom belongs our life and breaths.”(217)

Next Kabir Ji comments upon the love of the ordinary people for worldly riches and possessions. They want to make bigger and better houses and acquire more and more land for them, as if they need all this vast area for themselves. Kabir Ji advises all such people not to be so obsessed with acquiring more and more possessions and luxuries because in the end they would need only a small piece of land for their graves. He says: “O’ Kabir, why do you kill yourself in lovingly building and decorating your homes and mansions? In the end, it would only be three and half, or at the most three and three quarter hands (a very small piece of land, which would suffice for your grave).”(218)

Many of us keep thinking and making grandiose plans for our future, such as having someday big mansions and owning most prestigious cars or vehicles and living a luxurious

life. Kabir Ji cautions us against such fantasies, because what we may plan or wish may not be included in the plans of God. He may have very different plans for our future. Therefore he says: “O’ Kabir, whatever I think or plan that God doesn’t do. Therefore, nothing is going to be achieved simply by my thinking or wishing. Whatever God thinks Himself, He does that, which may not be in my mind at all.”(219)

Mehla-3

Now the third Guru, Guru Amar Das Ji comments upon the above couplet attributed to Kabir Ji regarding thoughts or worries about one’s own future or that of his family. He says: “O’ man, it is God who makes us worry, and He Himself blesses us with a state free from all anxiety. O’ Nanak, we should praise Him who takes care of us all.”(220)

ਮਃ ੫ ॥

ਕਬੀਰ ਰਾਮੁ ਨ ਚੇਤਿਓ ਫਿਰਿਆ ਲਾਲਚੁ ਮਾਹਿ ॥
ਪਾਪ ਕਰੰਤਾ ਮਰਿ ਗਇਆ ਅਉਧਿ ਪੁਨੀ ਖਿਨ ਮਾਹਿ
॥੨੨੧॥

ਕਬੀਰ ਕਾਇਆ ਕਾਚੀ ਕਾਰਵੀ ਕੇਵਲ ਕਾਚੀ ਧਾਤੁ ॥
ਸਾਬਤੁ ਰਖਹਿ ਤ ਰਾਮ ਭਜੁ ਨਾਹਿ ਤ ਬਿਨਠੀ ਬਾਤੁ
॥੨੨੨॥

ਕਬੀਰ ਕੇਸੇ ਕੇਸੇ ਕੂਕੀਐ ਨ ਸੋਈਐ ਅਸਾਰ ॥
ਰਾਤਿ ਦਿਵਸ ਕੇ ਕੂਕਨੇ ਕਬਹੂ ਕੇ ਸੁਨੈ ਪੁਕਾਰ ॥੨੨੩॥

ਕਬੀਰ ਕਾਇਆ ਕਜਲੀ ਬਨੁ ਭਇਆ ਮਨੁ ਕੁੰਚਰੁ ਮਯ
ਮੰਤੁ ॥
ਅੰਕਸੁ ਗੁਨੁ ਰਤਨੁ ਹੈ ਖੇਵਟੁ ਬਿਰਲਾ ਸੰਤੁ ॥੨੨੪॥

ਕਬੀਰ ਰਾਮ ਰਤਨੁ ਮੁਖੁ ਕੋਬਰੀ ਪਾਰਖ ਆਗੈ ਖੋਲਿ ॥
ਕੋਈ ਆਇ ਮਿਲੈਗੇ ਗਾਹਕੀ ਲੋਗੇ ਮਹਗੇ ਮੋਲਿ
॥੨੨੫॥

ਕਬੀਰ ਰਾਮ ਨਾਮੁ ਜਾਨਿਓ ਨਹੀ ਪਾਲਿਓ ਕਟਕੁ ਕੁਟੰਬੁ
॥
ਧੰਧੇ ਹੀ ਮਹਿ ਮਰਿ ਗਇਓ ਬਾਹਰਿ ਭਈ ਨ ਬੰਬੁ
॥੨੨੬॥

ਕਬੀਰ ਆਖੀ ਕੇਰੇ ਮਾਟੁਕੇ ਪਲੁ ਪਲੁ ਗਈ ਬਿਹਾਇ ॥
ਮਨੁ ਜੰਜਾਲੁ ਨ ਛੋਡਈ ਜਮ ਦੀਆ ਦਮਾਮਾ ਆਇ
॥੨੨੭॥
ਕਬੀਰ ਤਰਵਰ ਰੂਪੀ ਰਾਮੁ ਹੈ ਫਲ ਰੂਪੀ ਬੈਰਾਗੁ ॥
ਛਾਇਆ ਰੂਪੀ ਸਾਧੁ ਹੈ ਜਿਨਿ ਤਜਿਆ ਬਾਦੁ ਬਿਬਾਦੁ
॥੨੨੮॥

mehlaa 5.

kabeer raam na chayti-o firi-aa laalach maahi.
paap karantaa mar ga-i-aa a-oDh punee khin
maahi. ||221||

kabeer kaa-i-aa kaachee kaarvee kayval kaachee
Dhaat.
saabat rakheh ta raam bhaj naahi ta binthee baat.
||222||

kabeer kayso kayso kooke-ai na so-ee-ai asaar.
raat divas kay kooknay kabhoo kay sunai pukaar.
||223||

kabeer kaa-i-aa kajlee ban bha-i-aa man kunchar
ma-y mant.
ankas ga-yaan ratan hai khayvat birlaa sant.
||224||

kabeer raam ratan mukh kothree paarakh aagai
khol.
ko-ee aa-ay milaigo gaahkee laygo mahgay mol.
||225||

kabeer raam naam jaani-o nahee paali-o katak
kutamb.
DhanDhay hee meh mar ga-i-o baahar bha-ee na
bamb. ||226||

kabeer aakhee kayray maatukay pal pal ga-ee
bihaa-ay.
man janjaal na chhod-ee jam dee-aa damaamaa
aa-ay. ||227||
kabeer tarvar roopee raam hai fal roopee bairaag.
chhaa-i-aa roopee saaDh hai Jin taJi-aa baad
bibaad. ||228||

ਕਬੀਰ ਐਸਾ ਬੀਜੁ ਬੋਇ ਬਾਰਹ ਮਾਸ ਫਲੰਤੁ ॥
ਸੀਤਲ ਛਾਇਆ ਗਹਿਰ ਫਲ ਪੰਖੀ ਕੋਲ ਕਰੰਤੁ
॥੨੨੯॥

kabeer aisaa beej bo-ay baarah maas falant.
seetal chhaa-i-aa gahir fal pankhee kayl karant.
||229||

ਕਬੀਰ ਦਾਤਾ ਤਰਵਰੁ ਦਯਾ ਫਲੁ ਉਪਕਾਰੀ ਜੀਵੰਤੁ ॥
ਪੰਖੀ ਚਲੇ ਦਿਸਾਵਰੀ ਬਿਰਖਾ ਸੁਫਲ ਫਲੰਤੁ ॥੨੩੦॥

kabeer daataa tarvar da-yaa fal upkaaree jeevant.
pankhee chalay disaavaree birkhaa sufal falant.
||230||

Mehla-5

In *salok* (219), Kabir Ji stated that whatever a person may think or plan God might not do that. He does what He wishes to happen. Therefore referring to this *salok*, fifth Guru Arjan Dev Ji cautions us against becoming a victim to greed and spending all our life in committing sins to satisfy our greed. Because one day suddenly death may over take us and our entire life may be consumed in committing crimes (for the sake of fulfilling our worldly desires). So Guru Ji says: “O’ Kabir, (many times, man) does not remember God and keeps wandering in pursuit of greed (for worldly riches. In this way it may happen that) while still committing sins, one dies and one’s life ends in a moment.”(221)

In the previous *salok*, Guru Ji cautioned us against becoming a victim to greed and spending all our life in committing sins to satisfy our greed, because death may over take us any moment. Now in this *salok*, Kabir Ji tells us how to make the right and fruitful use of this body. He compares this body to an easily breakable pot of clay or mud and tells us how to save it from breaking or dying without fulfilling its intended purpose.

He says: “O Kabir, this body of ours is (like) a breakable pot of clay. If you want to keep it whole (and save it from dying without fulfilling its purpose), then meditate on God’s Name. Otherwise you would lose (this precious opportunity to re-unite with God).”(222)

In the above *salok*, Kabir Ji advised us to make the best use of our perishable body by using it to fulfill the purpose of our life of reuniting with God. In this *salok*, he tells us the way to do that. He says: “O’ Kabir, keep on uttering the Name of God again and again and don’t sleep and become unaware (of the main object of re-uniting with God). If this way we keep on uttering His Name day and night, at least some time, He would listen to our prayer.”(223)

In the previous *salok*, Kabir Ji advised us that day and night we should keep meditating on God’s Name. But the problem is that our mind often remains misguided by our impulses of lust, anger, greed, attachment, and ego, which lead us into committing sin after sin and thus destroy our chances of salvation or union with God. In this *salok*, Kabir Ji compares our body to *Kajli Bann* (a dense forest full of banana trees) and our mind to a wild elephant in this jungle and tells us who can help us to control this elephant like misguided mind of ours. He says: “O’ Kabir, our body is like *Kajli Ban*, in which our mind is roaming like any intoxicated elephant. For this elephant the only true goad (or controlling tool) is the jewel of Guru’s wisdom and the only person who can truly drive the elephant on the right path is a rare saint. (In other words if we want to keep this mind of ours in control, so that it doesn’t lead us into evil ways, then we should listen to the Guru and whenever our mind tries to go astray, we should remember the advice of our Guru and not allow ourselves to be mislead into any wrongful pursuits).”(224)

Next Kabir Ji compares God's Name to a precious jewel and our mouth to a tiny bag in which we keep this jewel. Just as a jeweler wouldn't like to open the bag of his diamonds before such customers who are unable or unwilling to pay the high price of such diamonds, similarly Kabir Ji advises us to open our mouth for explaining the blessings of God's Name only to such persons who really appreciate its worth and are eager to acquire this precious jewel. Therefore he says: "O' Kabir, God's Name is like a precious jewel and our mouth is like the small bag (in which it is kept). You should open this bag only before a customer who knows about (the diamonds of God's Name). Ultimately some customer (who really knows the worth of this jewel) would come and buy it at a high price."(225)

In the previous *salok*, Kabir Ji advised us to talk about God's Name with those who know its worth. In this *salok*, he tells us about the end state of those who don't care about God's Name but spend all their life in taking care of their families. He says: "O' Kabir, one who has not cared to know about God's Name and has raised a big family, ultimately one's entire life is consumed in worldly affairs and never a sound of God's Name comes out (of one's mouth)."(226)

Continuing to comment on the state of a person who only keeps busy in family affairs and doesn't meditate on God's Name, Kabir Ji says: "O' Kabir, (the person) whose mind doesn't get rid of the worldly entanglements, with every twinkling of eyes, moment by moment, his or her life gets spent, then (before one has any chance to meditate on God's Name) the demon of death comes and announces his arrival with the beat of drum (and the man dies)."(227)

The message of the *saloks* from 184 to 227 is that if we want to get rid of our selfishness, and discrimination, then instead of doing ritualistic worships, such as going on pilgrimages, observing fasts, worshipping idols, or practicing yoga, we should surrender ourselves to the guidance of the true Guru and meditate on God's Name.

In many previous *saloks*, Kabir Ji has advised us to seek the guidance of a saint (Guru) and meditate on God's Name. In this *salok*, he gives a very beautiful example to illustrate the unique virtues in the saint (Guru) and God's Name. He says: "O' Kabir, God's is like a tree which yields the fruit of detachedness (from worldly allurements). The saint (of God) who has renounced all kind of (worldly) strife and arguments is like the shade (of a tree). Any person who takes the shelter of a saint enjoys the comfort of the saint's divine words and the merits of meditating on God's Name)."(228)

In the above *salok*, Kabir Ji compared God's Name to a cool shady tree. In this *salok*, continuing the same metaphor, he advises himself and says: "O' Kabir, sow the seed of such a tree, which yields fruit in all the twelve months, has cool shade, with abundant fruit, and on which the birds play and have fun. (In other words meditate on God's Name, so that it may not only benefit you, but also provide guidance to others to obtain peace and comfort)."(229)

In this *salok*, Kabir Ji once again utilizes the beautiful metaphor of the evergreen and fruit-yielding tree to illustrate the merits of the saint Guru. He says: "O' Kabir, (the Guru is like a) beneficent tree which yields the fruit of compassion, who lives doing good to others. When after enjoying the cool comfort and the sweet fruit of the tree, the birds fly away in all the ten directions they pray and say, O' tree may you always keep growing like this with such fruits. (In other words after the devotees have benefited from the divine advice and

comfort of the Guru and proceed to their different destinations they pray and wish that the saint (Guru) may keep guiding and saving many others like them).”(230)

ਕਬੀਰ ਸਾਧੂ ਸੰਗੁ ਪਰਾਪਤੀ ਲਿਖਿਆ ਹੋਇ ਲਿਲਾਟ ॥

kabeer saaDhoo sang paraapaṭee likhi-aa ho-ay lilaat.

ਪੰਨਾ ੧੩੭੭

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ਮੁਕਤਿ ਪਦਾਰਥੁ ਪਾਈਐ ਠਾਕ ਨ ਅਵਘਟ ਘਾਟ ॥੨੩੧॥

mukṭṭi padaarath paa-ee-ai thaaṭ na avghat ghaat. ||231||

ਕਬੀਰ ਏਕ ਘਤੀ ਆਪੀ ਘਰੀ ਆਪੀ ਹੂੰ ਤੇ ਆਧ ॥

kabeer ayk gharhee aaDhee gharee aaDhee hooⁿ tay aaDh.

ਭਗਤਨ ਸੇਤੀ ਗੋਸਟੇ ਜੋ ਕੀਨੇ ਸੋ ਲਾਭ ॥੨੩੨॥

bhagṭan sayṭee gostay jo keenay so laabh. ||232||

ਕਬੀਰ ਭਾਂਗ ਮਾਛੁਲੀ ਸੁਰਾ ਪਾਨਿ ਜੋ ਜੋ ਪ੍ਰਾਨੀ ਖਾਂਹਿ ॥

kabeer bhaa^{ng} maachhulee suraa paan jo jo paraanee khaa^{hi}.

ਤੀਰਥ ਬਰਤ ਨੇਮ ਕੀਏ ਤੇ ਸਭੈ ਰਸਾਤਲਿ ਜਾਂਹਿ ॥੨੩੩॥

tīrath baratṭ naym kee-ay tay sabhai rasaṭal jaa^{hi}. ||233||

ਨੀਚੇ ਲੋਇਨ ਕਰਿ ਰਹਉ ਲੇ ਸਾਜਨ ਘਟ ਮਾਹਿ ॥

neechay lo-in kar raha-o lay saajan ghat maahi.

ਸਭ ਰਸ ਖੇਲਉ ਪੀਅ ਸਉ ਕਿਸੀ ਲਖਾਵਉ ਨਾਹਿ ॥੨੩੪॥

sabh ras khayla-o pee-a sa-o kisee lakhaava-o naahi. ||234||

ਆਠ ਜਾਮ ਚਉਸਠਿ ਘਰੀ ਤੁਅ ਨਿਰਖਤ ਰਹੈ ਜੀਉ ॥

aath jaam cha-usath gharee tu-a nirkhṭṭ rahai jee-o.

ਨੀਚੇ ਲੋਇਨ ਕਿਉ ਕਰਉ ਸਭ ਘਟ ਦੇਖਉ ਪੀਉ ॥੨੩੫॥

neechay lo-in ki-o kara-o sabh ghat daykh-a-u pee-o. ||235||

ਸੁਨੁ ਸਖੀ ਪੀਅ ਮਹਿ ਜੀਉ ਬਸੈ ਜੀਅ ਮਹਿ ਬਸੈ ਕਿ ਪੀਉ ॥

sun sakhee pee-a meh jee-o basai jee-a meh basai ke pee-o.

ਜੀਉ ਪੀਉ ਬੂਝਉ ਨਹੀ ਘਟ ਮਹਿ ਜੀਉ ਕਿ ਪੀਉ ॥੨੩੬॥

jee-o pee-o boojha-o nahee ghat meh jee-o ke pee-o. ||236||

ਕਬੀਰ ਬਾਮਨੁ ਗੁਰੂ ਹੈ ਜਗਤ ਕਾ ਭਗਤਨ ਕਾ ਗੁਰੂ ਨਾਹਿ ॥

kabeer baaman guroo hai jagatṭ kaa bhagṭan kaa gur naahi.

ਅਰਝਿ ਉਰਝਿ ਕੈ ਪਚਿ ਮੂਆ ਚਾਰਉ ਬੇਦਹੁ ਮਾਹਿ ॥੨੩੭॥

arajh urajh kai pach moo-aa chaara-o baydahu maahi. ||237||

ਹਰਿ ਹੈ ਖਾਂਡੁ ਰੇਤੁ ਮਹਿ ਬਿਖਰੀ ਹਾਥੀ ਚੁਨੀ ਨ ਜਾਇ ॥

har hai khaa^d rayṭ meh bikhree haathee chunee na jaa-ay.

ਕਹਿ ਕਬੀਰ ਗੁਰਿ ਭਲੀ ਬੁਝਾਈ ਕੀਟੀ ਹੋਇ ਕੈ ਖਾਇ ॥੨੩੮॥

kahi kabeer gur bhalee bujhaa-ee keetee ho-ay kai khaa-ay. ||238||

ਕਬੀਰ ਜਉ ਤੁਹਿ ਸਾਧ ਪਿਰੰਮ ਕੀ ਸੀਸੁ ਕਾਟਿ ਕਰਿ ਗੋਇ ॥

kabeer ja-o tuhi saaDh piramm kee sees kaat kar go-ay.

ਖੇਲਤ ਖੇਲਤ ਹਾਲ ਕਰਿ ਜੋ ਕਿਛੁ ਹੋਇ ਤ ਹੋਇ ॥੨੩੯॥

khaylatṭ khaylatṭ haal kar jo kichh ho-ay ṭa ho-ay. ||239||

ਕਬੀਰ ਜਉ ਤੁਹਿ ਸਾਧ ਪਿਰੰਮ ਕੀ ਪਾਕੇ ਸੇਤੀ ਖੇਲੁ ॥

kabeer ja-o tuhi saaDh piramm kee paakay sayṭee khayl.

ਕਾਚੀ ਸਰਸਉਂ ਪੇਲਿ ਕੈ ਨਾ ਖਲਿ ਭਈ ਨ ਤੇਲੁ ॥੨੪੦॥

kaachee sarsa-uⁿ payl kai naa khal bha-ee na tayl. ||240||

In many previous *saloks*, Kabir Ji has noted the blessings of joining the company of the true saint (Guru). However he wants to make us aware that it is not easy to find such true company. He says: “O’ Kabir, the company of a saint is only obtained, if it has been so pre-written in our destiny. (But once we are blessed with such company), we obtain the commodity of salvation and face no obstruction in any difficult or treacherous path (of life).”(231)

Therefore Kabir Ji goes to the extent of saying that it is not necessary that we have to have the perpetual company of the saint (Guru). No matter how short a time we spend in a saint’s company or have a chance to hear him even that is very fruitful. Therefore talking in terms of *gharris*, (intervals of twenty-four minutes) he says: “O’ Kabir, whether it is just one *gharri*, half *gharri*, or even half of that, whatever time one converses with the (saints or) devotees, that is all profitable (because by conversing with the saints we learn something good and it is never a waste of time).”(232)

In the above *salok*, Kabir Ji advised us that whatever little time we spend in the company of true saints or devotees, that is beneficial for us. However it doesn’t mean that along with the company of saints we carry on our sinful habits also.

Warning us against indulging in the enjoyment of those foods and drinks, which promote lustful passions in us, he says: “O’ Kabir, all those who indulge in such things as eating hemp, fish, (drinking) alcohol (or other intoxicants); whatever pilgrimages, fasts, and daily worships they might have done, all go to hell (and are a total waste. In other words it is no use doing worships, observing fasts or performing other faith rituals, if at the same time we keep giving a boost to our evil passions by having parties and indulging in eating meat, drinking alcohol, or taking other intoxicants).”(233)

Kabir Ji now uses a very pictorial metaphor of a very bashful young bride of those days who although loves her spouse dearly in her heart, yet would not make a show of her love. In fact, she is in so much love with him that she doesn’t even look straight at another man and if necessary talks with him only with her eyes gazing downwards. Kabir Ji has similar loving feelings for his beloved (God) and as if sharing these with his saintly friend, he says: “(O’ my friend), enshrining the beloved (God) in my heart, I keep my eyes down (and don’t look towards other men at all). I enjoy all kinds of pleasing sports with my Spouse, but I don’t show off (this love) to any body.”(234)

Continuing the same metaphor and imagining that the other friend is even more deeply in love with God but has a little different perspective, so she says: “O’ my Beloved, for all the eight *pehars*, and sixty four *gharries* (all day and night) my soul keeps looking at You. Why should I cast down my eyes when in all hearts I see my Beloved?”(235)

Continuing to share her own state of mind, the friend says: “Listen O’ my mate, (my condition is such that I don’t know) whether my soul lives in my Beloved or my Beloved lives in my soul. I cannot discriminate between the Beloved and my soul. (In short, I don’t know) whether it is my soul in my heart, or my beloved (God)?”(236)

It appears that some one might have asked Kabir Ji what *Brahmin* was his Guru, who gave him such divine wisdom, and helped him achieve such an enlightened state of pure sublime love with God? In this *salok*, Kabir Ji responds to such questions and clarifies that like the rest of the Hindu society of those days, he didn’t go to any such *pundit* or *Brahmin* for his spiritual guidance. Giving the reasons for his stance, he says: “O’ Kabir, a *Brahmin* is

(considered) the Guru of the (Hindu) world, but he is not the Guru of devotees. Because by remaining involved and entangled in (the intricate philosophies of) four *Vedas*, (he hasn't achieved true enlightenment), and has been consumed (in spiritual) death.”(237)

In the above *salok*, Kabir Ji told us that he didn't adopt a *Brahmin* as his Guru because he only remains entangled in the ritualistic ways of *Vedas*, and doesn't have true enlightenment. In this *salok*, he shares with us the special or unique wisdom, which his Guru gave him and which changed his life. He says: “(O' my friends), God's Name is like sugar, which is scattered in sand. (But if a person is egoistic like an) elephant it cannot be picked up by him. But Kabir says, the Guru has given him such a sublime understanding (that by becoming humble like an) ant, one could eat it.”(238)

In the previous *salok*, Kabir Ji told us that his Guru has advised him that to enjoy the relish of God's Name, one has to become humble like an ant. But the question arises how to become humble like that? In this *salok*, he gives us an example to illustrate how to acquire such extreme humility. He says: “O' Kabir, if you have a real craving to play the game of (divine) love, then chopping off your head make it into a ball and play so intensely (with it that you don't worry about its condition) and let happen whatever happens. (In other words, shedding your self- conceit you should get so absorbed in meditating on God's Name that you don't care how others are pushing you around or hurting you).”(239)

In the above *salok* Kabir Ji explained how to play the game of love for God without caring about how the world treats us. However he wants to caution us that we have to play this game of love under the guidance of a true Guru and not under the guidance of an ordinary *brahmin*, yogi, or other fake saint, who himself hasn't achieved perfection. Illustrating the result of seeking guidance from such fake or imperfect gurus he says: “O' Kabir, if you have a craving to play the game of (divine) love, then play it (under the guidance) of a perfect (Guru. Because, if you seek the guidance of an imperfect guru, your condition would be like) pressing the unripe mustard (in an oil press), which yields neither oil, nor oil-cake (and you would neither become a saint, nor remain an ordinary person).”(240)

ਦੁੰਦਰ ਡੋਲਹਿ ਅੰਧ ਗਤਿ ਅਰੁ ਚੀਨਤ ਨਾਹੀ ਸੰਤ ॥
ਕਹਿ ਨਾਮਾ ਕਿਉ ਪਾਈਐ ਬਿਨੁ ਭਗਤੁ ਭਗਵੰਤੁ
॥੨੪੧॥

ਹਰਿ ਸੋ ਹੀਰਾ ਛਾਡਿ ਕੈ ਕਰਹਿ ਆਨੁ ਕੀ ਆਸ ॥
ਤੇ ਨਰ ਦੇਜਕ ਜਾਹਿਗੇ ਸਤਿ ਭਾਖੇ ਰਵਿਦਾਸ ॥੨੪੨॥

ਕਬੀਰ ਜਉ ਗ੍ਰਿਹੁ ਕਰਹਿ ਤ ਧਰਮੁ ਕਰੁ ਨਾਹੀ ਤ
ਕਰੁ ਬੈਰਾਗੁ ॥
ਬੈਰਾਗੀ ਬੋਧਨੁ ਕਰੈ ਤਾ ਕੇ ਬਡੋ ਅਭਾਗੁ ॥੨੪੩॥

dhooⁿdhāt doleh anDh gat ar cheenaṭ naahee
sant.
kahi naamaa ki-o paa-ee-ai bin bhagṭahu
bhagvant. ||241||

har so heeraa chhaad kai karahi aan kee aas.
ṭay nar dojak jaahigay saṭ bhaakhai ravidāas.

||242||
kabeer ja-o garihu karahi ṭa Dharam kar naahee
ṭa kar bairaaḡ.
bairaaḡee banDhan karai ṭaa ko bado abhaaḡ.
||243||

In the previous *salok*, Kabir Ji told us that if we truly wanted to be in love with God then we should seek a perfect Guru. Because under the guidance of an imperfect guru we would neither become a saint, nor remain a worldly person. In this *salok*, he quotes devotee Namdev Ji to confirm the same principle and tells us how those, who keep blindly following an imperfect saint keep wandering aimlessly. He says: “(O' my friends, they who follow the imperfect gurus), keep wandering like blind persons and cannot recognize the (true) saints. Nam Dev says, how can we find God without (the guidance of His true) devotees?”(241)

In the above *salok*, Kabir Ji quoted devotee Nam Dev Ji, that without the guidance of a true devotee we cannot find God. In this *salok*, he quotes devotee Ravi Das Ji to tell what happens to those who forsaking God, start worshipping other lesser gods, goddesses, human beings, animals, or statues. He says: “(O’ my friends), Ravi Das utters this truth that forsaking the diamond like God, they who pin their hopes in any other (lesser gods or goddesses), those human beings (would suffer severely, like) going to hell.”(242)

Now Kabir Ji gives the essence of his philosophy. He says: O’ Kabir, if want to be a householder, then practice righteousness (by honestly discharging your family and worldly duties while keeping your mind attuned to God). Otherwise become a detached person. But if a renouncer (entangles him or herself) in bonds (such as having many disciples, becoming head of a cult etc.), then that is a big misfortune.” (243)

The message of the *saloks* from 228 to 243 is that it is through meditation on God’s Name under the guidance of a perfect Guru that we can get rid of the worldly anxieties, dissensions, and quarrels etc.

The message of all Kabir Ji’s *saloks* is that the worst thing for man is separation from God. This is the root cause of all one’s personal, family, and worldly problems. The only way to find peace is that joining the congregation of saintly people; one should meditate on God’s Name, which is the main objective of human life.

ਸਲੋਕ ਸੇਖ ਫਰੀਦ ਕੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਿਤੁ ਦਿਹਾੜੈ ਧਨ ਵਰੀ ਸਾਹੇ ਲਏ ਲਿਖਾਇ ॥

ਮਲਕੁ ਜਿ ਕੰਨੀ ਸੁਣੀਦਾ ਮੁਹੁ ਦੇਖਾਲੇ ਆਇ ॥

ਜਿੰਦੁ ਨਿਮਾਣੀ ਕਈਐ ਹਡਾ ਕੂ ਕੜਕਾਇ ॥

ਸਾਹੇ ਲਿਖੇ ਨ ਚਲਨੀ ਜਿੰਦੁ ਕੂ ਸਮਝਾਇ ॥

ਜਿੰਦੁ ਵਹੁਟੀ ਮਰਣੁ ਵਰੁ ਲੈ ਜਾਸੀ ਪਰਣਾਇ ॥

ਆਪਣੁ ਹਥੀ ਜੋਲਿ ਕੈ ਕੈ ਗਲਿ ਲਗੈ ਧਾਇ ॥

ਵਾਲਹੁ ਨਿਕੀ ਪੁਰਸਲਾਤ ਕੰਨੀ ਨ ਸੁਣੀ ਆਇ ॥

ਫਰੀਦਾ ਕਿਤੀ ਪਵੰਦੀਈ ਖੜਾ ਨ ਆਪੁ ਮੁਹਾਇ

॥੧॥

ਫਰੀਦਾ ਦਰ ਦਰਵੇਸੀ ਗਾਖਤੀ ਚਲਾਂ ਦੁਨੀਆਂ ਭਤਿ ॥

ਪੰਨਾ ੧੩੭੮

ਬੰਨ੍ਹਿ ਉਠਾਈ ਪੋਟਲੀ ਕਿਥੈ ਵੰਞਾ ਘਤਿ ॥੨॥

ਕਿਝੁ ਨ ਬੁਝੈ ਕਿਝੁ ਨ ਸੁਝੈ ਦੁਨੀਆ ਗੁਝੀ ਭਾਹਿ ॥

ਸਾਂਦੀ ਮੇਰੈ ਚੰਗਾ ਕੀਤਾ ਨਾਹੀ ਤ ਹੰ ਭੀ ਦਝਾਂ ਆਹਿ

॥੩॥

ਫਰੀਦਾ ਜੇ ਜਾਣਾ ਤਿਲ ਥੋੜੜੇ ਸੰਮਲਿ ਬੁਕੁ ਭਰੀ ॥

ਜੇ ਜਾਣਾ ਸਹੁ ਨੰਢਤਾ ਤਾਂ ਥੋੜਾ ਮਾਣੁ ਕਰੀ ॥੪॥

salok saykh fareed kay

ik-o"kaar satgur parsaaḁ.

jīt dīhaarḥai Dhan varee saahay la-ay likḥaa-ay.

malak je kannee sunēḁḁaa muhu ḁaykḥaalay aa-ay.

jind nimaāḁḁee kadḥee-ai hadaa koo karḥkaa-ay.

saahay likḥay na chalne Jindoo koo" samjḥaa-ay.

jind vahutee maran var lai jaasee parḁaa-ay.

aapan hathee jol kai kai gal lagai Dḥaa-ay.

vaalahu nīkee puraslaaṭ kannee na sunee aa-ay.

fareedḁaa kirḥee pava"ḁee-ee kḥarḥaa na aap

muḥaa-ay. ||1||

fareedḁaa dar darvaysee gaakh-rḥee chalaā"ḁunee-aa" bḥat.

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banēh uḥaa-ee potlee kithai vanjāa gḥat. ||2||

kijḥ na bujḥai kijḥ na sujḥai ḁunee-aa gujḥee bḥaahi.

saa-ee" mayrai changa keeṭṭaa naaḥee ṭa ha" bḥee

ḁajḥaa" aahi. ||3||

fareedḁaa jay jaanāa ṭil thorḥ-rḥay sammal buk bḥaree.

jay jaanāa saho nandḥ-rḥaa ṭaa" thorḥaa maan

karee. ||4||

ਜੇ ਜਾਣਾ ਲੜੁ ਛਿਜਣਾ ਪੀਡੀ ਪਾਈਂ ਗੰਢਿ ॥
 ਤੈ ਜੇਵਡੁ ਮੈ ਨਾਹਿ ਕੋ ਸਭੁ ਜਗੁ ਡਿਠਾ ਹੰਢਿ ॥੫॥
 ਫਰੀਦਾ ਜੋ ਤੂ ਅਕਲਿ ਲਤੀਫੁ ਕਾਲੇ ਲਿਖੁ ਨ ਲੇਖ ॥
 ਆਪਨਤੋ ਗਿਰੀਵਾਨ ਮਹਿ ਸਿਰੁ ਨੀਵਾਂ ਕਰਿ ਦੇਖੁ
 ॥੬॥

jay jaanaa larh chhijanaa peedee paa-eeⁿ gandh.
 tai jayvad mai naahi ko sabh jag dithaa handh. ||5||
 fareedaa jay too akal lateef kaalay likh na laykh.
 aapnarhay gireevaana meh sir neeⁿvaaⁿ kar daykh.
 ||6||

ਫਰੀਦਾ ਜੋ ਤੈ ਮਾਰਨਿ ਮੁਕੀਆਂ ਤਿਨ੍ਹਾ ਨ ਮਾਰੇ ਘੁੰਮਿ
 ॥
 ਆਪਨਤੋ ਘਰਿ ਜਾਈਐ ਪੈਰ ਤਿਨ੍ਹਾ ਦੇ ਚੁੰਮਿ ॥੭॥

fareedaa jo tai maaran mukee-aaⁿ tinⁿaa na maaray
 ghumm.
 aapnarhai ghar jaa-ee-ai pair tinⁿaa day chumm.
 ||7||

ਫਰੀਦਾ ਜਾਂ ਤਉ ਖਟਣ ਵੇਲ ਤਾਂ ਤੂ ਰਤਾ ਦੁਨੀ ਸਿਉ
 ॥
 ਮਰਗ ਸਵਾਈ ਨੀਹਿ ਜਾਂ ਭਰਿਆ ਤਾਂ ਲਦਿਆ ॥੮॥

fareedaa jaaⁿ ta-o khatan vayl taaⁿ too rataa dunee
 si-o.
 marag savaa-ee neehi jaaⁿ bhari-aa taaⁿ lagi-aa.
 ||8||

ਦੇਖੁ ਫਰੀਦਾ ਜੁ ਬੀਆ ਦਾੜੀ ਹੋਈ ਭੂਰ ॥
 ਅਗਹੁ ਨੇੜਾ ਆਇਆ ਪਿਛਾ ਰਹਿਆ ਦੂਰਿ ॥੯॥

daykh fareedaa jo thee-aa daarhee ho-ee bhoor.
 agahu nayrhaa aa-i-aa pichhaa rahi-aa door. ||9||

ਦੇਖੁ ਫਰੀਦਾ ਜਿ ਬੀਆ ਸਕਰ ਹੋਈ ਵਿਸੁ ॥
 ਸਾਂਈ ਬਾਝਹੁ ਆਪਣੇ ਵੇਦਣ ਕਹੀਐ ਕਿਸੁ ॥੧੦॥

daykh fareedaa je thee-aa sakar ho-ee vis.
 saaⁿ-ee baajhahu aapnay vaydan kahee-ai kis. ||10||

Salok Sheikh Farid Kaiy

(The couplets of Sheikh Farid)

Devotee Farid Ji (1173-1266), son of *Jamaal uddeen Suleiman* belonged to a royal family of *Gazni* (Afghanistan). This family had migrated to *Qasoor* (Pakistan) in C. E 1125. His mother *Maryam* was the daughter of a Muslim priest. It was she who by giving the incentive of some brown sugar lured young Farid into reading *Nimaaz* (the daily Muslim prayer). But soon after he became so much interested in it that he remembered the entire Quran by heart. In the later life he became the disciple of *Qutabul deen Bakhtyat Kaaki*, *Punjab*, India, and upon his death, Farid Ji moved to *Pakpatan* (Pakistan), where he spent most of his life as a *Sufi* (Muslim saint). Guru Nanak Dev Ji collected his divine sayings from his eleventh descendant *Sheikh Braham*, which he passed onto his successor Guru Angad Dev Ji along with other such collections and his own compositions. The fifth Guru Arjan Dev Ji included all the material passed onto him along with his own compositions in the Sikh scripture, *Shri Guru Granth Sahib*.

In the first *salok*, Farid Ji wants to remind us about our impending death. He advises us to worship God and meditate on His Name so that our journey beyond death may become easier. Farid Ji explains his point by citing a very pictorial metaphor from Indian custom of setting a date for a girl's marriage on which the bridegroom comes to the house of the bride to wed her and take her away to his home.

Comparing the soul in man's body to the bride and death to the groom, Farid Ji says: "The day on which the bride is to be married has already been written. (In other words before a person comes to the world his or her time of death has already been fixed. On that day) the angel of death about whom one has heard before makes his appearance. (Then giving

utmost pain to the body, as if) breaking the bones, he pulls out the poor soul out of it. (O' man), make your soul understand that this prewritten command of death cannot be changed. Your soul is (like) the bride whom the groom (death) would wed and take away. (Then imagine, after) personally seeing (the soul off) on whose shoulder (the body) would cry (and to whom it would go for solace. O' man) haven't you heard with your own ears that *Purslaat* (the bridge over the sea of fire, which as per Muslim belief every soul has to cross after death) is narrower even than a hair? O' Farid, (understand that you could also die any moment, as if) call of your death is already being made. Therefore, don't just keep standing (and ignoring it) and let yourself be deceived, (and remain involved in worldly affairs. Instead use whatever little time is available to you in meditating on God's Name)."(1)

In the above *salok*, Farid Ji advised us that we shouldn't let ourselves be robbed by worldly attachments. Instead we should use whatever little time is available to us in meditating on God's Name. In other words, even while living in the world we should be detached from its allurements and remain attuned to God. Farid Ji calls such a life style to be that of (recluse or) a *dervish* at God's door. However, he recognizes that this life is not easy at all. Therefore he says: "O' Farid, it is a very difficult job to be a *dervish* (beggar) at God's door, because I am still living like (other) people of the world. Still I am carrying the load (of worldly involvements) and I don't know, where could I go to throw it off (and walk away from my worldly responsibilities and follow the spiritual path)?"(2)

As if God listened to Farid Ji's prayer and showed him the way to remain detached from the world even while living in it or keeping the mind attuned to God and also discharging the worldly duties. Therefore Farid Ji thanks God and says: "The world is (like a) smoldering fire and I cannot think or find a way (to save my self from it). But God did a great favor to me and He pulled me out of it. Otherwise I too would have been burnt. (In other words, God showed me the way to remain detached, even while living in the family, otherwise I too would have been spiritually ruined)."(3)

In this *salok*, Farid Ji once again reminds us about the limited life span allotted to us in this human birth. Therefore he advises us to use it with caution and restraints. He gives the example of an old custom in which a newly wedded bride exchanges handfuls of sesame seeds with her groom and his other relatives to become more familiar with them. If the girl knows that she has only limited quantity of these seeds, she has to be careful in doling out these. Similarly if she knows that her groom is of innocent nature then she doesn't take too much pride in him. Comparing the life breaths to the seeds and God to be the groom of the soul to be wed, Farid Ji says: "O' Farid, if I know that the sesame seeds (of my life breaths) are too few, I should be careful in my handfuls (and spending my life breaths). Also if I know that my Groom is young (and of innocent of nature) I should pride (on myself) little less."(4)

Farid Ji now cites another metaphor to illustrate how intensely we should be imbued with the love of our spouse God. As per both Hindu and Sikhs customs, before the actual marriage ceremony starts, father of the girl ties down a knot, between pieces of cloth held by the bride and the groom, to symbolize that they now have become tied to each.

Using this metaphor to express his feelings that he never wants his love for God to fade or break down, Farid Ji says: "(O God), if I knew that (the knot with your) robe could get loosed, I would have put a tighter knot. (O' Master), I have roamed around the entire world (and have found no other companion more reliable) than You."(5)

Next Farid Ji shows us how to lead a pious and a virtuous life. The very first thing, which he wants us to avoid, is assuming ourselves as too clever or too virtuous and trying to find faults in others. Therefore addressing himself he says: “O’ Farid, if you think yourself wise, then don’t write black essays (say disparaging words about others). Instead bend your head and look beneath your own collar (examine your own self to see your own faults).”(6)

After self-evaluation, the next thing, which Farid Ji teaches us, is to develop in us the spirit of compassion and forgiveness even for those who have hurt us. He says: “O’ Farid, they who beat you with fists, don’t turn around and hit them back. Instead personally go to their houses, and kiss their feet. (In other words become extremely humble and instead of taking revenge from those who harm you go and thank them for reminding you about your faults).”(7)

Farid Ji once again reminds us about the approaching death and advises us to amass the wealth of God’s Name, while we are young. Because with the passing of every day as we become old our body becomes weak every day. When we are near death it becomes very difficult or impossible to worship God. Therefore putting himself in this situation, Farid Ji says: “O’ Farid, when you have the time to earn the wealth (of God’s Name), you remain involved with the world. (Don’t you realize) that as you become older the foundation of your death becomes stronger (and your death becomes more and more certain). Your body is like a cart which when loaded is driven off.”(8)

In the previous *salok*, Farid Ji reminded us that with the passing of each day, our death is becoming closer. In this *salok*, he points to the signs of our approaching end. He says: “O’ Farid, look at your beard, which has grown grey. Your next stage (of death) is coming near, and your past (childhood) is now left far behind.”(9)

In this *salok*, Farid Ji once again advises us not to waste our life in the sweet pleasures of life while we are young, because when we become old those very pleasures and enjoyments of drugs and sweets would become like poison for us. These things would bring all kinds of diseases, what to speak of other things even eating too much sugar in youth may lead to the incurable disease of diabetes. At that time the sweet sugar becomes like poison for that person. So Farid Ji says: “O’ Farid, look what has happened to you. Even sugar (the alluring enchantments of the world) has become (like) poison for you. Now except for God, no body can share your pain (or listen to your cries for help).”(10)

ਫਰੀਦਾ ਅਖੀ ਦੇਖਿ ਪਤੀਣੀਆਂ ਸੁਣਿ ਸੁਣਿ ਰੀਣੇ ਕੰਨ ॥

ਸਾਖ ਪਕੰਦੀ ਆਈਆ ਹੋਰ ਕਰੋਂਦੀ ਵੰਨ ॥੧੧॥

ਫਰੀਦਾ ਕਾਲੀ ਜਿਨੀ ਨ ਰਾਵਿਆ ਧਉਲੀ ਰਾਵੈ ਕੋਇ ॥

ਕਰਿ ਸਾਂਈ ਸਿਉ ਪਿਰਹਤੀ ਰੰਗੁ ਨਵੇਲਾ ਹੋਇ ॥੧੨॥

ਮ: ੩ ॥

ਫਰੀਦਾ ਕਾਲੀ ਧਉਲੀ ਸਾਹਿਬੁ ਸਦਾ ਹੈ ਜੇ ਕੋ ਚਿਤਿ ਕਰੇ ॥

ਆਪਣਾ ਲਾਇਆ ਪਿਰਮੁ ਨ ਲਗਈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ ॥

fareedaa akhee daykh pateenee-aa^N sun sun reeday kann.

saakh pakandee aa-ee-aa hor karay^Ndee vann. ||11||

fareedaa kaalee^N Jinee na raavi-aa Dha-ulee raavai ko-ay.

kar saa^N-ee si-o pirhar^hee rang navaylaa ho-ay. ||12||

mehlaa 3.

fareedaa kaalee Dha-ulee saahib sadaa hai jay ko chit karay.

aapnaa laa-i-aa piram na lag-ee jay lochai sabh ko-ay.

ਏਹੁ ਪਿਰਮੁ ਪਿਆਲਾ ਖਸਮ ਕਾ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥੧੩॥

ayhu pīram pi-aalaa khasam kaa jai bhaavai tai day-ay. ||13||

ਫਰੀਦਾ ਜਿਨ੍ ਲੋਇਣ ਜਗੁ ਮੋਹਿਆ ਸੇ ਲੋਇਣ ਮੈ ਡਿਠੁ ॥
ਕਜਲ ਰੇਖ ਨ ਸਹਦਿਆ ਸੇ ਪੰਖੀ ਸੁਇ ਬਹਿਠੁ ॥੧੪॥

fareedaa jin^h lo-in jag mohi-aa say lo-in mai diṭh.
kajal raykh na sehdi-aa say pankhee soo-ay bahiṭh. ||14||

ਫਰੀਦਾ ਕੂਕੇਦਿਆ ਚਾਂਗੇਦਿਆ ਮਤੀ ਦੇਦਿਆ ਨਿਤ ॥
ਜੇ ਸੈਤਾਨਿ ਵੰਵਾਇਆ ਸੇ ਕਿਤ ਫੇਰਹਿ ਚਿਤ ॥੧੫॥

fareedaa kookaydi-aa chaaⁿgaydi-aa maṭee daydi-aa niṭ.
jo saitāan vanjāa-i-aa say kiṭ fayreh chit. ||15||

ਫਰੀਦਾ ਥੀਉ ਪਵਾਹੀ ਦਭੁ ॥
ਜੇ ਸਾਈ ਲੋਤਹਿ ਸਭੁ ॥
ਇਕੁ ਛਿਤਹਿ ਬਿਆ ਲਤਾਤੀਅਹਿ ॥
ਤਾਂ ਸਾਈ ਦੈ ਦਰਿ ਵਾਤੀਅਹਿ ॥੧੬॥
ਫਰੀਦਾ ਖਾਕੁ ਨ ਨਿੰਦੀਐ ਖਾਕੁ ਜੇਤੁ ਨ ਕੋਇ ॥

fareedaa thee-o pavaahee dabh.
jay saaⁿ-ee lor^heh sabh.
ik chhi^jeh bi-aa lataa^hee-ah.
taaⁿ saa-ee dai dar vaar^hee-ah. ||16||
fareedaa khaak na nindē-ai khaakoo jayd na ko-ay.
jeevdi-aa pairaa talai mu-i-aa upar ho-ay. ||17||

ਫਰੀਦਾ ਜਾ ਲਬੁ ਤਾ ਨੇਹੁ ਕਿਆ ਲਬੁ ਤ ਕੂੜਾ ਨੇਹੁ ॥
ਕਿਚਰੁ ਭਤਿ ਲਘਾਈਐ ਛਪਰਿ ਤੁਟੈ ਮੇਹੁ ॥੧੮॥

fareedaa jaa lab taa nayhu ki-aa lab ta koor^haa nayhu.
kichar jhat lag^haa-ee-ai chhapar tutai mayhu. ||18||

ਫਰੀਦਾ ਜੰਗਲੁ ਜੰਗਲੁ ਕਿਆ ਭਵਹਿ ਵਣਿ ਕੰਡਾ ਮੋੜੇਹਿ ॥
ਵਸੀ ਰਬੁ ਹਿਆਲੀਐ ਜੰਗਲੁ ਕਿਆ ਢੂਢੇਹਿ ॥੧੯॥

fareedaa jangal jangal ki-aa bhaveh van kanda morhayhi.
vasee rab hi-aalee-ai jangal ki-aa dhoodhayhi. ||19||

ਫਰੀਦਾ ਇਨੀ ਨਿਕੀ ਜੰਘੀਐ ਬਲ ਭੁੰਗਰ ਭਵਿਓਮ੍ਹਿ ॥
ਅਜੁ ਫਰੀਦੈ ਕੂਜੜਾ ਸੈ ਕੋਹਾਂ ਬੀਓਮ੍ਹਿ ॥੨੦॥

fareedaa inee nīkee jang^hee-ai thal doongar bhavi-omi^h.
aj fareedai koojr^haa sai kohaaⁿ thee-om. ||20||

In the previous *salok*, Farid Ji reminded us about our approaching death by pointing to the signs of old age and asked us to look what has happened to our body. When even sugar (and other sweet and alluring pleasures of the world) become (like) poison for us. In this *salok*, he points to other similar signs so that we may not waste any more time in worldly pleasures and start meditating on God's Name. Therefore addressing himself, he says: "O' Farid, seeing the (worldly plays), your eyes have become weak and listening (to slander of others, your) ears have become deaf. (Similarly the rest of your body is showing signs of weakness, just as) an old branch of a tree assumes a different (pale) hue." (11)

Many people think that they need not remember God in their youth. They would do so in their old age. Farid Ji forewarns us about this procrastination. He says: "O' Farid, they who haven't meditated on God (when they were young and) had black hair, (because) it is a rare one, who meditates when he (or she is old and) has grey hair. (Therefore, O' man, you) imbue yourself with the love of God (right now), so that your love remains ever fresh." (12)

Mehla-3

Lest some one misinterpret the above *salok*, to mean that one can only love and worship God only in youth and if one has missed that opportunity then one absolutely cannot turn to devotion during old age, and lest any one think that one can imbue oneself with the love of God whenever one so desires, Guru Armadas Ji offers a clarification. Because he himself had remained lost in ritualistic ways, such as pilgrimages to holy places till he was in his sixties. But when by God's grace, he happened to listen to the divine words of Guru Nanak Dev Ji he fell in true love with God, and after serving Guru Angad Dev Ji for twelve years he was himself anointed the next Guru at the age of seventy-two.

Therefore, he says: "O' Farid, whether one (is young or old, one's) hair are black or grey, God can always be obtained if one (sincerely) remembers Him in one's mind. (However) if everyone wishes, love (for God) cannot be acquired by one's own efforts. This cup of (divine) love is in the hands of God, He give it to whomsoever He pleases."(13)

Now Farid Ji cautions us against having too much pride in our beauty, or being too sensitive to worldly pain. A myth is attached to this *salok* to illustrate this point. It is said that Farid Ji once saw a rich woman who was very proud of her bewitching eyes. She was admonishing her maid for not being gentle in applying eye pigment in her eyes. Farid Ji later observed that when that woman died, some birds had laid eggs in those very eyes. Referring to this incident, Farid Ji says: "O' Farid, I have seen (the reality of) those eyes, which have captivated this world. (Those eyes), which could not tolerate the streak of eye pigment, in them were sitting baby birds."(14)

In the above *salok*, Farid Ji advised us against having too much pride in us. However, he notes that they who are set in their egoistic ways, no amount of advice or counseling can do them any good. Farid Ji considers such persons to be spoiled by devil (the personification of evil as per Muslim belief). He says: "O' Farid, they whom the devil has spoiled, (in spite of) loudly proclaiming and advising every day, they don't turn their minds away (from their evil ways)."(15)

The message of saloks 1 to 15 is that instead of wasting our lives in false worldly pleasures or engaging in useless worldly conflicts, struggles, and slander of others, while still living in our household we should live like a humble beggar at God's door and keep begging from Him the boon of His Love.

Farid Ji was himself a model of humility and compassion. He wants to teach us about this virtue with a very beautiful metaphor. In the olden days when there were no asphalt roads it was a common practice to spread straw on the paths. Before being laid this straw was thoroughly beaten to make it as smooth as possible so that it may not hurt the feet of the pedestrians walking bare feet. Using this metaphor, Farid Ji wants to advise us that even if we have to suffer so many insults we should still try to be humble and serve even our tormentors. Only then can we reach God. He says: "O' Farid, if you want to see God every where, then become (humble like) that straw on the pathway, which is first cut and then crushed under the feet. It is only then that we would be allowed to enter God's court."(16)

Along with the above advice, Farid Ji cautions us against belittling the humble people. What to speak of other things we should not even disparage the ordinary dust. He says: "O' Farid, we shouldn't disparage the dust. Nothing equals dust. See, while one is alive, the dust is under one's feet, but when one dies (and is buried, this dust) is over that person."(17)

In *salok* (12), Farid Ji advised us to imbue ourselves with the love of God. However now he wants to caution us that this love should be without any ulterior motive and shouldn't be motivated by our greed for some worldly objectives (as is the case most of the times). He says: "O' Farid, if there is greed (in our heart for some worldly thing, then) it cannot be (true) love (for God. Any love) motivated by greed is false love. Just as during rains one cannot pass too much time under a broken thatched hut (similarly the love motivated by greed cannot last long)." (18)

Now regarding true love for God and where to find Him, Farid Ji wants to impress upon us that there is no need to go through all the difficult rituals or go to Jungles to find God. If one has true love for God, one can find Him in one's own heart. He says: "O Farid, why do you wander around in jungles and trample the forest thorns (under your feet)? God is abiding in your heart itself; why are you looking for Him in the forests?" (19)

Now once again Farid Ji urges us to make our best efforts to meet God while we are still young, because when we get old we become so weak that even the easiest tasks become terribly difficult. He cites an example from his personal experience. He says: "O' Farid, with these tiny legs of yours, you traversed many difficult mountainous paths (during your youth), but today (in old age) even your begging bowl seems too far. (Similarly, while young you can undergo all the difficulties in your search for God, but during old age it might become difficult to even sit in His meditation)." (20)

ਫਰੀਦਾ ਰਾਤੀ ਵਡੀਆਂ ਧੁਖਿ ਧੁਖਿ ਉਠਨਿ ਪਾਸ ॥

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ਧਿਗੁ ਤਿਨ੍ਹਾ ਦਾ ਜੀਵਿਆ ਜਿਨਾ ਵਿਡਾਣੀ ਆਸ ॥੨੧॥

ਫਰੀਦਾ ਜੇ ਮੈ ਹੋਦਾ ਵਾਰਿਆ ਮਿਤਾ ਆਇਤਿਆਂ ॥
ਹੋਤਾ ਜਲੈ ਮਜੀਠ ਜਿਉ ਉਪਰਿ ਅੰਗਾਰਾ ॥੨੨॥

ਫਰੀਦਾ ਲੋੜੈ ਦਾਖ ਬਿਜੁਰੀਆਂ ਕਿਕਰਿ ਬੀਜੈ ਜਟੁ ॥
ਹੰਢੈ ਉਂਨ ਕਤਾਇਦਾ ਪੈਧਾ ਲੋੜੈ ਪਟੁ ॥੨੩॥
ਫਰੀਦਾ ਗਲੀਏ ਚਿਕਤੁ ਦੂਰਿ ਘਰੁ ਨਾਲਿ ਪਿਆਰੇ ਨੇਹੁ ॥

ਚਲਾ ਤ ਭਿਜੈ ਕੰਬਲੀ ਰਹਾਂ ਤ ਤੁਟੈ ਨੇਹੁ ॥੨੪॥

ਭਿਜਉ ਸਿਜਉ ਕੰਬਲੀ ਅਲਹ ਵਰਸਉ ਮੇਹੁ ॥
ਜਾਇ ਮਿਲਾ ਤਿਨਾ ਸਜਣਾ ਤੁਟਉ ਨਾਹੀ ਨੇਹੁ ॥੨੫॥

ਫਰੀਦਾ ਮੈ ਭੋਲਾਵਾ ਪਗ ਦਾ ਮਤੁ ਮੈਲੀ ਹੋਇ ਜਾਇ ॥
ਗਹਿਲਾ ਰੂਹੁ ਨ ਜਾਣਈ ਸਿਰੁ ਭੀ ਮਿਟੀ ਖਾਇ ॥੨੬॥

ਫਰੀਦਾ ਸਕਰ ਖੰਭੁ ਨਿਵਾਤ ਗੁਣੁ ਮਾਖਿਉ ਮਾਂਝਾ ਦੁਧੁ ॥
ਸਭੇ ਵਸਤੁ ਮਿਨੀਆਂ ਰਬ ਨ ਪੁਜਨਿ ਤੁਧੁ ॥੨੭॥

fareedaa raatē vadee-aa^N Dhukh Dhukh uthan
paas.

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Dhig tin^{aa} daa jeevi-aa Jinaa vidaa^{nee} aas. ||21||

fareedaa jay mai ho^{daa} vaari-aa mi^{taa} aa-ir^{hi}-aa^N.
hay^{thaa} jalai majeeth Ji-o upar angaaraa. ||22||

fareedaa lor^{hai} daakh bij-uree-aa^N kikar beejai jat.
hand^{hai} unn ka^{taa}-i^{daa} pai^{Dh}aa lor^{hai} pat. ||23||
fareedaa galee-ay chikar^h door ghar naal pi-aaray
nayhu.

chala^a ta bhijai kamblee rahaa^N ta tutai nayhu.
||24||

bhija-o sija-o kamblee alah varsa-o mayhu.
jaa-ay milaa tinaa saj^{naa} tuta-o naahee nayhu.
||25||

fareedaa mai bholaaavaa pag daa ma^t mailee ho-ay
jaa-ay.
gahilaa roohu na jaan-ee sir bhee mitee khaa-ay.
||26||

fareedaa sakar khand nivaat^t gur^h maakhⁱ-o
maaⁿjhaa duDh.
sabhay vastoo mi^{thee}-aa^N rab na pujan tuDh.
||27||

ਫਰੀਦਾ ਰੋਟੀ ਮੇਰੀ ਕਾਠ ਕੀ ਲਾਵਣੁ ਮੇਰੀ ਭੁਖ ॥

ਜਿਨਾ ਖਾਧੀ ਚੋਪੜੀ ਘਣੇ ਸਹਨਿਗੇ ਦੁਖ ॥੨੮॥

ਰੁਖੀ ਸੁਖੀ ਖਾਇ ਕੈ ਠੰਢਾ ਪਾਣੀ ਪੀਉ ॥

ਫਰੀਦਾ ਦੇਖਿ ਪਰਾਈ ਚੋਪੜੀ ਨਾ ਤਰਸਾਏ ਜੀਉ
॥੨੯॥

ਅਜੁ ਨ ਸੁਤੀ ਕੰਤ ਸਿਉ ਅੰਗੁ ਮੁੜੇ ਮੁੜਿ ਜਾਇ ॥

ਜਾਇ ਪੁਛਹੁ ਡੋਹਾਗਣੀ ਤੁਮ ਕਿਉ ਰੈਣਿ ਵਿਹਾਇ
॥੩੦॥

fareedaa rotee mayree kaath kee laavan mayree
bhukh.

jinaa khaadhee choprhee ghanay sehnigay dukh.
||28||

rukhee sukhee khaa-ay kai thandhaa paanee
pee-o.

fareedaa daykh paraa-ee choprhee naa tarsaa-ay
jee-o. ||29||

aj na sutee kant si-o ang murhay murh jaa-ay.

jaa-ay puchhahu dohaagane tum ki-o rain
vihaa-ay. ||30||

In the previous *salok*, Farid Ji explained that during old age one feels so weak and listless that even picking a nearby cup of water seems a difficult task. In this *salok*, he describes the condition of our body during winter season and indirectly advises us that instead of pinning our hopes in others we should repose our faith in God.

He says: “O’ Farid, during the long (winter) nights, while tossing and turning again and again, one’s body’s parts start to ache. (Similar is the state of those who depend upon some worldly person or possessions for providing them relief). Accursed is the life of those who have their hopes in others. (So we shouldn’t depend on any one except God).”(21)

In the above *salok*, Farid Ji advised us not to depend upon any one else except God for fulfilling our needs. However it doesn’t mean that we should also make ourselves so self-centered that we don’t help any friend in his or her time of need. Therefore, he says: “O’ Farid, if I hold back anything I have from a friend who has come to me (for help), may my body (suffer in pain, as if) my flesh is burning like madder on coal.”(22)

In the above *salok*, Farid Ji advised us that we shouldn’t hold back any thing from our friend who comes to us for help. In this *salok*, he tells us that if we don’t help others during their need then it is foolish to expect any help from others when we ourselves need some thing. We reap what we sow. Therefore it is foolish for us to expect that God would keep blessing us with peace and happiness even if we don’t care to remember Him at all. So he says: “(The person who doesn’t worship God is foolish like that) farmer who hopes to reap (high quality) *Bijour* grapes (from Afghanistan), while planting a (thorny) *Kikkar* tree. (Similarly it is foolish to expect that others would be treating us nicely in spite of our harsh treatment. It is like wandering around) getting our wool spun, but hoping to wear silken (robes).”(23)

In the previous *salok*, Farid Ji told us that it is foolish for us to hope for peace and happiness in life without meditating on God’s Name with true love. This love should be so strong that even if we have to suffer great hardship and big economic loss it shouldn’t stop us from going to see our Guru or join the holy congregation. In this *salok*, Farid Ji describes one such predicament. He says: “O’ Farid, (due to continuing heavy rains) the streets are muddy, and far is the house (of my beloved Guru and my saintly friends. But I) am in love with my Beloved. If I walk forward (towards his house, then my only) blanket would get soaked, but if I remain here (and don’t go) then I would fail in my love.”(24)

Now describing his firm resolution in spite of such heavy odds, Farid Ji says to himself: “(Even if the) rain sent from God keeps falling (and my only) blanket gets (completely) soaked and drenched, (I would proceed further and go and meet my (saintly) friends (and my Guru), so that my love for them may not break (and I may not fail in my love).”(25)

Note: The above two saloks should be a lesson for us who skip going to Gurdwara or doing our daily Nit Nem at the slightest inconvenience or excuse.

In the previous two *saloks*, Farid Ji stated how even heavy rains and the muddy roads couldn't prevent him from going and meeting his beloved Guru. In this *salok*, he takes up another similar situation when strong wind is blowing dust, which may make his turban and other clothes soiled. Indirectly Farid Ji might be referring to lots of criticism of people, who don't approve of his love for his Guru or prophet. But unmindful of all physical discomforts and mental worries, he still goes to meet him. He says: “O' Farid, I am concerned about my turban (lest dust may make it dirty), but my ignorant soul doesn't know that (after death), the (same) dust would consume even my head. (So I shouldn't worry about the dust of criticisms by others and keep meditating on God under the guidance of my Guru).”(26)

In the previous three *saloks*, Farid Ji illustrated with beautiful examples how fast and strong is his love for his Beloved Guru (and God). In this *salok*, he describes how pleasant and sweet he finds this love for God and His Name. As mentioned before it is believed that in his childhood, Farid Ji's mother used to reward him with brown sugar for saying his prayers.

But one day when after twelve years, Farid Ji returned home, on his own he remained busy in meditation. When he finished his prayers, and his mother presented brown sugar; he told her that he found God's Name much sweeter and pleasing than sugar or any such sweet. So he said: “O' Farid, brown sugar, sugar, rock candy, molasses, honey, buffalo's milk, all these things are sweet, but O' God, none of these equal You (in sweetness or reward).”(27)

In the previous *salok*, Farid Ji described how much more pleasant and sweeter for him is God's Name than sugar or other such sweet things. Now he shares with us what kind of food he enjoys. He says: “O' Farid, my bread is (dried and hard like) wood and hunger is my cooked vegetable. They who ate buttered (bread) would suffer immense pains. (In other words, he prefers to live a simple life and eat coarse meals earned by honest labor, rather than resort to dishonest means to enjoy dainty dishes and then later suffer the consequences of all the misdeeds and sins).”(28)

Next Farid Ji advises himself (actually us) to remain content with simple living rather than feeling jealous seeing others, who enjoy rich life style by employing dishonest means. He says: “O' Farid, (remain happy) in eating your coarse dry bread and drinking cold water; when you see others eating buttered bread (enjoying other worldly pleasures), don't let your mind crave (or feel jealous).”(29)

In the previous three *saloks*, Farid Ji illustrated how God's Name is dearer to him than any other thing. He is contented with his simple life and honest living instead of feeling jealous of those who enjoy worldly pleasures by employing all sorts of dishonest and immoral means. In this *salok*, he describes how he feels, when even for one day, he is not able to meditate on God's Name and enjoy the love and company of his Master. He uses the metaphor of a young faithful and loving bride who isn't able to sleep with her groom for one night. Imagining him to be that bride, Farid Ji says: “I couldn't sleep with my spouse

to-night and I feel as if every part of my body is in pain. (I say) go and ask the deserted brides how do they pass their nights? (In other words if I can feel so much pain due to separation from God for only a very short period, I wonder what would be the condition of those who are separated from God for ever)?"(30)

ਸਾਹੁਰੈ ਢੋਈ ਨਾ ਲਹੈ ਪੋਈਐ ਨਾਹੀ ਥਾਉ ॥

saahurai dho-ee naa lahai pay-ee-ai naahee thaa-o.

ਪਿਰੁ ਵਾਤਤੀ ਨ ਪੁਛਈ ਧਨ ਸੋਹਾਗਣਿ ਨਾਉ ॥੩੧॥

pir vaat-rhee na puchh-ee Dhan sohagan naa-o. ||31||

ਸਾਹੁਰੈ ਪੋਈਐ ਕੰਤ ਕੀ ਕੰਤੁ ਅਗੰਮੁ ਅਥਾਹੁ ॥

saahurai pay-ee-ai kant kee kant agamm athaahu.

ਨਾਨਕ ਸੋ ਸੋਹਾਗਣੀ ਜੁ ਭਾਵੈ ਬੇਪਰਵਾਹ ॥੩੨॥

naanak so sohaagane jo bhaavai bayparvaah. ||32||

ਨਾਤੀ ਧੋਤੀ ਸੰਬਰੀ ਸੁਤੀ ਆਇ ਨਚਿੰਦੁ ॥

naatee Dhotee sambhee sutee aa-ay naching.

ਫਰੀਦਾ ਰਹੀ ਸੁ ਬੇਤੀ ਹਿੰਡੁ ਦੀ ਗਈ ਕਥੂਰੀ ਗੰਧੁ ॥੩੩॥

fareedaa rahee so bayrhee hiny dee ga-ee kathooree ganDh. ||33||

ਜੋਬਨ ਜਾਂਦੇ ਨਾ ਡਰਾਂ ਜੇ ਸਹ ਪ੍ਰੀਤਿ ਨ ਜਾਇ ॥

joban jaaⁿday naa daraaⁿ jay sah pareet na jaa-ay.

ਫਰੀਦਾ ਕਿਤੀ ਜੋਬਨ ਪ੍ਰੀਤਿ ਬਿਨੁ ਸੁਕਿ ਗਏ ਕੁਮਲਾਇ ॥੩੪॥

fareedaa kiteeⁿ joban pareet bin suk ga-ay kumlaa-ay. ||34||

ਫਰੀਦਾ ਚਿੰਤ ਖਟੋਲਾ ਵਾਣੁ ਦੁਖੁ ਬਿਰਹਿ ਵਿਛਾਵਣ ਲੇਫੁ ॥

fareedaa chint khatolaa vaan dukh bireh vichhaavan layf.

ਏਹੁ ਹਮਾਰਾ ਜੀਵਣਾ ਤੂ ਸਾਹਿਬ ਸਚੇ ਵੇਖੁ ॥੩੫॥

ayhu hamaaraa jeevnaa too saahib sachay vaykh. ||35||

ਬਿਰਹਾ ਬਿਰਹਾ ਆਖੀਐ ਬਿਰਹਾ ਤੂ ਸੁਲਤਾਨੁ ॥

birhaa birhaa aakh-ee-ai birhaa too sultaan.

ਫਰੀਦਾ ਜਿਤੁ ਤਨਿ ਬਿਰਹੁ ਨ ਊਪਜੈ ਸੋ ਤਨੁ ਜਾਣੁ ਮਸਾਨੁ ॥੩੬॥

fareedaa jit tan birahu na oopjai so tan jaan masaan. ||36||

ਫਰੀਦਾ ਏ ਵਿਸੁ ਗੰਦਲਾ ਧਰੀਆਂ ਖੰਡੁ ਲਿਵਾਤਿ ॥

fareedaa ay vis gandlaa Dharee-aaⁿ khand livaarh.

ਇਕਿ ਰਾਹੇਦੇ ਰਹਿ ਗਏ ਇਕਿ ਰਾਖੀ ਗਏ ਉਜਾਤਿ ॥੩੭॥

ik raahayday reh ga-ay ik raaDhee ga-ay ujaarh. ||37||

ਫਰੀਦਾ ਚਾਰਿ ਗਵਾਇਆ ਹੰਢਿ ਕੈ ਚਾਰਿ ਗਵਾਇਆ ਸੰਮਿ ॥

fareedaa chaar gavaa-i-aa handh kai chaar gavaa-i-aa samm.

ਲੇਖਾ ਰਬੁ ਮੰਗੋਸੀਆ ਤੂ ਆਹੋ ਕੇਰੇ ਕੰਮਿ ॥੩੮॥

laykhaa rab mangaysee-aa too aaⁿho kayrⁿay kamm. ||38||

ਫਰੀਦਾ ਦਰਿ ਦਰਵਾਜੈ ਜਾਇ ਕੈ ਕਿਉ ਡਿਠੇ ਘੜੀਆਲੁ ॥

fareedaa dar darvaajai jaa-ay kai ki-o ditho gharhee-aal.

ਏਹੁ ਨਿਦੋਸਾਂ ਮਾਰੀਐ ਹਮ ਦੋਸਾਂ ਦਾ ਕਿਆ ਹਾਲੁ ॥੩੯॥

ayhu nidosaaⁿ maaree-ai ham dosaaⁿ daa ki-aa haal. ||39||

ਘੜੀਏ ਘੜੀਏ ਮਾਰੀਐ ਪਹਰੀ ਲਹੈ ਸਜਾਇ ॥

gharhee-ay gharhee-ay maaree-ai pahree lahai sajaa-ay.

ਸੋ ਹੇਤਾ ਘੜੀਆਲ ਜਿਉ ਡੁਖੀ ਰੈਣਿ ਵਿਹਾਇ ॥੪੦॥

so hayrhaa gharhee-aal Ji-o dukhee rain vihaa-ay. ||40||

Farid Ji now comments on those people who are under the mistaken impression of their popularity, but in actuality no body likes them. Farid Ji compares such people to those

brides, who call themselves as united married wives, but in actuality they neither have any respect in the house of their parents nor in their in-laws and even their groom doesn't care about them. Therefore Farid Ji says: "(What an irony it is, if a woman) calls herself a united wedded bride, but doesn't find any support in her in-laws house, has no place for her in her parents' house, and even her husband doesn't care a bit about her. (Similarly even though one may adorn holy clothes, yet if one doesn't love God, one would have neither any respect in God's court, nor in this world, and even one's relatives won't respect such a person.)"(31)

Now Nanak Dev Ji the first Guru expounds upon the above *salok* and defines a truly wedded bride (of God). He says: "O' Nanak, the spouse (God) is incomprehensible, unfathomable (and limitless in His patience. The woman who makes herself fit for (becoming His bride) both in her in-law's house (the next world) and her parents' house (this world) is a truly wedded and united bride, if she is pleasing to that care-free (Being)."(32)

Next Farid Ji comments on the conduct of those people who simply go and take bath at pilgrimage places or wear holy garbs but then don't care to live a righteous and honest life and meditate on God's Name. He compares such a person to a young girl who may bathe herself and apply all fragrant perfume on her entire body, but then carelessly goes to sleep. In the morning, when she wakes up she finds that all the scent of her perfumes has evaporated and she is left with foul body odors. He says: "O' Farid, (the woman) who after bathing, washing, and decorating herself carelessly goes to sleep, in the morning she would find that the pleasant musk (like) fragrance (of her perfume) has gone and her (unpleasant body odor remains, as if) she has on her, a wrapped packet of foul smelling herb *Hingg*. (Similarly, one who performs ritual worships but doesn't meditate on God's Name is not considered worthy in God's court)."(33)

In this next couplet Farid Ji talks about another aspect of the human life. During youth many people think that they should not let their youth go away without enjoying the pleasures of life while they have the beauty and energy to enjoy.

However putting himself in the situation of a young girl, Farid Ji says: "I do not worry about passing away of my youth, (or beauty), if my love for my beloved (God) is not broken. Because O' Farid, without the love (of their Spouse), myriad of young beauties have dried up and withered away."(34)

In the above *salok*, Farid Ji stated that he doesn't care about the passing away of his youth and beauty if the love for his beloved (God) remains intact.

In this *salok*, he portrays the extent of the inner pain and agony he feels, if at any moment a feeling of separation from God comes in his mind. In one such moment of separation from his Beloved, Farid Ji cries out and says: "(O' God, in Your separation I feel as if I am sleeping on) a cot of "Worry", woven with the pricking hemp of "Pain", and covered with the mattress of "Separation". This is my life; see for Your self, O' my true Master!"(35)

In the previous *salok*, Farid Ji described how painful it is for a devotee to be separated from his beloved God. However he recognizes the importance of separation in a person's life and considers that life without separation is absolutely worthless. He says: "(Again and again we) say that Separation is bad, very bad. But O' Separation, you are (worthy of respect

like) a king because we should deem that body fit for burning in a cremation ground, which feels no (pain).”(36)

The message of *saloks* 16 to 36 is that one can be a true *dervish* (a holy *Fakir*) of God even while living in one's household, if one has the qualities of tolerance, detachment from worldly allurements, a spirit of service, honest living, and love of God in the heart. One need not go to forests or mountains for that.

In the previous *salok*, Farid Ji told us that body is as if it is dead in which doesn't well up the pangs of separation from God. In this *salok*, he comments on the conduct of the ordinary human beings who instead of falling in love with God fall in love with false worldly pleasures. He says: “O' Farid, these (false worldly pleasures are like) poisonous weeds quoted with sugar. Some have died sowing theses and some have departed after reaping and destroying them.”(37)

Now Farid Ji warns us against wasting our time in the pursuit of false worldly pleasures or in sleep (or state of unawareness without meditating on God's Name). He says: “O' Farid, you have wasted the four parts (half of your life) in running (after worldly pursuits) and four parts you have wasted in sleeping. (I wonder, what would be your answer when God asks you for the account (of your life and asks you): “for what purpose did you come (to this world)?”(38)

Farid Ji next gives us a very beautiful example of a gong (a round flat brass disc which was used in olden days in the courts, government offices, and small private schools for keeping track of time by striking it every hour on the hour). He says: “O' Farid, have you ever gone to the door (of a court) and seen a gong. I wonder if this (innocent gong) is beaten like this then what would be the condition of sinners like us (in God's court)?”(39)

Continuing the above metaphor Farid Ji again asks us to think about our own situation. He says: “O' man, see that the gong is beaten every hour on the hour and also after every *Pehar* (or quarter of the day). Similarly that body (gong which remains absorbed in false worldly pleasures) passes its night (of life) in pain.”(40)

ਪੰਨਾ ੧੩੮੦

ਬੁਢਾ ਹੋਆ ਸੇਖ ਫਰੀਦੁ ਕੰਬਣਿ ਲਗੀ ਦੇਹ ॥
ਜੇ ਸਉ ਵਰਿਆ ਜੀਵਣਾ ਭੀ ਤਨੁ ਹੋਸੀ ਖੇਹ ॥੪੧॥

ਫਰੀਦਾ ਬਾਰਿ ਪਰਾਇਐ ਬੈਸਣਾ ਸਾਂਈ ਮੁਝੈ ਨ ਦੇਹਿ ॥
ਜੇ ਤੂ ਏਵੈ ਰਖਸੀ ਜੀਉ ਸਰੀਰਹੁ ਲੇਹਿ ॥੪੨॥

ਕੰਧਿ ਕੁਹਾੜਾ ਸਿਰਿ ਘੜਾ ਵਣਿ ਕੈ ਸਰੁ ਲੋਹਾਰੁ ॥
ਫਰੀਦਾ ਹਉ ਲੋੜੀ ਸਹੁ ਆਪਣਾ ਤੂ ਲੋੜਹਿ ਅੰਗਿਆਰ ॥੪੩॥

ਫਰੀਦਾ ਇਕਨਾ ਆਟਾ ਅਗਲਾ ਇਕਨਾ ਨਾਰੀ ਲੋਣੁ ॥
ਅਗੈ ਗਏ ਸਿੰਘਾਪਸਨਿ ਚੋਟਾਂ ਖਾਸੀ ਕਉਣੁ ॥੪੪॥

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budhāa ho-aa saykh fareed kamban lagee dayh.
jay sa-o vareh-aa jeevnāa bhee tan hosee khayh.
||41||

fareedāa baar paraa-i-ai baisnāa saaⁿ-ee mujhai
na deh.
jay too ayvai rakhsee jee-o sareerahu layhi.
||42||

kanDh kuhaarhāa sir gharhāa van kai sar lohaar.
fareedāa ha-o lorhee saho aapnāa too lorheh
angi-aar. ||43||

fareedāa iknāa aataa aglāa iknāa naahee lon.
agai ga-ay sinjaapsan chotaaⁿ khaasee ka-un.
||44||

ਪਾਸਿ ਦਮਾਮੇ ਛਤੁ ਸਿਰਿ ਭੇਰੀ ਸਡੋ ਰਡ ॥
ਜਾਇ ਸੁਤੇ ਜੀਰਾਣ ਮਹਿ ਥੀਏ ਅਤੀਮਾ ਗਡ ॥੪੫॥

paas damaamay chhat sir bhayree sado rad.
jaa-ay suṭay jeeraan meh thee-ay ateemaa gad.
||45||

ਫਰੀਦਾ ਕੋਠੇ ਮੰਡਪ ਮਾਤੀਆ ਉਸਾਰੇਏ ਭੀ ਗਏ ॥
ਕੂੜਾ ਸਚੁਦਾ ਕਰਿ ਗਏ ਗੋਰੀ ਆਇ ਪਏ ॥੪੬॥

fareedaa kothay mandap maarhee-aa usaarayday
bhee ga-ay.
koorhaa sa-uḍaa kar ga-ay goree aa-ay pa-ay.
||46||

ਫਰੀਦਾ ਖਿੰਬੜਿ ਮੇਖਾ ਅਗਲੀਆ ਜਿੰਦੁ ਨ ਕਾਈ ਮੇਖ ॥
ਵਾਰੀ ਆਪੇ ਆਪਣੀ ਚਲੇ ਮਸਾਇਕ ਸੇਖ ॥੪੭॥
ਫਰੀਦਾ ਦੁਹੁ ਦੀਵੀ ਬਲੰਦਿਆ ਮਲਕੁ ਬਹਿਠਾ ਆਇ ॥
ਗਤੁ ਲੀਤਾ ਘਟੁ ਲੁਟਿਆ ਦੀਵੜੇ ਗਇਆ ਬੁਝਾਇ ॥੪੮॥

fareedaa khinthaṛh maykhaa aglee-aa jind na
kaa-ee maykh.
vaaree aapo aapnee chalay masaa-ik saykh.
||47||
fareedaa duhu deevee balandi-aa malak bahithaa
aa-ay.
garh leetaa ghat luti-aa deevrhay ga-i-aa
bujhaa-ay. ||48||

ਫਰੀਦਾ ਵੇਖੁ ਕਪਾਹੈ ਜਿ ਥੀਆ ਜਿ ਸਿਰਿ ਥੀਆ ਤਿਲਾਹ ॥
ਕਮਾਦੈ ਅਰੁ ਕਾਗਦੈ ਕੁੰਨੇ ਕੋਇਲਿਆਹ ॥
ਮੰਦੇ ਅਮਲ ਕਰੇਦਿਆ ਏਹ ਸਜਾਇ ਤਿਨਾਹ ॥੪੯॥

fareedaa vaykh kapaahai je thee-aa je sir
thee-aa ṭilaah.
kamaadai ar kaagdai kunnay ko-ili-aah.
manday amal karaydi-aa ayh sajaa-ay ṭinaah.
||49||

ਫਰੀਦਾ ਕੰਨਿ ਮੁਸਲਾ ਸੂਫੁ ਗਲਿ ਦਿਲਿ ਕਾਤੀ ਗੁਤੁ ਵਾਤਿ ॥
ਬਾਹਰਿ ਦਿਸੈ ਚਾਨਣਾ ਦਿਲਿ ਅੰਧਿਆਰੀ ਰਾਤਿ ॥੫੦॥

fareedaa kann muslaa soof gal dil kaatee gurh
vaat.
baahar disai chaanṇaa dil anḍhi-aaree raat.
||50||

In *saloks* 39 and 40, Farid Ji asked us to think about the punishment we may have to suffer when after death we are asked to account for our deeds. In this *salok*, he wants to remind us that if not sooner we would surely die after old age. He says: “Sheikh Farid has grown old and his body has started trembling. (He may pass some more time like this, but) even if he lives for hundred years still he would die and his body would be reduced to dust.”(41)

Next Farid Ji comments upon another worry of the human beings in their old age. Because in old age the body becomes to tremble and the limbs become so stiff and painful that it is hard for the old persons to take even one step and they become dependent on others for everything. This is a state of greatest humiliation for a person. So Farid Ji prays to God and says: “O’ God, please don’t make me dependent on others. If You are going to keep me live in this kind of state (of dependence on others then I would prefer death and request You to) please take out life from my body.”(42)

In the previous two *saloks*, Farid Ji reminded us about death and old age, which is again a sign of impending death. In this *salok*, he comments upon the state of a human being in the middle age, when one is relatively young and considers one self as a king of this world. It is up to one, whether one uses the energy of this age to do righteous deeds and meditate on God or exploit the worldly resources to enrich oneself and indulge in false pleasures. Farid Ji compares such a human being to a blacksmith who with an axe in his hand and a pitcher of drinking water on his head goes to a jungle to cut trees to make coal for his oven. At

this time, he feels like a king because he has the power to cut any tree he likes. Addressing such a human being, Farid Ji says: “O’ king of the jungle, with an axe in your hand and a pitcher on your head, (you are proceeding towards the jungle looking for suitable trees for your use. I am also looking for trees for my use. The only difference is that while I am looking for those trees sitting under which I may meditate on God) and look for my beloved Groom. But you want to look (for those trees) which you may turn into burning coal.”(43)

In the above *salok*, Farid Ji presented before us two types of human beings, those who exploit and destroy the worldly resources for their selfish purposes, and those who search for God in this worldly jungle. It is natural that in worldly sense the former would be rich and affluent and the later would be comparatively poor. However these worldly-wise people don’t realize what kind of punishments they would have to suffer in God’s court. Farid Ji brings home this point with a beautiful metaphor. He says: “O’ Farid, there are some who have (abundant wealth, much beyond their needs, as if they have) too much surplus flour, but (there are others who are so tight that their wealth is not even like) salt in that flour. However (only after death) upon going into the yond people would be identified (for their sins and only then they would) know who would suffer the blows (of the judge of righteousness).”(44)

In the above *salok*, Farid Ji stated that only after death it would be known who suffers punishment at the hands of the judge of righteousness. In this *salok*, he draws our attention to the state of all people after death.

He says: “(Even those) for whom drums were beat, over whose heads canopies were waved, for whom trumpets were played, and bards sang songs of praise, (upon death they all) have gone to sleep in the grave yard and have joined the orphans.”(45)

Therefore, Farid Ji cautions us against wasting our life in acquiring worldly possessions, which wouldn’t last long and accompany us at all after death. Instead we should devote time to meditate on God’s Name, which would accompany us even after death. He reminds us and says: “O’ Farid, even the builders of houses, mansions, and lofty buildings, have also departed (from the world). They dealt in false business and ultimately went to sleep in graves.”(46)

In the previous *salok*, Farid Ji pointed out that even those rich persons who had built lofty mansions ultimately died and ended up in graves. But it doesn’t mean that only rich people die and not the poor people. In this *salok* looking at his tattered jacket, which has been repaired by many patches, Farid Ji reminds himself about the inevitability of death. He says: “O’ Farid, your patched jacket has many tacks, but your soul has no tacks on it. (Still it would get separated from your body, because) on their turns even the great *sheikhs* and highly spiritual people have departed (from here).”(47)

In this *salok* again, Farid Ji warns us about the inevitability of death. He compares the death to a daring thief who comes and enters our house even while our house is lit with lamps and then right in front of us, he robs us of all our possessions. He says: “O’ Farid, (even when one’s two eyes are open, as if while) two lamps (in the house) are lit the angel of death comes and sits beside one. He conquers the fort (of one’s body, takes control of the soul), loots the heart, and then departs after (taking the light out of the eyes and) extinguishing the lamps.”(48)

In the above four *saloks*, Farid Ji impressed upon us the inevitability of death. In this *salok* he warns us about the punishments, which we would suffer if we do evil deeds and commit sins. He says: “Look O’ Farid, what happens to cotton (which is crushed in a gin), the sesame seeds, which bear blows (of the mallet) on their heads, the sugar cane and the paper, (which are pressed in rollers), or the clay pot, which is put on (burning) coal. (After death), similar kind of punishment is awarded to those (who commit evil deeds).”(49)

In the above *salok*, Farid Ji told us about the severe punishments awaiting all the evildoers and sinners. Now Farid Ji apparently points to himself (and indirectly all those who from outside appear perfectly faithful and honest, but have all kinds of evil desires within. He takes the example of those days Muslim mystics called *Sufis*, who used to wear black woolen gowns, had a small prayer mat called *Musalla* on their shoulders, and appeared very holy from outside but were evil from inside like pitch dark night. Assuming himself to be such an apparently holy person, he says: “O’ Farid, on your shoulder is the prayer mat, around your neck is the woolen black gown of holy mystics. (You speak so sweetly, as if) there is sugar in your mouth, but in your heart is a pair of scissors (and a desire to pick others’ pockets. In short) from outside, you appear so bright (and holy) but inside you is pitch dark night (of evil).”(50)

ਫਰੀਦਾ ਰਤੀ ਰਤੁ ਨ ਨਿਕਲੈ ਜੇ ਤਨੁ ਚੀਰੈ ਕੋਇ ॥
ਜੇ ਤਨ ਰਤੇ ਰਬ ਸਿਉ ਤਿਨ ਤਨਿ ਰਤੁ ਨ ਹੋਇ ॥੫੧॥

ਮਃ ੩ ॥

ਇਹੁ ਤਨੁ ਸਭੇ ਰਤੁ ਹੈ ਰਤੁ ਬਿਨੁ ਤੰਨੁ ਨ ਹੋਇ ॥
ਜੇ ਸਹ ਰਤੇ ਆਪਣੇ ਤਿਤੁ ਤਨਿ ਲੋਭੁ ਰਤੁ ਨ ਹੋਇ ॥
ਭੈ ਪਇਐ ਤਨੁ ਖੀਣੁ ਹੋਇ ਲੋਭੁ ਰਤੁ ਵਿਚਹੁ ਜਾਇ ॥

ਜਿਉ ਬੈਸੰਤਰਿ ਧਾਤੁ ਸੁਧੁ ਹੋਇ ਤਿਉ ਹਰਿ ਕਾ ਭਉ
ਦੁਰਮਤਿ ਮੈਲੁ ਗਵਾਇ ॥
ਨਾਨਕ ਤੇ ਜਨ ਸੋਹਣੇ ਜਿ ਰਤੇ ਹਰਿ ਰੰਗੁ ਲਾਇ ॥੫੨॥

ਫਰੀਦਾ ਸੋਈ ਸਰਵਰੁ ਭੂਢਿ ਲਹੁ ਜਿਬਹੁ ਲਭੀ ਵਥੁ ॥
ਛਪੜਿ ਢੂਢੈ ਕਿਆ ਹੋਵੈ ਚਿਕੜਿ ਡੁਬੈ ਹਥੁ ॥੫੩॥

ਫਰੀਦਾ ਨੰਢੀ ਕੰਤੁ ਨ ਰਾਵਿਓ ਵਡੀ ਥੀ ਮੁਈਆਸੁ ॥
ਧਨ ਕੂਕੇਦੀ ਗੋਰ ਮੋ ਤੈ ਸਹ ਨਾ ਮਿਲੀਆਸੁ ॥੫੪॥

ਫਰੀਦਾ ਸਿਰੁ ਪਲਿਆ ਦਾੜੀ ਪਲੀ ਮੁਛਾਂ ਭੀ ਪਲੀਆਂ ॥
ਰੇ ਮਨ ਗਹਿਲੇ ਬਾਵਲੇ ਮਾਣਹਿ ਕਿਆ ਰਲੀਆਂ ॥੫੫॥

ਫਰੀਦਾ ਕੋਠੇ ਧੁਕਣੁ ਕੇਤੜਾ ਪਿਰ ਨੀਦੜੀ ਨਿਵਾਰਿ ॥
ਜੇ ਦਿਹ ਲਧੇ ਗਾਣਵੇ ਗਏ ਵਿਲਾੜਿ ਵਿਲਾੜਿ ॥੫੬॥

fareedaa ratēe rat na niklai jay tan cheerai ko-ay.
jo tan ratay rab si-o tin tan rat na ho-ay. ||51||

mehlaa 3.

ih tan sabho rat hai rat bin tann na ho-ay.
jo sah ratay aapnay tit tan lobh rat na ho-ay.
bhai pa-i-ai tan kheen ho-ay lobh rat vichahu
jaa-ay.

ji-o baisantar Dhaat suDh ho-ay ti-o har kaa bha-o
durmat mail gavaa-ay.

naanak tay jan sohnay je ratay har rang laa-ay.
||52||

fareedaa so-ee sarvar dhoodh lahu jithahu labhee
vath.
chhaparh dhoodhai ki-aa hovai chikarh dubai hath.
||53||

fareedaa nandhee kant na raavi-o vadee thee
mu-ee-aas.
Dhan kookayndee gor may^N tai sah naa milee-aas.
||54||

fareedaa sir pali-aa daarhee palee muchhaa^N bhee
palee-aa^N.
ray man gahilay baavlay maan^{eh} ki-aa ralee-aa^N.
||55||

fareedaa kothay Dhukan kayt-rhaa pir need-rhee
nivaar.
jo dih laDhay gaanvay ga-ay vilaarh vilaarh. ||56||

ਫਰੀਦਾ ਕੋਠੇ ਮੰਡਪ ਮਾੜੀਆ ਏਤੁ ਨ ਲਾਏ ਚਿਤੁ ॥
ਮਿਟੀ ਪਈ ਅਤੋਲਵੀ ਕੋਇ ਨ ਹੋਸੀ ਮਿਤੁ ॥੫੭॥

fareedaa kothay mandap maarhee-aa ayt na
laa-ay chit.
mitee pa-ee atolavee ko-ay na hosee mit. ||57||

ਫਰੀਦਾ ਮੰਡਪ ਮਾਲੁ ਨ ਲਾਇ ਮਰਗ ਸਤਾਣੀ ਚਿਤਿ
ਧਰਿ ॥

ਪੰਨਾ ੧੩੮੧

ਸਾਈ ਜਾਇ ਸਮਾਲਿ ਜਿਥੈ ਹੀ ਤਉ ਵੰਞਣਾ ॥੫੮॥

fareedaa mandap maal na laa-ay marag sataanee
chit Dhar.

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saa-ee jaa-ay samaal Jithai hee ta-o vanjnaa.
||58||

ਫਰੀਦਾ ਜਿਨ੍ਹੀ ਕੰਮੀ ਨਾਹਿ ਗੁਣ ਤੇ ਕੰਮਤੋ ਵਿਸਾਰਿ ॥

ਮਤੁ ਸਰਮਿੰਦਾ ਬੀਵਰੀ ਸਾਂਈ ਦੈ ਦਰਬਾਰਿ ॥੫੯॥

fareedaa Jin^hee kammee naahi gun tay kammrhay
visaar.

mat sarimindaa theevhee saa^N-ee dai darbaar.
||59||

ਫਰੀਦਾ ਸਾਹਿਬ ਦੀ ਕਰਿ ਚਾਕਰੀ ਦਿਲ ਦੀ ਲਾਹਿ
ਭਰਾਂਦਿ ॥

ਦਰਵੇਸਾਂ ਨੇ ਲੋੜੀਐ ਰੁਖਾਂ ਦੀ ਜੀਰਾਂਦਿ ॥੬੦॥

fareedaa saahib dee kar chaakree dil dee laahi
bharaa^d.

darvaysaa^N no lorhee-ai rukhaa^N dee jeeraa^d.
||60||

In the previous *salok*, Farid Ji described the inner state of those who look so holy and pure from outside, as if they are shining bright from outside, but whose inside is evil and dark like pitch-black night. In this *salok*, by using “pun” (multiple meaning word) on the word *Ratt* (which means blood, or red color, or love), Farid Ji describes the state of those who are truly in love with their beloved God and His creation. He says: “O’ Farid, if some were to cut the body of those who are imbued with the love of God, then not even a drop of blood would come out, because the bodies which are imbued with the love of God don’t have blood in them.”(51)

Mehla-3

Obviously the above couplet of Farid Ji could be very misleading to an ordinary person because how could a person live without any blood in it because it is the essential part of human body. Therefore in order to remove any possible misconception, third Guru (Amar Das Ji) clarifies what kind of blood Farid Ji is talking about and what it really means. He says: “(O’ my friends), this body is all blood, without blood the body cannot exist. (What Farid Ji is really talking about is that) they who are imbued with the love of their beloved (God) do not have the blood of greed in them. When we live under the fear (of God), this body becomes lean and the love of greed goes out of it. Just as a metal gets purified when put in fire, similarly God’s fear removes the filth of evil intellect. (In short), O’ Nanak, beauteous are those humans who are imbued with God’s love.”(52)

Now Farid Ji tells us where to find the love of God and obtain the gift of God’s Name. He explains his point with a beautiful example. He says: “O’ my friends, search out that lake (the true saint of God) from where you can find the commodity (of God’s Name). What can you achieve by (seeking guidance from a fake saint or a quack, which is like) searching out a puddle, where we get nothing) except our hand getting sunk in mud.”(53)

In this *salok*, Farid Ji once again warns us against postponing meditation on God, thinking that when we become old we would have all the time to do worship and meditation. But who knows that as soon as we reach old age or even earlier we may die and then our soul

would repent. Farid Ji explains this point by citing the metaphor of a young bride who in her youth does not enjoy the company of her beloved spouse, but she dies when she reaches old age. He says: “O’ Farid, a bride who did not enjoy the company of her Beloved spouse when she was young, may die when she becomes older. Then she cries loudly (and laments even in her grave), why she didn’t meet the beloved while she was alive.”(54)

In the above *salok*, Farid Ji told us about the fate of those who keep postponing meditation on God for their old age. But there are those who even after becoming old keep enjoying false worldly pleasures and don’t care to meditate on God.

Assuming himself to be one such person, he says: “O’ Farid, your head-hair has gone grey; beard and the moustache also have turned grey. O’ my thoughtless foolish mind, why are (you still) enjoying false worldly revelries.”(55)

Now, once again Farid Ji wants to wake us up from our state of sleep or unawareness about our beloved God but running after worldly pleasures. However just as a man running on a rooftop can run only within the boundaries of the roof, similarly we have limited quantities of breaths to enjoy worldly pleasures or meditate on God. If we keep running after worldly affairs, then one day when death knocks at our door we would regret why we didn’t meditate on God. Therefore he says: “O’ Farid, how far can you run on the roof of your house (and keep running after worldly pleasures, in this limited span of your life)? Abandon such harmful sleep (unawareness) towards the beloved (God). The limited number of days, which have been given to you are running out in quick succession.”(56)

Therefore advising us against getting attached to our worldly possessions, because none of these things would accompany us after death, he says: “O’ Farid, don’t let your mind be attached to your houses, mansions and lofty buildings, because when you die unlimited quantity of soil would be put over you, and none of these (things) would prove to be your friend (and help you in any way).”(57)

Next Farid Ji advises himself (actually us and says): “O’ Farid, don’t let your mind be absorbed in your mansions and worldly possessions. Instead keep in mind the powerful (and inevitable) death in your mind, and think about that place (the court of God, where ultimately) you have to go (and account for your deeds in life).”(58)

In the previous couplet, Farid Ji advised himself (and us) that instead of being preoccupied with our mansions and other possessions, we should think about inevitable death and the ultimate place or the court of God where our soul has to go and answer for our deeds in life. Therefore in this *salok*, he says: “O’ Farid, renounce those deeds, which are neither of any use (to you in the end), nor have any merit, lest you may be put to shame in the court of the Master.”(59)

In the above *salok*, Farid Ji advised us, not to do any such fruitless deeds, which make us hang our head in shame in the Master’s court. In this *salok*, he tells us, what kinds of deeds we should do and what kind of merits we should acquire, so that instead of being disgraced we might be recognized with honor in God’s court. He says: “O’ Farid, dispelling the doubts of your mind (about running after worldly wealth), perform the service of the Master, (unmindful of the remarks or criticisms of others. Because those who are known as) *dervish*, need to have (the unlimited) patience like trees.”(60)

ਫਰੀਦਾ ਕਾਲੇ ਮੈਡੇ ਕਪੜੇ ਕਾਲਾ ਮੈਡਾ ਵੇਸੁ ॥
ਗੁਨਹੀ ਭਰਿਆ ਮੈ ਫਿਰਾ ਲੋਕੁ ਕਹੈ ਦਰਵੇਸੁ ॥੬੧॥

ਤਤੀ ਤੋਇ ਨ ਪਲਵੈ ਜੇ ਜਲਿ ਟੁਬੀ ਦੇਇ ॥
ਫਰੀਦਾ ਜੋ ਡੋਹਾਗਣਿ ਰਬ ਦੀ ਬੂਰੇਦੀ ਬੂਰੇਇ ॥੬੨॥
ਜਾਂ ਕੁਆਰੀ ਤਾ ਚਾਉ ਵੀਵਾਹੀ ਤਾਂ ਮਾਮਲੇ ॥
ਫਰੀਦਾ ਏਹੋ ਪਛੋਤਾਉ ਵਤਿ ਕੁਆਰੀ ਨ ਥੀਐ ॥੬੩॥

ਕਲਰ ਕੇਰੀ ਛਪੜੀ ਆਇ ਉਲਥੇ ਹੰਝ ॥
ਚਿੰਜੂ ਬੋਤਾਨ੍ ਨਾ ਪੀਵਹਿ ਉਡਣ ਸੰਦੀ ਡੰਝ ॥੬੪॥

ਹੰਸੁ ਉਡਰਿ ਕੋਧੈ ਪਇਆ ਲੋਕੁ ਵਿਡਾਰਣਿ ਜਾਇ ॥
ਗਹਿਲਾ ਲੋਕੁ ਨ ਜਾਣਦਾ ਹੰਸੁ ਨ ਕੋਧਾ ਖਾਇ ॥੬੫॥

ਚਲਿ ਚਲਿ ਗਈਆਂ ਪੰਥੀਆਂ ਜਿਨ੍ਹੀ ਵਸਾਏ ਤਲ ॥
ਫਰੀਦਾ ਸਰੁ ਭਰਿਆ ਭੀ ਚਲਸੀ ਥਕੇ ਕਵਲ ਇਕਲ ॥੬੬॥

ਫਰੀਦਾ ਇਟ ਸਿਰਾਣੇ ਭੁਇ ਸਵਣੁ ਕੀੜਾ ਲਤਿਓ ਮਾਸਿ ॥
ਕੇਤਤਿਆ ਜੁਗ ਵਾਪਰੇ ਇਕਤੁ ਪਇਆ ਪਾਸਿ ॥੬੭॥

ਫਰੀਦਾ ਭੰਨੀ ਘੜੀ ਸਵੰਨਵੀ ਟੂਟੀ ਨਾਗਰ ਲਜੁ ॥
ਅਜਰਾਈਲੁ ਫਰੋਸਤਾ ਕੈ ਘਰਿ ਨਾਹੀ ਅਜੁ ॥੬੮॥

ਫਰੀਦਾ ਭੰਨੀ ਘੜੀ ਸਵੰਨਵੀ ਟੂਟੀ ਨਾਗਰ ਲਜੁ ॥
ਜੋ ਸਜਣ ਭੁਇ ਭਾਰੁ ਥੇ ਸੇ ਕਿਉ ਆਵਹਿ ਅਜੁ ॥੬੯॥

ਫਰੀਦਾ ਬੇ ਨਿਵਾਜਾ ਕੁਤਿਆ ਏਹੁ ਨ ਭਲੀ ਰੀਤਿ ॥
ਕਬਹੀ ਚਲਿ ਨ ਆਇਆ ਪੰਜੇ ਵਖਤ ਮਸੀਤਿ ॥੭੦॥

fareedaa kaalay maiday kapr^hay kaalaa maidaa
vays.
gunhee bhari-aa mai firaa lok kahai darvays. ||61||

t^utee to-ay na palvai jay jal tube^e day-ay.
fareedaa jo dohaaganⁿ rab dee j^hooray^dee
jooray-ay. ||62||
jaaⁿ ku-aaree taa chaa-o veeva^aahee taaⁿ maamlay.
fareedaa ayho pach^hhot^aaa-o va^t ku-aaree na
thee-ai. ||63||

kalar kayree chhap^rhee aa-ay ulthay hanj^h.
chinjoo bor^hniⁱ naa peeveh udanⁿ sandee danj^h.
||64||

hans udar ko^Dhrai pa-i-aa lok vidaaranⁿ jaa-ay.
gahilaa lok na jaandaa hans na ko^Dhraa k^haa-ay.
||65||

chal chal ga-ee-aa pank^hhee-aaⁿ jin^h'ee vasa^a-ay
tal.
fareedaa sar bhari-aa bhee chalsee thakay kaval
ikal. ||66||

fareedaa it siraanay bhu-ay savanⁿ keer^haa lar^hi-o
maas.
kay^t-rhi-aa jug vaapray ikat^t pa-i-aa paas. ||67||

fareedaa bhannee ghar^hhee savann^{vee} tutee
naagar laj.
ajraa-eel farayst^aaa kai ghar naat^hee aj. ||68||

fareedaa bhannee ghar^hhee savann^{vee} tootee
naagar laj.
jo sajanⁿ bhu-ay bhaar thay say ki-o aavahi aj.
||69||

fareedaa bay nivaajaa kutⁱ-aa ayh na bhalee reet.
kabhee chal na aa-i-aa panjay vak^hat^t maseet.
||70||

In the previous *salok*, Farid Ji advised us (and particularly those who are known as *dervish*, or holy beggars), that we should dispel our doubts and perform the service of the Master. Those who are known as *dervish* must have unlimited patience, like trees. In this *salok*, instead of looking at others and examining whether they fulfill the requisite qualifications for saints, Farid Ji examines himself and humbly finds that though he wears the black robes (of a holy Muslim Fakir or a *dervish*, he still has many faults). Therefore, in all humility he says to himself: “O’ Farid, black are my clothes and black is my outfit: I am roaming about full of sins, (but) people call me a *dervish*. (61)

In the above *salok*, showing his humility, Farid Ji criticized himself for wearing the garbs of a holy saint though he was full of so many faults. In this *salok* he deems such a state more dangerous and incurable than the one who hasn't treaded down the spiritual path at all. He cites a beautiful example to illustrate this point.

He says: "The crop once burnt by water (logging) doesn't revive, even if it is (thoroughly) soaked in water. (Similarly), O' Farid, the bride (soul who in spite of treading down the holy path) is separated from God, she always keeps repenting and grieving (and never obtains any spiritual bliss)." (62)

Note: This message should be of particular concern to those Sikh priests and Amrit dhari Sikhs who, even after adorning the holy garbs, continue indulging in evil ways. Not only do they ruin their own lives, but they also become the main cause of driving many innocent youths away from God's meditation and Amrit.

In the previous *salok*, Farid Ji indirectly told us that the person who once travels down a holy path and becomes a saint or a yogi must be much more careful and diligent than an ordinary human being in remaining detached from worldly vices, and avoiding lapses in moral or spiritual conduct. Therefore, in this *salok* he puts himself in the situation of a person who, before entering the holy path such as becoming a "yogi, saint, sufi, or dervish," looks forward to the occasion when a Guru or spiritual teacher accepts him into his "order." However, once that happens and he is required to observe the strict discipline and code of conduct of that "order," sometimes he repents the fact that he now cannot revert to his previous way of living. Farid Ji describes this situation using the metaphor of a young bride.

He says: "As long as she is a virgin, the girl has a keen longing (to be married), but after she is married, she has to deal with the responsibilities and problems of marriage. O' Farid, then she has this main regrets that now she cannot become a virgin again." (63)

Note: The case with many sikhs is similar: they take Amrit with great zeal, but when they are required and expected to wear all five articles of their faith, do the minimum five daily prayers, and refrain from drinking and other such "fun" activities, they find it very difficult to uphold their vows.

In the previous three *saloks*, Farid Ji commented on those persons who set out on the holy path, but when they find it difficult to observe the strict discipline and the moral conduct expected of them, they regret their decision to choose such a life path. Therefore he comments on the conduct and nature of those holy persons who happen to come across the company of undesirable people, and they try to get out of that company.

Comparing such saints to swans who happen to land on a pool of saline water, Farid Ji says: "(If by chance some) swans happen to land on a salty pool, they may dip their beak into the water, but they don't drink it. Instead they remain anxious to fly away. (Similarly, if some saints happen to fall into the company of faithless people, they may visit them for a short while, but are always anxious to escape such society)." (64)

In the previous *salok*, using the metaphor of swans, Farid Ji told us that if by chance a saintly person happens to enter a society of faithless people, he is anxious to disassociate from them as soon as possible. In this *salok*, Farid Ji advises us that we shouldn't be

immediately alarmed upon seeing a saint amidst faithless persons, or assume that he is about to lose his holiness, or further spoil their society.

Again using the metaphor of swans, Farid Ji says: "If a swan happens to land on a barley field, ignorant people go out to scare it away. They do not know that a swan doesn't eat the barley plant (at all, and they have nothing to worry about. Similarly, if a saint happens to stay in the house of some unholy person, his neighbors need not fear that this saint has come to join that bad person's company, and further pollute the entire neighborhood)." (65)

The message of *saloks* 37 to 65 is that throughout their life, many people keep pursuing worldly wealth, and suffering pain for its sake. Yet in the end they never get to enjoy it. They depart from this world leaving all their wealth for others. Furthermore, as long as one remains obsessed with worldly wealth, one's spiritual side never receives the opportunity to grow to fruition. Therefore, one enjoys neither worldly wealth nor spiritual bliss.

In one of his famous *saloks*, Guru Teg Bahadur Ji says that ultimately everything would perish and it would be only God and His saints who would remain. Farid Ji expresses the same thought by comparing this world to a lake filled with lotus flowers, in which humans and other creatures live like birds. He says: "The birds which inhabit the lake would all go away, and O' Farid, this full lake too would perish. The lone lotus plants too would wither away." (66)

In the above *salok*, Farid Ji told us that ultimately this world (along with all its creatures) would come to end. In this *salok* he wants to draw our attention to our own condition after death. Apparently addressing himself, he says: "O' Farid (after you die and are buried in the grave, instead of a pillow there) would be a brick under your head. (Instead of lying on a comfortable bed) you would sleep on bare ground, and worms would consume your flesh. (Who knows) how many ages would pass while you remain lying in this state without moving?" (67)

In the previous *salok*, Farid Ji wanted us to imagine what our state would be for millions of years after our death. In this *salok*, he wants to remind us that nobody knows whose death may come today.

Again using a metaphor, he says: "O' Farid, (nobody knows) in whose house *Israel* the angel (of death) will arrive today as a guest, or when the beauteous pitcher (of the body) would break and the pretty rope of breaths would also snap (and who will die)? (68)

Farid Ji is not reminding us over and over again about our impending death unnecessarily. He wants to impress upon us the point that if we indulge in too much sin, we will become a burden on this earth and will lose any second chance to return and atone for our sins.

He says: "O' Farid, (upon death) when the beauteous pitcher (of the body) breaks, and the pretty rope of breath is snapped, those friends who were burdens on this earth (because of their sins) won't come back (as human beings)." (69)

In the above *salok*, Farid Ji stressed the importance of staying away from a sinful life. At the same time, he very strongly reminds himself (and us) of the need to remember God. In Islam, it is mandatory for a Muslim to go to the local mosque and say five daily prayers.

Putting himself in the place of a Muslim who has never gone to the mosque to say these prayers, Farid Ji says: "O' prayer-less dog Farid, this isn't a good habit at all: you have never come to the mosque to say the five prayers." (70)

Note: The Sikhs who don't do their Nit Nem or read the five prescribed baanis should pay close attention to this salok.

ਉਠੁ ਫਰੀਦਾ ਉਜੂ ਸਾਜਿ ਸੁਬਹ ਨਿਵਾਜ ਗੁਜਾਰਿ ॥
ਜੇ ਸਿਰੁ ਸਾਈ ਨਾ ਨਿਵੈ ਸੇ ਸਿਰੁ ਕਪਿ ਉਤਾਰਿ ॥੭੧॥

uth fareedaa ujoo saaj subah nivaaj gujaar.
jo sir saa^N-ee naa nivai so sir kap u^{ta}ar. ||71||

ਜੇ ਸਿਰੁ ਸਾਈ ਨਾ ਨਿਵੈ ਸੇ ਸਿਰੁ ਕੀਜੈ ਕਾਂਇ ॥
ਕੁੰਨੇ ਹੇਠਿ ਜਲਾਈਐ ਬਾਲਣ ਸੰਦੈ ਥਾਇ ॥੭੨॥

jo sir saa-ee naa nivai so sir keejai kaa^N-ay.
kunnay hayth jalaa-ee-ai baalan sandai thaa-ay.
||72||

ਫਰੀਦਾ ਕਿਥੈ ਤੈਡੇ ਮਾਪਿਆ ਜਿਨ੍ਹੀ ਤੂ ਜਣਿਓਹਿ ॥
ਤੈ ਪਾਸਹੁ ਓਇ ਲਦਿ ਗਏ ਤੂੰ ਅਜੈ ਨ ਪਤੀਣੋਹਿ ॥੭੩॥

fareedaa kithai taiday maapi-aa jin^Hee too
jani-ohi.
tai paashu o-ay lad ga-ay too^N ajai na pateenohi.
||73||

ਫਰੀਦਾ ਮਨੁ ਮੈਦਾਨੁ ਕਰਿ ਟੋਏ ਟਿਬੈ ਲਾਹਿ ॥
ਅਗੈ ਮੂਲਿ ਨ ਆਵਸੀ ਦੋਜਕ ਸੰਦੀ ਭਾਹਿ ॥੭੪॥
ਮਹਲਾ ੫ ॥
ਫਰੀਦਾ ਖਾਲਕੁ ਖਲਕ ਮਹਿ ਖਲਕ ਵਸੈ ਰਬ ਮਾਹਿ ॥
ਮੰਦਾ ਕਿਸ ਨੋ ਆਖੀਐ ਜਾਂ ਤਿਸੁ ਬਿਨੁ ਕੋਈ ਨਾਹਿ ॥੭੫॥

fareedaa man maidaan kar to-ay tibay laahi.
agai mool na aavsee dojak sandee bhaahi. ||74||
mehlaa 5.
fareedaa khaalak khalak meh khalak vasai rab
maahi.
mandaa kis no aakh^{ee}-ai jaa^N tis bin ko-ee naahi.
||75||

ਫਰੀਦਾ ਜਿ ਦਿਹਿ ਨਾਲਾ ਕਪਿਆ ਜੇ ਗਲੁ ਕਪਹਿ ਚੁਖ ॥
ਪਵਨਿ ਨ ਇਤੀ ਮਾਮਲੇ ਸਹਾਂ ਨ ਇਤੀ ਦੁਖ ॥੭੬॥

fareedaa je dihi naalaa kapi-aa jay gal kapeh
chukh.
pavan na itee maamlay sahaa^N na itee dukh.
||76||

ਚਬਣ ਚਲਣ ਰਤੰਨ ਸੇ ਸੁਣੀਅਰ ਬਹਿ ਗਏ ॥
ਹੇਤੋ ਮੁਤੀ ਧਾਹੁ ਸੇ ਜਾਨੀ ਚਲਿ ਗਏ ॥੭੭॥

chaban chalan ratann say sun^{ee}-ar bahi ga-ay.
haythay mut^{ee} Dhaah say jaanee chal ga-ay.
||77||

ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ ਗੁਸਾ ਮਨਿ ਨ ਹਵਾਇ ॥

fareedaa buray daa bhalaa kar gusaa man na
hadhaa-ay.

ਪੰਨਾ ੧੩੮੨

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ਦੇਹੀ ਰੋਗੁ ਨ ਲਗਈ ਪਲੈ ਸਭੁ ਕਿਛੁ ਪਾਇ ॥੭੮॥

dayhee rog na lag-ee palai sabh kichh paa-ay.
||78||

ਫਰੀਦਾ ਪੰਖ ਪਰਾਹੁਣੀ ਦੁਨੀ ਸੁਹਾਵਾ ਬਾਗੁ ॥
ਨਉਬਤਿ ਵਜੀ ਸੁਬਹ ਸਿਉ ਚਲਣ ਕਾ ਕਰਿ ਸਾਜੁ ॥੭੯॥

fareedaa pankh paraahunee dunee suhaavaa
baag.
na-ubat vajee subah si-o chalan kaa kar saaj.
||79||

ਫਰੀਦਾ ਰਾਤਿ ਕਬੂਰੀ ਵੰਡੀਐ ਸੁਤਿਆ ਮਿਲੈ ਨ ਭਾਉ ॥
ਜਿੰਨ੍ਹ ਨੈਣ ਨੀਦਾਵਲੇ ਤਿੰਨ੍ਹ ਮਿਲਣੁ ਕੁਆਉ ॥੮੦॥

fareedaa raat kathooree vandee-ai suti-aa milai
na bhaa-o.
jin^Haa nain nee^Ndraavalay tin^Haa milan ku-aa-o.
||80||

In the previous *salok*, Farid Ji very harshly admonished himself for not visiting the Mosque and saying his daily prayers. In this *salok*, he uses even harsher language to describe his failure to rise early and perform *Uzzu* (the washing of hands and feet), and reciting the morning prayer or *Nimaaaz*.

He says: “Get up O’ Farid, wash your hands and feet, and say your morning prayer. (I say), chop off that head (of yours) which doesn’t bow before the Master, (because a life in which one doesn’t remember God is useless).”(71)

Note: Sikhs are also strongly urged to rise early in the morning (or Amrit Vela) and meditate on God.

In the previous *salok*, Farid Ji stated that the head, which doesn’t bow before God, should be chopped off. He now utters even harsher punishment for the godless persons who do not remember God or say their prayers.

He says: “(If you ask me) what we should do with that head which doesn’t bow down before the Master (I say that the head of such a person is completely useless: we should) burn it in place of wood under the cooking pot.”(72)

Now Farid Ji once again reminds us of our impending death, and the need to remember God. The problem is that despite seeing people die before us, we still do not believe in death: it is as if such things happen only to strangers. Therefore, this time Farid Ji reminds us of our own parents, so that we might take a lesson from their life.

He says: “O’ Farid, where are your parents who gave birth to you? They departed from you a long time ago, but still you have not been convinced (that one day, just like them, you too will depart from this world).”(73)

In the previous several *saloks*, Farid Ji urged us to realize the inevitability of our own death, and the necessity of meditating on God so that we may not have to (suffer the pain of births and deaths or as per Muslim belief) burn in the fire of hell. In this *salok*, he tells us another way to save ourselves from this fire.

He says: “O’ Farid, (remove all thoughts of discrimination, do not call anybody bad, or hold grudges; thus) remove the hills and valleys of your mind to make it an even plain. Then the fire of hell won’t come near you at all.”(74)

In the above *salok*, Farid Ji advised us not to call anyone bad, or hold any grudges. In this *salok*, Guru (Arjan Dev Ji) tells us why we need to consider all human beings equal, and why we shouldn’t call anyone ‘bad.’

On behalf of Farid Ji, he says: “O’ Farid, the Creator lives in all the creation, and the creation is contained in the Creator. Therefore, we shouldn’t call anyone ‘bad,’ because there is no one without Him.”(75)

In the previous several *saloks*, Farid Ji urged us again and again to remember the inevitability of death, and the need to meditate on God to acquire such saintly qualities as humility and equal treatment of all. If we don’t do these things, our life can become such a hell that we might start wishing. That we shouldn’t have been born at all.

Farid Ji puts himself in the situation of such a suffering person, and says: “O’ Farid, the day (the nurse) cut my naval string, (I wish that) she had slit my throat (and killed me at my birth, so that) I wouldn’t have got entangled in (so many) problems, and had to bear so many pains.”(76)

Once again reminding us of our impending death, Farid Ji indirectly asks us to think about the moment when our own organs and senses stop functioning, and our friends and colleagues begin dying.

He says: “(I note that the teeth with which I used to) chew (and the legs with which I used) to walk, my jewel (like eyes with which I used to see), and the ears with which I used to listen, have all begun to cease functioning. Even my body has cried out in pain upon seeing the departure of (my friends and) acquaintances. (Therefore, I should realize that my own death is very near, and at least now I should meditate on God, and try to save myself from burning in hell).”(77)

In *salok* 76, Farid Ji described how depressed one feels if one doesn’t remember God or acquire such saintly qualities as humility, compassion, and the ability to see God in everyone. In this *salok*, he reveals more ways to live a life of peace and happiness in this world.

He says: “O’ Farid, do good even to the one who wrongs you, and don’t harbor any anger in your mind. (By doing this), no malady would afflict your body, and you would be rewarded with everything (you desire).”(78)

In *salok* 77, drawing attention to the fact that (when in old age one’s body and sense organs stop functioning, this) is an indication that one’s end is near. In this *salok* he uses another metaphor from the days when many people used to go in caravans to travel from one place to another. During the night, the caravan would stop at some safe place. Early next morning, a drum would beat so that the travelers in the caravan may wake up and make preparations to start on the next leg of their journey. Comparing this world to a garden, and the human beings to the birds who have landed in it for a short while, Farid Ji again reminds us to prepare for our departure.

He says: “O’ Farid, this flock of birds (all creation) is like a guest in the beautiful garden of the world. The drum announcing the break of dawn has been struck, so you should make preparations for your departure. (In other words, your old age has come, and now you should prepare for your death, and meditate on God’s Name).”(79)

In the previous *salok*, Farid Ji advised us to make preparations for our death by meditating on God’s Name. In this *salok* he suggests that the real delight and benefit of meditating on God’s Name is in the night itself, when it is perfectly silent and calm, and one’s mind is easily attuned to God. One enjoys His divine bliss, which is fragrant like musk. He says: “O’ Farid, it is in the night that the musk is distributed. (Because it is only in the quiet hours of the night that one can enjoy the ecstasy of meditation on God’s Name). They who remain asleep don’t get any share (of this fragrant musk). Those whose eyes are heavy with sleep receive nothing (and are unable to enjoy the bliss of God’s Name).”(80)

ਫਰੀਦਾ ਮੈ ਜਾਨਿਆ ਦੁਖੁ ਮੁਖ ਕੁ ਦੁਖੁ ਸਬਾਇਐ
ਜਗਿ ॥

fareedaa mai jaani-aa dukh mujh koo dukh sabaa-i-ai
jag.

ਉਚੈ ਚਤਿ ਕੈ ਦੇਖਿਆ ਤਾਂ ਘਰਿ ਘਰਿ ਏਹਾ ਅਗਿ
॥੮੧॥

ਮਹਲਾ ੫ ॥

ਫਰੀਦਾ ਭੂਮਿ ਰੰਗਾਵਲੀ ਮੰਤਿ ਵਿਸੁਲਾ ਬਾਗ ॥
ਜੋ ਜਨ ਪੀਰਿ ਨਿਵਾਜਿਆ ਤਿੰਨਾ ਅੰਚ ਨ ਲਾਗ
॥੮੨॥

ਮਹਲਾ ੫ ॥

ਫਰੀਦਾ ਉਮਰ ਸੁਹਾਵਤੀ ਸੰਗਿ ਸੁਵੰਨਤੀ ਦੇਹ ॥
ਵਿਰਲੇ ਕੇਈ ਪਾਈਅਨਿ ਜਿੰਨਾ ਪਿਆਰੇ ਨੇਹ ॥੮੩॥

ਕੰਧੀ ਵਹਣ ਨ ਢਾਹਿ ਤਉ ਭੀ ਲੇਖਾ ਦੇਵਣਾ ॥

ਜਿਧਰਿ ਰਬ ਰਜਾਇ ਵਹਣੁ ਤਿਦਾਊ ਗੰਊ ਕਰੇ
॥੮੪॥

ਫਰੀਦਾ ਭੁਖਾ ਸੇਤੀ ਦਿਹੁ ਗਇਆ ਸੂਲਾਂ ਸੇਤੀ ਰਾਤਿ
॥

ਖੜਾ ਪੁਕਾਰੇ ਪਾਤਣੀ ਬੋਝਾ ਕਪਰ ਵਾਤਿ ॥੮੫॥

ਲੰਮੀ ਲੰਮੀ ਨਦੀ ਵਹੈ ਕੰਧੀ ਕੋਰੈ ਹੇਤਿ ॥

ਬੋਝੇ ਨੇ ਕਪਰੁ ਕਿਆ ਕਰੇ ਜੇ ਪਾਤਣ ਰਹੈ ਸੁਚੇਤਿ
॥੮੬॥

ਫਰੀਦਾ ਗਲੀ ਸੁ ਸਜਣ ਵੀਹ ਇਕੁ ਢੂੰਢੇਦੀ ਨ ਲਹਾਂ
॥

ਪੁਖਾਂ ਜਿਉ ਮਾਂਲੀਹ ਕਾਰਣਿ ਤਿੰਨਾ ਮਾ ਪਿਰੀ ॥੮੭॥

ਫਰੀਦਾ ਇਹੁ ਤਨੁ ਭਉਕਣਾ ਨਿਤ ਨਿਤ ਦੁਖੀਐ
ਕਉਣੁ ॥

ਕੰਨੀ ਬੁਜੇ ਦੇ ਰਹਾਂ ਕਿਤੀ ਵਗੈ ਪਉਣੁ ॥੮੮॥

ਫਰੀਦਾ ਰਬ ਖਜੂਰੀ ਪਕੀਆਂ ਮਾਖਿਅ ਨਈ ਵਹੰਨਿ ॥

ਜੋ ਜੋ ਵੰਞੈ ਡੀਹੜਾ ਸੋ ਉਮਰ ਹਬ ਪਵੰਨਿ ॥੮੯॥

ਫਰੀਦਾ ਤਨੁ ਸੁਕਾ ਪਿੰਜਰੁ ਬੀਆ ਤਲੀਆਂ ਖੁੰਡਹਿ
ਕਾਗ ॥

ਅਜੈ ਸੁ ਰਬੁ ਨ ਬਾਹੁੜਿਓ ਦੇਖੁ ਬੰਦੇ ਕੇ ਭਾਗ ॥੯੦॥

oochay charh kai daykhi-aa taaⁿ ghar ghar ayhaa
ag. ||81||

mehlā 5.

fareedāa bhoom rangaavalee manjh visoolaa baag.
jo jan peer nivaaji-aa tinⁿaa anch na laag. ||82||

mehlā 5.

fareedāa umar suhaavarhee sang suvannⁿhee dayh.
virlay kay-ee paa-ee-an jinⁿaa pi-aaray nayh. ||83||

kanDhee vahan na dhaahi ta-o bhee laykhaa
dayvⁿaa.

jiDhar rab rajaa-ay vahan tiDhaa-oo gaⁿ-o karay.
||84||

fareedāa dukhaa saytee dihu ga-i-aa soolaaⁿ saytee
raat.

kharrhaa pukaaray paatⁿ-nee bayrhaa kapar vaat.
||85||

lammee lammee nadⁿdee vahai kanDhee kayrai hayt.
bayrⁿay no kapar ki-aa karay jay paatanⁿ rahai
suchayt. ||86||

fareedāa galeeⁿ so sajanⁿ veeh ik dhooⁿdhaydee na
lahaaⁿ.

Dhukhaaⁿ Ji-o maaⁿleeh kaaranⁿ tinⁿaa maa piree.
||87||

fareedāa ih tan bha-ukanⁿaa nit nit dukhee-ai ka-un.

kannee bujay day rahaaⁿ kitee vagai pa-un. ||88||

fareedāa rab khajoorⁿee pakee-aaⁿ maakhi-a na-ee
vahaⁿniⁿ.

jo jo vanjaiⁿ deehrhaa so umar hath pavann. ||89||

fareedāa tan sukaa pinjar thee-aa talee-aaⁿ
khooⁿdeh kaag.

ajai so rab na baahurhi-o daykh banday kay bhaag.
||90||

It is a common observation that whenever we are in any kind of sorrow we think we are the only ones who are suffering, and no one else is suffering like us. But the truth is that the entire world is suffering in one way or the other, and no one is entirely happy. Farid Ji describes this fact in a beautiful way.

He says: "O' Farid, I thought that I alone am in pain, but (actually) the entire world is in agony. When (I rose above my own pain, as if) climbing onto a roof top, and looked around I saw that this fire (of pain) is raging in every house." (81)

Mehla-5

In the previous *salok*, Farid Ji remarked that if we look around, we would find that the entire world is suffering in pain. Commenting on this, the fifth Guru *Arjan Dev Ji* clarifies that even though it appears that all human beings are suffering in pain, there are some who are absolutely free from agony.

He says: “O’ Farid, this earth is beauteous (and full of bliss), but within it grows a garden with poisonous thorns (of pains and sorrows). However, the one who has been honored (with the proper guidance) by his prophet (or Guru), that one is not affected by the fire (of worldly woes).”(82)

Mehla-5

In the previous *salok*, Guru Ji told us that those whom their prophet or Guru has honored with the right guidance don’t suffer from any kind of worldly pain. In this *salok*, he explains what the guidance or gift of the Guru truly is.

He says: “O’ Farid, those who are in love with the beloved God, their body remains (perfectly healthy) and beauteous, and they pass their life in bliss. But only very rare persons are (so blessed by their Guru).”(83)

In *salok* (81), Farid Ji described how the entire world suffers in agony. In *salok* (82 and 83), Guru Ji observed that though most people suffer in pain, there are some rare ones who are blessed by the Guru’s guidance, and they enjoy perfect peace and health. In this *salok*, Farid Ji comments on the state of those who don’t meditate on God’s Name, but cry in pain when they are in any difficulty, and want their suffering to end right away.

As if talking to the pain in the metaphor of the flow of a river, eroding the bank of his body, Farid Ji says: “O’ flood (of worldly pains), please don’t destroy the bank (of my body. Remember that) you too would have to render an account (of your deeds. But then the mind realizes that) the river must flow in the direction, in which God wishes it to go.”(84)

In the previous *salok*, Farid Ji compared the state of a person who doesn’t meditate on God’s Name to the bank, which the river’s flood keeps destroying. But some people are so stubborn that even when they are about to be washed away by a flood of pain, still don’t listen to the Guru, or meditate on God’s Name. In this *salok*, Farid Ji again uses the metaphor of a river to advise such persons to remember God (at least now that both their youth and old age have passed away in pain, and they are about to be consumed by death).

He says: “(O’ human beings, your) day (of youth) has passed in pain, and your night (of old age is also passing in such agony, as if you have been sleeping on a bed of) thorns. Standing on the bank (of the river of life, Guru) the boatman is shouting, warning you that the boat (of your life) is about to be caught in the stormy waves (of death).”(85)

In the previous *salok*, Farid Ji described the state of those who do not listen to the Guru and then like passengers in a boat with no oarsman, are drowned in the whirlpool of the river (of life after suffering one misfortune after another). In this *salok* he describes how safe and peaceful the journey of life is for those who have the guidance and protection of their wise boatman-Guru, who keeps them safe in all difficulties and dangers.

Again using the same metaphor, Farid Ji says: “Even if the river is long, and its waters continuously try to destroy the banks, yet the whirlpool (of the river) cannot harm the boat (of the life of those whose) boatman remains alert.”(86)

In the previous *salok*, Farid Ji told us that if we have the protection and guidance of the Guru, like a wise boatman he would safely steer the boat of our life through the storms and whirlpools of worldly trouble and pain. Yet the problem is that although there is no dearth of cheap inexperienced boatmen (or fake gurus), it is very difficult to find a truly expert boatman (or perfect Guru) who can help us cross the river of life safely, without discomfort.

Using a metaphor from the past practice of burning cow-dung for fuel in Indian homes. If this cow dung was wet, it would not light properly, and would keep smoldering and emitting smoke. Using this metaphor Farid Ji says: “O’ Farid, I can find scores of such friends (and gurus) who perform lip-service only (and say they can help me), but I cannot find the one (true Guru) whom I am searching for. Because I have been unable to find such true beloveds (whom I could trust. Therefore, I am suffering in pain) like the smoldering moist cow-dung.”(87)

In the previous *salok*, Farid Ji described how a person suffers in pain without the guidance of a true Guru. In this *salok* he shares with us a strategy, which perhaps his Guru has taught him. The strategy is this: we should realize that the primary cause of our troubles and suffering is our pursuit of worldly pleasures, which our body demands. If we ignore these continuous demands, and stop wasting our time and energy trying to fulfill them, then automatically these demands would cease tormenting us and we would be in peace. Farid Ji explains this strategy by comparing our body to a barking dog that keeps bothering us, as long as we listen to it. However, if we put our hands over our ears and ignore its noise, the dog would soon stop barking.

He says: “O’ Farid, this body is like a barking dog (which asks daily for new things). I cannot keep suffering the pain (of listening and fulfilling these demands) day after day. (I think the best thing for me is) to plug my ears, and no matter how much noise persists (in my body, I should keep ignoring these demands).”(88)

In the above *salok*, Farid Ji advised us that (like the barking of a dog) we should ignore the demands of our body for worldly pleasures, and we shouldn’t let ourselves suffer by trying to fulfill these demands. However, he recognizes that these worldly pleasures are very tempting and alluring. Having spent most of his life in the district of Multan (Pakistan, which is hot like the desert), the sight of trees full of honey-sweet dates in the summer months is one such example.

With the above picture in mind, he says: “O’ Farid, (this world is full of so many tempting pleasures, as if) ripe dates from high in the heavens are hanging low, and streams of honey are flowing. However, whatever time is spent (in enjoying these pleasures), these moments are stolen away from your age (if they pass without meditating on God).”(89)

In many previous *saloks*, Farid Ji advised us to meditate on God’s Name, and love Him so much that we have a keen longing to see His sight. But God shows His sight only when He so pleases. Sometimes it may happen that a person meditates on Him for many years without even caring for proper food: one’s body may be reduced to a skeleton, but still God may not bless the person with His sight.

Touching the heights of poetic imagination, and putting himself in such a pitiable condition, Farid Ji says: "O' Farid, your body has dried up and become a skeleton. (There is so much pain in your feet, as if) crows have been pecking at the soles. But still God has not come (and shown His sight): look at the fate of a human being!" (90)

ਕਾਗਾ ਕਰੰਗ ਢੰਢੋਲਿਆ ਸਗਲਾ ਖਾਇਆ ਮਾਸੁ ॥
ਏ ਦੁਇ ਨੈਨਾ ਮਤਿ ਛੁਹਉ ਪਿਰ ਦੇਖਨ ਕੀ ਆਸ
॥੯੧॥

kaagaa karang dhandholi-aa saglaa khaa-i-aa maas.
ay du-ay nainaa mat chhuha-o pir daykhan kee aas.
||91||

ਕਾਗਾ ਚੂੰਡਿ ਨ ਪਿੰਜਰਾ ਬਸੈ ਤ ਉਡਰਿ ਜਾਹਿ ॥
ਜਿਤੁ ਪਿੰਜਰੈ ਮੇਰਾ ਸਹੁ ਵਸੈ ਮਾਸੁ ਨ ਤਿਦੂ ਖਾਹਿ
॥੯੨॥

kaagaa choond na pinjraa basai ta udar jaahi.
jit pinjrai mayraa saho vasai maas na tidoo khaahi.
||92||

ਫਰੀਦਾ ਗੋਰ ਨਿਮਾਣੀ ਸਭੁ ਕਰੇ ਨਿਘਰਿਆ ਘਰਿ
ਆਉ ॥
ਸਰਪਰ ਮੈਥੈ ਆਵਣਾ ਮਰਣਹੁ ਨ ਡਰਿਆਹੁ ॥੯੩॥

fareedaa gor nimaanee sad karay nighri-aa ghar
aa-o.
sarpar maithai aavnaa marnahu na dari-aahu. ||93||

ਏਨੀ ਲੋਇਣੀ ਦੇਖਦਿਆ ਕੇਤੀ ਚਲਿ ਗਈ ॥
ਫਰੀਦਾ ਲੋਕਾਂ ਆਪੇ ਆਪਣੀ ਮੈ ਆਪਣੀ ਪਈ
॥੯੪॥

aynee lo-inee daykh-di-aa kaytee chal ga-ee.
fareedaa lokaaⁿ aapo aapnee mai aapnee pa-ee.
||94||

ਆਪੁ ਸਵਾਰਹਿ ਮੈ ਮਿਲਹਿ ਮੈ ਮਿਲਿਆ ਸੁਖੁ ਹੋਇ ॥
ਫਰੀਦਾ ਜੇ ਤੂ ਮੇਰਾ ਹੋਇ ਰਹਹਿ ਸਭੁ ਜਗੁ ਤੇਰਾ
ਹੋਇ ॥੯੫॥

aap savaareh mai mileh mai mili-aa sukh ho-ay.
fareedaa jay too mayraa ho-ay raheh sabh jag tayraa
ho-ay. ||95||

ਕੰਧੀ ਉਤੈ ਰੁਖੜਾ ਕਿਚਰਕੁ ਬੰਨੈ ਧੀਰੁ ॥
ਫਰੀਦਾ ਕਚੈ ਭਾਂਡੈ ਰਖੀਐ ਕਿਚਰੁ ਤਾਈ ਨੀਰੁ
॥੯੬॥

kanDhee utai rukh-rhaa kichrak bannai Dheer.
fareedaa kachai bhaaⁿdai rakhee-ai kichar taa-ee
neer. ||96||

ਫਰੀਦਾ ਮਹਲ ਨਿਸਖਣ ਰਹਿ ਗਏ ਵਾਸਾ ਆਇਆ
ਤਲਿ ॥

fareedaa mahal nisakhan reh ga-ay vaasaa aa-i-aa
tal.

ਪੰਨਾ ੧੩੮੩

ਗੋਰਾਂ ਸੇ ਨਿਮਾਣੀਆ ਬਹਸਨਿ ਰੂਹਾਂ ਮਲਿ ॥
ਆਖੀਂ ਸੇਖਾ ਬੰਦਗੀ ਚਲਣੁ ਅਜੁ ਕਿ ਕਲਿ ॥੯੭॥

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goraaⁿ say nimaanee-aa bahsan roohaaⁿ mal.
aakheeⁿ saykhaa bandagee chalan aj ke kal. ||97||

ਫਰੀਦਾ ਮਉਤੈ ਦਾ ਬੰਨਾ ਏਵੈ ਦਿਸੈ ਜਿਉ ਦਰੀਆਵੈ
ਚਾਹਾ ॥

fareedaa ma-utai daa bannaa ayvai disai ji-o
daree-aavai dhaahaa.

ਅਗੈ ਦੇਸਕੁ ਤਪਿਆ ਸੁਣੀਐ ਹੁਲ ਪਵੈ ਕਾਹਾਹਾ ॥
ਇਕਨਾ ਨੇ ਸਭਾ ਸੋਝੀ ਆਈ ਇਕਿ ਫਿਰਦੇ
ਵੇਪਰਵਾਹਾ ॥

agai dojak tapi-aa sunee-ai hool pavai kaahaahaa.
iknaa no sabh sojhee aa-ee ik firday vayparvaahaa.

ਅਮਲ ਜਿ ਕੀਤਿਆ ਦੁਨੀ ਵਿਚਿ ਸੇ ਦਰਗਹ ਓਗਾਹਾ
॥੯੮॥

amal je keeti-aa dunee vich say dargeh ohaagaa.
||98||

ਫਰੀਦਾ ਦਰੀਆਵੈ ਕੰਨੈ ਬਗੁਲਾ ਬੈਠਾ ਕੋਲ ਕਰੇ ॥

fareedaa daree-aavai kanⁿai bagulaa baithaa kayl
karay.

ਕੋਲ ਕਰੇਦੇ ਹੰਝ ਨੇ ਅਚਿੰਤੇ ਬਾਜ ਪਏ ॥

kayl karayday hanjh no achintay baaj pa-ay.

ਬਾਜ ਪਏ ਤਿਸੁ ਰਬ ਦੇ ਕੋਲਾਂ ਵਿਸਰੀਆਂ ॥

baaj pa-ay tis rab day kaylaaⁿ visree-aaⁿ.

ਜੋ ਮਨਿ ਚਿਤਿ ਨ ਚੇਤੇ ਸਨਿ ਸੋ ਗਾਲੀ ਰਬ ਕੀਆਂ
॥੯੯॥

jo man chit na chaytay san so gaalee rab kee-aa^N.
||99||

ਸਾਢੇ ਤ੍ਰੈ ਮਣ ਦੇਹੁਰੀ ਚਲੈ ਪਾਣੀ ਅੰਨਿ ॥
ਆਇਓ ਬੰਦਾ ਦੁਨੀ ਵਿਚਿ ਵਤਿ ਆਸੂਣੀ ਬੰਨਿ ॥
ਮਲਕਲ ਮਉਤ ਜਾਂ ਆਵਸੀ ਸਭ ਦਰਵਾਜੇ ਭੰਨਿ ॥
ਤਿਨ੍ਹਾ ਪਿਆਰਿਆ ਭਾਈਆਂ ਅਗੈ ਦਿਤਾ ਬੰਨਿ ॥
ਵੇਖਹੁ ਬੰਦਾ ਚਲਿਆ ਚਹੁ ਜਣਿਆ ਦੈ ਕੰਨਿ ॥
ਫਰੀਦਾ ਅਮਲ ਜਿ ਕੀਤੇ ਦੁਨੀ ਵਿਚਿ ਦਰਗਹ ਆਏ
ਕੰਮਿ ॥੧੦੦॥

saadhay tarai man dayhuree chalai paanee ann.
aa-i-o bandaa dunee vich vat aasoonee baneh.
malkal ma-ut jaa^N aavsee sabh darvaajay bhann.
tin^{aa} pi-aari-aa bhaa-ee-aa^N agai ditaa baneh.
vaykhu bandaa chali-aa chahu jani-aa dai kaⁿⁱ.
fareedaa amal je keetay dunee vich dargah aa-ay
kamm. ||100||

In the previous *salok*, Farid Ji described the pitiable condition of that true devotee of God whose body has been reduced to a skeleton, and whose feet ache with extreme pain (as if crows were pecking at their soles). But still that devotee hopes to see his or her beloved God.

On behalf of that devotee, Farid Ji addresses the crows (like pain) pecking at his body and says: “O’ crow, you have searched through my skeleton and have eaten away all the flesh in it. (But please) do not touch these two eyes (because within these eyes is a) hope to see my Beloved.”(91)

In the previous *salok*, Farid Ji had prayed to the crows pecking at his body to at least spare his eyes, because he still hoped to see his Beloved God. In this *salok* he makes another humble request to the crows (his body’s aches and pains).

He says: “O’ crow, please do not peck at the skeleton (of my body). If you are still residing on it, please fly away. Do not eat the flesh from the skeleton in which my Groom resides.”(92)

The message of the *saloks* from 66 to 92 is that we should not exert ourselves for the sake of false worldly wealth, lest we make our life a hell. We have been given this human opportunity to meditate on God, and love Him so deeply that even though it may take us many years (and we may have to lose everything, including our health), we shouldn’t give up. One day He would bless us with His blissful sight and union.

In *salok* (91), Farid Ji described how a true devotee, even when reduced to a skeleton still wishes that though his body may cease to function, at least his eyes should retain the ability to see the beloved God. In this *salok*, he advises us that we shouldn’t be afraid of death, because ultimately we all must die one day.

He says: “O’ Farid, the poor grave is always calling the mortal and saying, ‘O’ homeless one, come to your house. Don’t be afraid of dying: one day (you would certainly die) and come to me.”(93)

In the above *salok*, Farid Ji asked us to realize that ultimately we all must die. In this *salok* he points out how right in front of us many people have departed from this world, but still we don’t pay attention to this fact. Instead, we keep pursuing our selfish worldly desires. Farid Ji includes himself among the rest, and expresses his own cravings.

So he says: "Seeing with these eyes, (I have noticed) that much of the world has departed. O' Farid, the people have their desires (which they wish to fulfill before dying), and I have my own (wish: to see my Beloved before I die)." (94)

Farid Ji firmly believed that ultimately God would listen to his prayers bless him with His union. However, he realized that before granting him this blessing, God would make sure that Farid Ji had embellished himself in every way.

Therefore, as if speaking on behalf of God, Farid Ji says: "O' Farid, if you embellish yourself then I would meet you, and upon meeting me you would enjoy spiritual bliss. Further O' Farid, if you (detach yourself from the love of the world and) become Mine, then the entire world would be yours (and you would enjoy all worldly pleasures)." (95)

However, Farid Ji once again cautions us not to postpone meditation on God's Name, because at any time this frail body of ours may die, and we may never again receive the opportunity of human birth.

He says: "O' Farid, (this body of yours is like) a tiny plant on a river bank (the question is: for how long can it remain assured (that it won't be up-rooted? Similarly), for how long can we hold water in a pot of unbaked clay? (It would ultimately leak out. Similarly, we cannot prolong our life indefinitely: one day it must come to an end)." (96)

In the previous *salok*, Farid Ji noted that a tiny plant on a riverbank couldn't survive for long before it is uprooted. Similarly he wants us to realize that one day we also will die, and either be cremated or buried in graves. All our houses and mansions will become empty.

He says: "O' Farid, (upon the death of their occupants, all the houses and) mansions are rendered empty, and the souls must abide underground. Then the humble graves will be occupied by souls. O' *sheikh* (Farid), say your prayer, because today or tomorrow, you have to depart (from this world)." (97)

In the above *salok* Farid Ji imagined the scene of his own death. In this *salok*, he notes that there are some who like him, have realized this fact and are trying to rectify their past sins. But there are many others who are absolutely careless about the fact of death, and don't realize that they will have to answer for their deeds.

Therefore, he says: "O' Farid, impending death is apparent like the bank of a river being eroded quickly. We hear that in the yond is a burning hell, (where sinners) cry and wail. There are some who have realized this, but there are others who move around carelessly. (They don't realize that) whatever deeds a person does in this world, those (deeds) become evidence in the God's court." (98)

It is a common occurrence that one might be joyfully playing games with friends and relatives, or happily pursuing otherworldly pleasures, when suddenly one is struck with a serious accident or some terminal disease. Then all one's worldly pursuits and pleasures are put aside, and along with the rest of the family, one has to deal with things about which they had never thought. Farid Ji describes this kind of real possibility through the metaphor of a crane, who is joyously playing games on a riverbank, but then a hawk unexpectedly catches it. Forgetting all the sports, it struggles for its life. Similarly, death may overtake us at any time, and we may not have time to meditate on God's Name.

He says: "O' Farid, sitting on the river-bank, a crane joyfully sports. But lo, while playing so joyously it is unexpectedly pounced upon by the hawks. Yes, when the hawks (sent by) God pounce upon, it forgets all about sports (and realizes that) God has brought about such things, which it had never considered even remotely."(99)

Note: Just last month, the wife of the author's friend (Mr. Sachdeva), who was in perfect health and enjoying a party, suddenly had a stroke, and died a few days later. A few years back (at the end of February 2000) we heard the news that our friend Shimpy and his wife had been shot to death by their son, who later burnt himself alive. Thus in a few moments the entire family was gone. What Farid Ji is saying is true, and we must pay attention to his advice.

In the previous *salok*, Farid Ji pointed out that like the crane, suddenly the hawks of death may pounce upon us also. Then we would forget what pleasures and sports we may be enjoying, and must deal with circumstances and situations about which we had never thought. In this *salok*, he paints before us a picture of what happens when we have been suddenly dealt a fatal blow.

He says: "The man who has a body weighing three and a half mounds (about 200 pounds), survives on food and water. A human being comes to this world with some hopes. But when, after breaking down all doors (overcoming all bodily safeguards), the angel of death comes (the person succumbs to death. Then) one's own dear brothers bind one (on a pyre) and the deceased one be taken away. Behold how the man then departs (from this world), carried on the shoulders of four persons. O' Farid, in God's court only the (good) deeds which one had done in this world are of any use."(100)

ਫਰੀਦਾ ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ੍ ਪੰਖੀਆ ਜੰਗਲਿ ਜਿਨ੍ਹਾ
ਵਾਸੁ ॥
ਕਕਰੁ ਚੁਗਨਿ ਬਲਿ ਵਸਨਿ ਰਬ ਨ ਛੋਡਨਿ ਪਾਸੁ ॥੧੦੧॥

fareedaa ha-o balihaaree jin^h pankhee-aa jangal
jin^haa vaas.
kakar chugan thal vasan rab na chhodan paas.
||101||

ਫਰੀਦਾ ਰੁਤਿ ਫਿਰੀ ਵਣੁ ਕੰਬਿਆ ਪਤ ਝੜੇ ਝੜਿ ਪਾਹਿ ॥
ਚਾਰੇ ਕੁੰਡਾ ਢੁੰਢੀਆਂ ਰਹਣੁ ਕਿਥਾਉ ਨਾਹਿ ॥੧੦੨॥

fareedaa rut firee van kambi-aa pat jharhay
jharh paahi.
chaaray kundaa dhooⁿdhhee-aaⁿ rahan kithaa-oo
naahi. ||102||

ਫਰੀਦਾ ਪਾਤਿ ਪਟੋਲਾ ਧਜ ਕਰੀ ਕੰਬਲਤੀ ਪਹਿਰੇਉ ॥
ਜਿਨ੍ਹੀ ਵੇਸੀ ਸਹੁ ਮਿਲੈ ਸੇਈ ਵੇਸ ਕਰੇਉ ॥੧੦੩॥

fareedaa paarh patolaa Dhaj karee kamblarhee
pahiray-o.
jin^hee vaysee saho milai say-ee vays karay-o.
||103||

ਮਃ ੩ ॥

ਕਾਇ ਪਟੋਲਾ ਪਾਤਤੀ ਕੰਬਲਤੀ ਪਹਿਰੇਇ ॥
ਨਾਨਕ ਘਰ ਹੀ ਬੈਠਿਆ ਸਹੁ ਮਿਲੈ ਜੇ ਨੀਅਤਿ ਰਾਸਿ
ਕਰੇਇ ॥੧੦੪॥

mehlā 3.

kaa-ay patolaa paarh^{-tee} kamblarhee pahiray-ay.
naanak ghar hee baithi-aa saho milai jay nee-at
raas karay-i. ||104||

ਮਃ ੫ ॥

ਫਰੀਦਾ ਗਰਬੁ ਜਿਨ੍ਹਾ ਵਡਿਆਈਆ ਧਨਿ ਜੋਬਨਿ ਆਗਾਹ
॥
ਖਾਲੀ ਚਲੇ ਧਣੀ ਸਿਉ ਟਿਬੇ ਜਿਉ ਮੀਹਾਹੁ ॥੧੦੫॥

mehlā 5.

fareedaa garab jin^haa vadⁱ-aa-ee-aa Dhan joban
aagaah.
khaalee chalay Dhanee si-o tibay ji-o meehahu.
||105||

ਫਰੀਦਾ ਤਿਨਾ ਮੁਖ ਡਰਾਵਣੇ ਜਿਨਾ ਵਿਸਾਰਿਓਨੁ ਨਾਉ ॥

ਐਥੈ ਦੁਖ ਘਣੇਰਿਆ ਅਗੈ ਨਉਰ ਨ ਠਾਉ ॥੧੦੬॥

ਫਰੀਦਾ ਪਿਛਲ ਰਾਤਿ ਨ ਜਾਗਿਓਹਿ ਜੀਵਦਤੋ ਮੁਇਓਹਿ ॥

ਜੇ ਤੈ ਰਬੁ ਵਿਸਾਰਿਆ ਤ ਰਬਿ ਨ ਵਿਸਰਿਓਹਿ ॥੧੦੭॥

ਮ: ੫ ॥

ਫਰੀਦਾ ਕੰਤੁ ਰੰਗਾਵਲਾ ਵਡਾ ਵੇਮੁਹਤਾਜੁ ॥

ਅਲਹੁ ਸੋਚੀ ਰਤਿਆ ਏਹੁ ਸਚਾਵਾਂ ਸਾਜੁ ॥੧੦੮॥

ਮ: ੫ ॥

ਫਰੀਦਾ ਦੁਖੁ ਸੁਖੁ ਇਕੁ ਕਰਿ ਦਿਲ ਤੇ ਲਾਹਿ ਵਿਕਾਰੁ ॥

ਅਲਹੁ ਭਾਵੈ ਸੋ ਭਲਾ ਤਾਂ ਲਭੀ ਦਰਬਾਰੁ ॥੧੦੯॥

ਮ: ੫ ॥

ਫਰੀਦਾ ਦੁਨੀ ਵਜਾਈ ਵਜਦੀ ਤੂੰ ਭੀ ਵਜਹਿ ਨਾਲਿ ॥

ਸੋਈ ਜੀਉ ਨ ਵਜਦਾ ਜਿਸੁ ਅਲਹੁ ਕਰਦਾ ਸਾਰ ॥੧੧੦॥

fareedaa tinaa mukh daraavanay jinaa visaari-on
naa-o.

aithai dukh ghanayri-aa agai tha-ur na thaa-o.
||106||

fareedaa pichhal raat na jaagi-ohi jeevad-rho
mu-i-ohi.

jay tai rab visaari-aa ta rab na visari-ohi. ||107||

mehlā 5.

fareedaa kant rangvaalaa vadaa vaymuhtaaj.

alah saytee ratī-aa ayhu sachaavaa^N saaj. ||108||

mehlā 5.

fareedaa dukh sukh ik kar dil tay laahi vikaar.

alah bhaavai so bhalaa taa^N labhee darbaar.
||109||

mehlā 5.

fareedaa dunee vajaa-ee vajdee too^N bhee vajeh
naal.

so-ee jee-o na vajdaa jis alhu kardaa saar.
||110||

In previous several *saloks*, Farid Ji pointed out again and again that death could strike us at any time, without notice. Therefore, whatever meditation on God's Name and good deeds we wish to do, we should do right now. Otherwise we may never get a chance to do so, and may have to bear severe punishment in God's court. There only good deeds and meditation on God's Name are of any avail to us. Therefore, in this *salok* he praises even those birds who never forget to utter God's Name, in spite of living in jungles and surviving on roots and tiny rock pieces.

He says: "O' Farid, I am a sacrifice to those birds whose abode is in the forests: they peck at gravel, live on ground, yet never forsake God's side." (101)

In the previous *salok*, Farid Ji praised those birds that live in jungles and survive on gravel, still never forsake God. Now he looks at the jungle itself, and sees that even this jungle doesn't remain the same. With the arrival of autumn, the trees in the jungle shed their leaves, the grass withers away and becomes brown, and the entire jungle looks so desolate and forlorn as if it had become old and bereft of life.

Realizing that there is no permanence even in the jungle, he says: "O' Farid, with the changing of the season (the trees in the jungle start shaking) and shedding their leaves, (as if the entire) jungle was trembling. (Soon the trees become bare, and the birds fly away to look for new abodes and sustenance elsewhere. Similarly), I have searched throughout all the four corners of the world, (and concluded) that there is no place where anybody can stay (permanently)." (102)

In the previous *salok*, Farid Ji noted that with the arrival of the fall season, the trees start shaking and shedding their leaves, and soon look quite different than before. This makes him think that perhaps he also must tear off his costly clothes, and wear only those rags, which bring him closer to his Groom.

Therefore, he says to himself: “O’ Farid, tear off your silken robe, shred it into many pieces, and instead wear an ordinary blanket. I should adorn only the garb that unites me with my Spouse.”(103)

Mehla-3

Now the third Guru Amar Das Ji comments on the above *salok* and says: “(O’ bride soul), why do you tear off your silken dress, wear a blanket (and wander in jungles in search of your Groom? I tell you that) the Groom can be met even while sitting at home, if one cleanses her mind (of worldly desires and fills it with the pure love for God).”(104)

Mehla-5

In the previous *salok*, the third Guru Armadas Ji told us that one could meet God right in one’s home if one cleanses one’s mind. In this *salok*, fifth Guru Arjan Dev Ji clarifies what cleansing one’s mind means.

He says: “O’ Farid, they who have any kind of ego on account of their glory, wealth, or beauty, depart from this world without (the grace of) God, just as mounds remain dry even in the rain.”(105)

In *salok* (103), Farid Ji expressed the thought that he should tear off his silken robes and in their place wear an ordinary blanket. In this *salok*, he further clarifies that point.

He says: “O’ Farid, those who have forsaken God’s Name, (in spite of wearing costly clothes), their faces look dreadful. They suffer immense pain here, and find no place of rest or peace in the yond.”(106)

In the previous *salok*, Farid Ji declared that they who forsake God suffer in pain both here and in the hereafter. Therefore addressing himself, he says: “O’ Farid, if you don’t awake in the closing hours of the night (and remember God, then deem that) you are (as good as) dead even while alive. Because even though you have forsaken God, God has not forsaken you (and He is watching your deeds).”(107)

Mehla-5

In the previous *salok*, Farid Ji told us that even if we forget God, He doesn’t forget us. In this *salok*, fifth Guru Arjan Dev Ji advises us that we shouldn’t misinterpret this statement to mean that God is dependent upon us for anything.

He says: “O’ Farid, our Groom is wonderful, and the greatest independent Being. (He doesn’t need anything from us), when we become imbued with God, we are also adorned with this kind of beautiful (independent) form.”(108)

Mehla-5

In the previous *salok*, Guru Arjan Dev Ji stated the blessings of imbuing oneself with the love of God. Now he reveals the way to imbue oneself with such love, so that we may attain to God.

He says: "O' Farid, deem pain and pleasure as the same. Shed all sin from your heart. If you accept as best what pleases *Allah*, then you will find His court."(109)

Mehla-5

In *salok* (108), Guru Arjan Dev Ji stated that when we become imbued with the love of *Allah*, we too are adorned with the true decoration (of independence). In this *salok*, he explains what is meant by true independence.

He says: "O' Farid, the world is playing (like an instrument, and is running after worldly affairs: the devil or *Maya* is manipulating it), and you too are playing along (and chasing the same things as the rest of the world). Only that person isn't manipulated (by *Maya*, who meditates on God, and therefore) is protected by God."(110)

ਮ: ੫ ॥

ਫਰੀਦਾ ਦਿਲੁ ਰਤਾ ਇਸੁ ਦੁਨੀ ਸਿਉ ਦੁਨੀ ਨ ਕਿਤੈ ਕੰਮਿ ॥

ਪੰਨਾ ੧੩੮੪

ਮਿਸਲ ਫਕੀਰਾਂ ਗਾਖੜੀ ਸੁ ਪਾਈਐ ਪੂਰ ਕਰੰਮਿ ॥੧੧੧॥

ਪਹਿਲੈ ਪਹਰੈ ਫੁਲਤਾ ਫਲੁ ਭੀ ਪਛਾ ਰਾਤਿ ॥
ਜੇ ਜਾਗੰਨਿ ਲਹੰਨਿ ਸੇ ਸਾਈ ਕੰਨੋ ਦਾਤਿ ॥੧੧੨॥

ਦਾਤੀ ਸਾਹਿਬ ਸੰਦੀਆ ਕਿਆ ਚਲੈ ਤਿਸੁ ਨਾਲਿ ॥
ਇਕਿ ਜਾਗੰਦੇ ਨਾ ਲਹੰਨਿ ਇਕਨਾ ਸੁਤਿਆ ਦੇਇ ਉਠਾਇ ॥੧੧੩॥

ਵੂਢੇਦੀਏ ਸੁਹਾਗੂ ਕੂ ਤਉ ਤਨਿ ਕਾਈ ਕੋਰ ॥
ਜਿਨ੍ਹਾ ਨਾਉ ਸੁਹਾਗਣੀ ਤਿਨ੍ਹਾ ਝਾਕ ਨ ਹੋਰ ॥੧੧੪॥

ਸਬਰ ਮੰਝ ਕਮਾਣ ਏ ਸਬਰੁ ਕਾ ਨੀਹਣੋ ॥
ਸਬਰ ਸੰਦਾ ਬਾਣੁ ਖਾਲਕੁ ਖਤਾ ਨ ਕਰੀ ॥੧੧੫॥

ਸਬਰ ਅੰਦਰਿ ਸਾਬਰੀ ਤਨੁ ਏਵੈ ਜਾਲੇਨਿ ॥
ਹੋਨਿ ਨਜੀਕਿ ਖੁਦਾਇ ਦੈ ਭੇਤੁ ਨ ਕਿਸੈ ਦੇਨਿ ॥੧੧੬॥

ਸਬਰੁ ਏਹੁ ਸੁਆਉ ਜੇ ਤੂੰ ਬੰਦਾ ਦਿਤੁ ਕਰਹਿ ॥
ਵਧਿ ਬੀਵਹਿ ਦਰੀਆਉ ਟੁਟਿ ਨ ਬੀਵਹਿ ਵਾਹਤਾ ॥੧੧੭॥

ਫਰੀਦਾ ਦਰਵੇਸੀ ਗਾਖੜੀ ਚੋਪੜੀ ਪਰੀਤਿ ॥
ਇਕਿਨ ਕਿਨੈ ਚਾਲੀਐ ਦਰਵੇਸਾਵੀ ਰੀਤਿ ॥੧੧੮॥

ਤਨੁ ਤਪੈ ਤਨੂਰ ਜਿਉ ਬਾਲਣੁ ਹਡ ਬਲੰਨਿ ॥

mehlaa 5.

fareedaa dil ratāa is dūnee si-o dūnee na kitai kamm.

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misal fakeeraaⁿ gaakh-rhee so paa-ee-ai poor kamm. ||111||

pahilai pahrai fulrhaa fal bhee pachhaa raat.
jo jaagaⁿi^h lahann say saa-ee kanno daat.
||112||

daatee saahib sandee-aa ki-aa chalai tis naal.
ik jaaganday naa lahni^h ikn^haa sutī-aa day-ay uthaal. ||113||

dhoo^hdhaydee-ay suhaag koo ta-o tan kaa-ee kor.
jin^haa naa-o suhaagaan^{ee} tin^haa jhaak na hor.
||114||

sabar manjh kamaan ay sabar kaa neehno.
sabar sandaa baan khaalak khatāa na karee.
||115||

sabar andar saabree tan ayvai jaalayni^h.
hon najeek khudaa-ay dai bhayt na kisai dayn.
||116||

sabar ayhu su-aa-o jay tooⁿ bandaa dirh karahi.
vaDh theevah daree-aa-o tut na theevah vaahrhaa. ||117||
fareedaa darvaysee gaakh-rhee choprhee pareet.
ikan kinai chaalee-ai darvaysaavee reet. ||118||

tan tapai tanoor Ji-o baalan had balaⁿi^h.

ਧੈਰੀ ਥਕਾਂ ਸਿਰਿ ਜੁਲਾਂ ਜੇ ਮੂੰ ਪਿਰੀ ਮਿਲੰਨਿ ॥੧੧੯॥

pairee thakaa^N sir julaa^N jay moo^N piree mila^Nni^H.
||119||

ਤਨੁ ਨ ਤਪਾਇ ਤਨੂਰ ਜਿਉ ਬਾਲਣੁ ਹਡ ਨ ਬਾਲਿ ॥
ਸਿਰਿ ਧੈਰੀ ਕਿਆ ਫੇੜਿਆ ਅੰਦਰਿ ਪਿਰੀ ਨਿਹਾਲਿ
॥੧੨੦॥

tan na tapaa-ay tanoor Ji-o baalan had na baal.
sir pairee ki-aa fayrhi-aa andar piree nihaal.
||120||

Mehla-5

In the previous *salok*, Guru Ji Arjan Dev Ji stated that the entire world is playing to the tune of *Maya* (the worldly riches and power. However, those saints) who love God, and who are under the care of God, are free from this influence. In this *salok*, he tells us how useless it is to dance to the tune of *Maya* (or worldly riches) and advises us to follow the path of the saints. At the same time, he cautions us about the difficulties of following this path.

He says: “O’ Farid, our mind is imbued with the (attachments of the) world, but this world doesn’t help us at all in the end. (Therefore, in order to save ourselves from sufferings after death, we need to live like saints or holy beggars. But remember that) the life-style of a beggar is very difficult to follow and is obtained only by good fortune.”(111)

In *salok* (107), Farid Ji stressed on the importance of meditating on God’s Name in the closing hours of the night (or the early morning hours). In this *salok*, he explains with a beautiful example why these hours are so special.

He says: “(Meditation on God) in the first quarter (of the night is like a) beautiful flower, but (to meditate) during the late hours of the night (or the early morning hours) is like enjoying also the fruit (of this meditation). However, only those who wake up (in these hours and meditate on God’s Name) obtain this gift from the Master.”(112)

In the above *salok*, Farid Ji described the blessing we obtain when we wake up in the late hours of the night and meditate on God’s Name. This *salok* is very close to the similar *salok* uttered by the first Guru Nanak Dev Ji in “Sri Rag Ki Vaar M: 4”. In this *salok*, Farid Ji cautions us against feeling egoistic, and assuming that our waking in the night automatically insures these divine gifts.

He says: “(O’ my friends), all divine gifts belong to God. No one can force Him to do anything. In spite of waking early, some may not receive (anything, because of their ego), while others He may Himself awaken (to the pitfalls of ego or worldly riches, and bless them with the gift of Name).”(113)

In the above *salok*, Farid Ji told us that some people might not obtain divine blessings, in spite of waking up in the night and meditating on God’s Name. One obvious reason is that these blessings belong to God, and He bestows them on whomsoever He pleases. In this *salok*, Farid Ji reveals another possible reason. He explains this point using the metaphor of a young bride looking for her lost groom.

He says: “(O’ bride soul, even though you have woken in the night, yet) you are (still) looking for your Groom (God. I suspect that) there is some fault in yourself (such as worshipping other lesser gods and goddesses or humans). Those who are the true wedded brides (of their spouse) do not even gaze at any other (male).”(114)

In the previous *salok*, Farid Ji told us that if we want to obtain our spouse (God), then we shouldn't depend upon any other lesser god, goddess, a fake saint or prophet, etc. In this *salok* he tells us another strategy, which would ensure that our meditation wouldn't go waste. He illustrates this point with the help of the metaphor of a bow and arrow.

He says: "If one has the bow of patience in one's mind, on which the string is also of patience, and one aims with the arrow of patience, then the Creator doesn't let it go to waste. (In other words, if one continues meditating on God patiently, and bears all pain and sorrow with patience, then God doesn't let one's worship go to waste)." (115)

In the above *salok*, Farid Ji told us that meditating on God with continued patience is the surest way to obtain the grace of God. In this *salok*, he describes how the patient devotees of God keep meditating, without boasting about it.

He says: "(O' my friends, the true devotees of God) keep meditating on God with patience. They let their body suffer in patience (and bear patiently all the rigors of meditation). Even when they get close to God, they don't reveal this secret to anybody (or boast about their success)." (116)

In the above *salok*, Farid Ji advised us that we need to always meditate on God with patience, and even if we become closer to God, we must not boast about it. It is often seen that whenever any person receives a little bit of divine grace or some slight super-natural power, that person stops obeying his or her Guru, and starts forming his or her own cult and following. In this *salok*, Farid Ji advises us that this kind of state shouldn't be the object of our patient meditation.

He says: "O' man, if you want to firmly embrace this thing, then let patience be the object of your (life. By doing so you) would prosper like (a wide river, and wouldn't shrink to) a small flow. (In other words, if you keep meditating on God's Name with patience you would be blessed with divine grace. Even then you should keep meditating on God, and follow the advice of your Guru; then you would grow into a highly respected saint with a large following. But if you lose your patience and stop following your Guru, you may soon be reduced to an ordinary recluse)." (117)

In the previous few *saloks*, Farid Ji advised us that we should meditate on God in the late hours of the night with patience and fortitude. However, he realizes that the life of a *dervish* (or a poor devotee of God) is very difficult to endure.

Therefore, he says: "O' Farid, love (of God) apparently looks (as attractive) as buttered bread, but the life of a saintly devotee of God is very difficult. It is only a very few persons who are able to follow the way of *dervishes*." (118)

In the above *salok*, Farid Ji stated that the life of saintly devotees is so arduous that it is only a rare person who is able to follow such a path. However, he says that no matter how many difficulties he has to bear, he is determined to continue on this path if it would unite him with his Beloved (God).

He says: "Even if my body is heated like an oven, my bones burn like firewood, and my feet grow so tired that I may have to walk on my head, (I wouldn't give up) if I could meet my beloved Master (by enduring such difficulties)." (119)

In the above *salok*, Farid Ji stated that he is ready to let his body be heated like an oven, let his bones burn like fuel, and let his head and feet suffer in pain, if by going through these tortures he could meet his Beloved. The above remarks are a way of expressing the extent of his love and the limit to which he is ready to sacrifice himself for the sake of seeing his Beloved. However, he knows that there is no need to do any such thing.

Therefore, like a very similar *salok* by Guru Nanak Dev Ji, he says: “(O’ my friend), don’t heat your body like an oven, don’t burn the bones like fuel. What wrong your head and feet have done (that you want to put these through such ordeals), when you can see the Groom (right) within you?”(120)

ਹਉ ਢੂਢੇਦੀ ਸਜਣਾ ਸਜਣੁ ਮੈਡੇ ਨਾਲਿ ॥
ਨਾਨਕ ਅਲਖੁ ਨ ਲਖੀਐ ਗੁਰਮੁਖਿ ਦੇਇ ਦਿਖਾਲਿ
॥੧੨੧॥

ha-o d^hoodh^haydee sajn^a sajan^a maiday naal.
naanak alak^h na lak^hhee-ai gurmuk^h d^ay-ay
dik^hhaal. ||121||

ਹੰਸਾ ਦੇਖਿ ਤਰੰਦਿਆ ਬਗਾ ਆਇਆ ਚਾਉ ॥
ਭੁਭਿ ਮੁਏ ਬਗ ਬਪੁਡੇ ਸਿਰੁ ਤਲਿ ਉਪਰਿ ਪਾਉ ॥੧੨੨॥

hansaa d^ayakh^h tarandⁱ-aa bagaa aa-i-aa chaa-o.
dub mu-ay bag bap^ur^hay sir^a tal^a upar^a paa-o.
||122||

ਮੈ ਜਾਣਿਆ ਵਡ ਹੰਸੁ ਹੈ ਤਾਂ ਮੈ ਕੀਤਾ ਸੰਗੁ ॥
ਜੇ ਜਾਣਾ ਬਗੁ ਬਪੁਤਾ ਜਨਮਿ ਨ ਭੇਤੀ ਅੰਗੁ ॥੧੨੩॥

mai jaanⁱ-aa vad hans hai taaⁿ mai keet^a sang.
jay jaan^a bag bap^ur^haa janam na b^hayr^hee
ang. ||123||

ਕਿਆ ਹੰਸੁ ਕਿਆ ਬਗੁਲਾ ਜਾ ਕਉ ਨਦਰਿ ਧਰੇ ॥
ਜੇ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਕਾਗਹੁ ਹੰਸੁ ਕਰੇ ॥੧੨੪॥

ki-aa hans ki-aa bagulaa jaa ka-o nad^ar^a D^haray.
jay tⁱs b^haavai naankaa kaagahu hans karay.
||124||

ਸਰਵਰ ਪੰਖੀ ਹੇਕੜੇ ਫਾਹੀਵਾਲ ਪਚਾਸ ॥
ਇਹੁ ਤਨੁ ਲਹਰੀ ਗਭੁ ਬਿਆ ਸਚੇ ਤੇਰੀ ਆਸ ॥੧੨੫॥

sarvar pank^hhee hayk^hro faaheeva^aal pachaas.
ih^a tan^a lahree gad thi-aa sachay t^ayree aas.
||125||

ਕਵਣੁ ਸੁ ਅਖਰੁ ਕਵਣੁ ਗੁਣੁ ਕਵਣੁ ਸੁ ਮਣੀਆ ਮੰਤੁ ॥
ਕਵਣੁ ਸੁ ਵੇਸੇ ਹਉ ਕਰੀ ਜਿਤੁ ਵਸਿ ਆਵੈ ਕੰਤੁ ॥੧੨੬॥

kavan^a so ak^hhar kavan^a gun^a kavan^a so man^{ee}-aa
mant^a.
kavan^a so vayso ha-o karee jⁱt vas aavai kant^a.
||126||

ਨਿਵਣੁ ਸੁ ਅਖਰੁ ਖਵਣੁ ਗੁਣੁ ਜਿਹਬਾ ਮਣੀਆ ਮੰਤੁ ॥
ਏ ਕੈ ਭੈਣੇ ਵੇਸ ਕਰਿ ਤਾਂ ਵਸਿ ਆਵੀ ਕੰਤੁ ॥੧੨੭॥

nivan^a so ak^hhar k^hhavan^a gun^a jihbaa man^{ee}-aa
mant^a.
ay tarai b^hainay vays kar taaⁿ vas aavee kant^a.
||127||

ਮਤਿ ਹੋਦੀ ਹੋਇ ਇਆਣਾ ॥
ਤਾਣ ਹੋਦੇ ਹੋਇ ਨਿਤਾਣਾ ॥
ਅਣਹੋਦੇ ਆਪੁ ਵੰਡਾਏ ॥
ਕੋ ਐਸਾ ਭਗਤੁ ਸਦਾਏ ॥੧੨੮॥

mat^a hodee ho-ay i-aan^aaa.
taan^a hoday ho-ay ni^ataan^aaa.
an^ahoday aap vanda^a-ay.
ko aisaa b^hagat^a sad^aaa-ay. ||128||

ਇਕੁ ਫਿਕਾ ਨ ਗਾਲਾਇ ਸਭਨਾ ਮੈ ਸਚਾ ਧਣੀ ॥
ਹਿਆਉ ਨ ਕੈਹੀ ਠਾਹਿ ਮਾਣਕ ਸਭ ਅਮੋਲਵੇ ॥੧੨੯॥

ik fikaa na gaalaa-ay sab^hhnaa mai sachaa
D^hanee.
hi-aa-o na kaihee th^aahi maan^aak sab^h amolvay.
||129||

ਸਭਨਾ ਮਨ ਮਾਣਿਕ ਠਾਹਣੁ ਮੂਲਿ ਮਚਾਗਵਾ ॥

sabhnaa man maanjik thaahan mool
machaaⁿgvaa.

ਜੇ ਤਉ ਪਿਰਿਆ ਦੀ ਸਿਕ ਹਿਆਉ ਨ ਠਾਹੇ ਕਹੀ ਦਾ
॥੧੩੦॥

jay ta-o piree-aa dee sik hi-aa-o na thaahay
kahee daa. ||130||

In the previous *salok*, both Guru Nanak Dev Ji and Farid Ji told us that there is no need to torture our body or search for God outside. We can find Him right within ourselves. In this *salok*, the fourth Guru Ram Das Ji expresses similar thoughts, and also reveals who can help us to perceive the otherwise incomprehensible God within us.

He says: “I am going around looking for my friend (God), but my Friend is within me. O’ Nanak, He is incomprehensible: we cannot see Him (on our own), but the Guru can help us see (Him).”(121)

In the above *salok*, Guru Ji told us there is no need to torture ourselves in search of God; the Guru can help us to see Him within us. This *salok* is very similar to the one uttered by the third Guru Armadas Ji in *Wad Hans Ki Vaar*. In this *salok*, he illustrates with a beautiful example the fate of those fake yogis and recluses, who try to imitate the true saints.

He says: “Seeing the swans swimming (so majestically in a lake), within the cranes also arose a craving (to swim like the swans. But soon the) poor cranes were drowned to death (and began floating on the water), with their feet above and heads below. (Similar is the fate of those fake gurus and saints who, upon seeing the true saints honored and worshipped, try to copy their ways. Their real nature is soon discovered, and they are very badly disgraced).”(122)

In the above *salok* Guru Ji stated that when fake saints try to copy the true ones, they are soon exposed and disgraced. In this *salok* he illustrates how a devotee feels when he discovers the truth about a false saint.

On behalf of such a devotee, he says: “I thought that he was (a true saint, a) royal swan, and I joined his company. Had I known that he was a wretched crane (a fake recluse) I would have never let my body touch him, during my life.”(123)

In the above two *saloks*, Guru Ji described the fate of false saints. However, in this *salok* the first Guru Nanak Dev Ji clarifies that God has unlimited powers: if He so wishes, He can transform even the worst sinners into true saints.

Again using the above analogy, he says: “(It doesn’t matter) whether one is a swan or a crane, when (God) casts His glance of grace. Because O’ Nanak, if it so pleases Him, He turns a crow into a swan (or a sinner into a saint).”(124)

Guru Ji uttered *saloks* 120 to 124 to remove any doubts in the readers’ minds regarding the need to endure such tortures as letting our bones burn in pain when God resides right within our heart. In this *salok*, Farid Ji himself states why he is ready to sacrifice himself to that extent for the sake of meeting God.

He says: “(O’ my friends, man is like) a lonely bird in the lake of this world. There are dozens of (evil desires in him, which) want to catch him in their nets like hunters. (O’ God), this body of mine is mired in these waves (of sinful worldly desires). O’ eternal (God, only You can pull me out of this mire, therefore) my only hope is in You.”(125)

In *salok* (119), Farid Ji stated that he is ready to let his body be heated like an oven, his bones burn like fuel, and he is ready to walk on his head instead of his feet to see his beloved (God). But he knows that all such tortures are unnecessary and unfruitful in obtaining union with God. Therefore, in this *salok*, Farid Ji uses the metaphor of a young wedded bride discussing with her more mature and experienced friend, the way to please her spouse (God).

On behalf of the young inexperienced bride, Farid Ji says: “(O’ my sister, please tell me) what words (I may utter), what merits I must acquire, what is that supreme mantra (which I may chant), and what kind of dress must I wear so that my spouse (God) comes under my control?”(126)

Now as if replying on behalf of that more mature and experienced friend, Farid Ji says: “O’ sister, (utter your every) word with humility, (acquire the) merit of forgiveness, and let sweetness of tongue be your supreme charm. If you dress yourself with these three merits, then your spouse (God) will come under your control.”(127)

In the above *salok*, Farid Ji listed the three main virtues one must acquire to deserve God’s grace and His union. In the following *saloks*, he elaborates on these qualities.

He says: “In spite of being wise, who behaves like an ignorant person, in spite of being powerful remains humble, and shares with others even when one has nothing oneself, only such a rare person may call him or herself a devotee.”(128)

In the above *salok*, Farid Ji advised us to acquire the virtues of humility, compassion, and sharing with others what little we have. In this *salok*, he lists some other virtues, which we should acquire.

He says: “(O’ my friend), don’t utter any insipid (or bitter) words, because the true Master resides in all. Don’t break anyone’s heart (because all hearts are like) priceless pearls (all humans are precious creatures of God).”(129)

In the above *salok*, Farid Ji advised us not to utter any insipid words, or break anyone’s heart. In this last *salok* he again stresses this point.

He says: “(O’ my friend), everyone’s heart is as precious as pearls, so to hurt anyone’s feelings is not good at all. Therefore, if you crave your spouse (God), then don’t break anyone’s heart.”(130)

The message of *saloks* from 93 to 130 is that in spite of seeing many die in front of us, we don’t realize that we are also going to die one day. Instead of remembering God, we keep pursuing worldly affairs. In this way, birds are much better than us: because in spite of living in jungles, they never forsake God. But there is no need for us to renounce our families, because we can attain to God even while living in our household. For this, we must acquire the virtues of humility, forgiveness, and meditate on God in the early morning hours.

ਪੰਨਾ ੧੩੮੫

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ
ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

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ik-o"kaar saṭ naam karṭaa purakh nirbhā-o
nirvair akaal moorat ajoyne saibha" gur
parsaad.

ਸਵਯੋ ਸ੍ਰੀ ਮੁਖਬਾਕੁ ਮਹਲਾ ੫ ॥

ਆਦਿ ਪੁਰਖ ਕਰਤਾਰ ਕਰਣ ਕਾਰਣ ਸਭ ਆਪੇ ॥
 ਸਰਬ ਰਹਿਓ ਭਰਪੂਰਿ ਸਗਲ ਘਟ ਰਹਿਓ ਬਿਆਪੇ ॥
 ਬ੍ਰਾਪਤੁ ਦੇਖੀਐ ਜਗਤਿ ਜਾਨੈ ਕਉਨੁ ਤੇਰੀ ਗਤਿ ਸਰਬ ਕੀ
 ਰਖਾ ਕਰੈ ਆਪੇ ਹਰਿ ਪਤਿ ॥
 ਅਬਿਨਾਸੀ ਅਬਿਗਤ ਆਪੇ ਆਪਿ ਉਤਪਤਿ ॥
 ਏਕੈ ਤੂਹੀ ਏਕੈ ਅਨ ਨਾਹੀ ਤੁਮ ਭਤਿ ॥
 ਹਰਿ ਅੰਤੁ ਨਾਹੀ ਪਾਰਾਵਾਰੁ ਕਉਨੁ ਹੈ ਕਰੈ ਬੀਚਾਰੁ ਜਗਤ
 ਪਿਤਾ ਹੈ ਸ੍ਵਬ ਪ੍ਰਾਨ ਕੋ ਅਧਾਰੁ ॥

ਜਨੁ ਨਾਨਕੁ ਭਗਤੁ ਦਰਿ ਤੁਲਿ ਬ੍ਰਹਮ ਸਮਸਰਿ ਏਕ ਜੀਹ
 ਕਿਆ ਬਖਾਨੈ ॥
 ਹਾਂ ਕਿ ਬਲਿ ਬਲਿ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿਹਾਰਿ ॥੧॥

ਅੰਮ੍ਰਿਤ ਪ੍ਰਵਾਹ ਸਰਿ ਅਤੁਲ ਭੰਡਾਰ ਭਰਿ ਪਰੈ ਹੀ ਤੇ ਪਰੈ
 ਅਪਰ ਅਪਾਰ ਪਰਿ ॥
 ਆਪੁਨੋ ਭਾਵਨੁ ਕਰਿ ਮੰਤ੍ਰਿ ਨ ਦੂਸਰੋ ਧਰਿ ਓਪਤਿ ਪਰਲੋ
 ਏਕੈ ਨਿਮਖ ਤੁ ਘਰਿ ॥
 ਆਨ ਨਾਹੀ ਸਮਸਰਿ ਉਜੀਆਰੋ ਨਿਰਮਰਿ ਕੋਟਿ ਪਰਾਛਤ
 ਜਾਹਿ ਨਾਮ ਲੀਏ ਹਰਿ ਹਰਿ ॥
 ਜਨੁ ਨਾਨਕੁ ਭਗਤੁ ਦਰਿ ਤੁਲਿ ਬ੍ਰਹਮ ਸਮਸਰਿ ਏਕ ਜੀਹ
 ਕਿਆ ਬਖਾਨੈ ॥
 ਹਾਂ ਕਿ ਬਲਿ ਬਲਿ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿਹਾਰਿ ॥੨॥

sava-yay saree mukhbaak-y mehlā 5.

aad purakh kartaar karan kaaran sabh aapay.
 sarab rahi-o bharpoor sagal ghat rahi-o bi-aapay.
 ba-yaapat daykhee-ai jagat jaanai ka-un tayree
 gat sarab kee rakh-yaa karai aapay har pat.
 abhinaasee abigat aapay aap utpat.
 aykai toohee aykai an naahee tum bhat.
 har ant naahee paaraavaar ka-un hai karai
 beechaar jagat pitaa hai sarab paraan ko
 adhaar.
 jan naanak bhagat dar tul barahm samsar ayk
 jeeh ki-aa bakhaanai.
 haaⁿ ke bal bal bal bal sad balihaar. ||1||

amrit parvaah sar atul bhandaar bhar parai hee
 tay parai apar apaar par.
 aapuno bhaavan kar manar na doosro Dhar
 opat parloua aykai nimakh to ghar.
 aan naahee samsar ujee-aaro nirmar kot
 paraachhat jaahi naam lee-ay har har.
 jan naanak bhagat dar tul barahm samsar ayk
 jeeh ki-aa bakhaanai.
 haaⁿ ke bal bal bal bal sad balihaar. ||2||

Sawayyaaiy Siri Mukh Baak Mehla-5**(Psalms uttered by Fifth Guru Arjan Dev Ji)**

This is the beginning of another Chapter, written in a particular poetic style called *Sawayyaas*. This style was mostly used by the folklore singers of those days, who used to sing praises of the rulers (or other rich persons of their day). In this case, these singers (who are called *Bhatts*) are supposed to have visited the Hindu holy place *Banaras*. There they learned about the greatness of the Sikh Gurus, and came to *Goendwaal* (Punjab, India) to see the fifth Guru (Arjan Dev Ji) shortly after the death of the fourth Guru (Ram Das Ji) and recited these *Sawaayas* in praise of the Gurus, which Guru Arjan Dev Ji later included in *Guru Granth Sahib Ji*. In addition, Guru Arjan Dev Ji himself recited some *Sawaayas* in praise of God and Guru Nanak Dev Ji, and included these in this chapter.

Addressing God, Guru Ji says: “O’ the primal Being, the Creator, You Yourself are the cause of all causes. You pervade everywhere and reside in all hearts. You are seen pervading throughout the world. Who knows Your state? O’ God the Master, You protect all. O’ God, You are imperishable and formless. You were born out of Yourself. You are the only one; there is none like You. O’ God, You have no end or limit. Who is there who can deliberate on Your end or limit? You are the Father of the entire world, and the support of the life-breaths of all. Servant Nanak (the devotee of God) has been approved in His court and is like God Himself. O’ God, how can my one tongue describe his glory? Yes, the one thing which I can do is to sacrifice myself for You again and again.”(1)

Continuing to utter praises of God, Guru Ji says: “O’ God, streams of nectar flow from You. Your storehouses are brimming and immeasurable. You are infinite and farther than

the farthest. You do whatever pleases You, and You do not depend upon anyone's advice. In Your house (under Your command), can happen all creation and destruction (of the entire world) in the twinkling of an eye. There is none other like God. His light is immaculate. Meditating on His Name washes off millions of sins. Devotee Nanak, God's slave has been approved in God's court, and is like God. How can my one tongue describe His praise? But one thing which I can do is to sacrifice myself again and again for You.”(2)

The message of this these two *Sawayyaas* is that it is God who is the Creator, the Doer, and Cause of everything, including this entire universe. Devotee Nanak has been approved at His court, therefore he is like God Himself. We human beings cannot describe His praise. All we can do is sacrifice ourselves for Him.

ਸਗਲ ਭਵਨ ਧਾਰੇ ਏਕੁ ਥੋਂ ਕੀਏ ਬਿਸਥਾਰੇ ਪੂਰਿ ਰਹਿਓ
ਸੂਬ ਮਹਿ ਆਪਿ ਹੈ ਨਿਰਾਰੇ ॥

ਹਰਿ ਗੁਨ ਨਾਹੀ ਅੰਤੁ ਪਾਰੇ ਜੀਅ ਜੰਤੁ ਸਭਿ ਥਾਰੇ ਸਗਲ
ਕੋ ਦਾਤਾ ਏਕੋ ਅਲਖ ਮੁਰਾਰੇ ॥

ਪੰਨਾ ੧੩੮੬

ਆਪ ਹੀ ਧਾਰਨ ਧਾਰੇ ਕੁਦਰਤਿ ਹੈ ਦੇਖਾਰੇ ਬਰਨੁ ਚਿਹਨੁ
ਨਾਹੀ ਮੁਖ ਨ ਮਸਾਰੇ ॥

ਜਨੁ ਨਾਨਕੁ ਭਗਤੁ ਦਰਿ ਤੁਲਿ ਬ੍ਰਹਮ ਸਮਸਰਿ ਏਕੁ ਜੀਹ
ਕਿਆ ਬਖਾਨੈ ॥

ਹਾਂ ਕਿ ਬਲਿ ਬਲਿ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿਹਾਰਿ ॥੩॥

ਸਰਬ ਗੁਣ ਨਿਧਾਨੰ ਕੀਮਤਿ ਨ ਗੁਨੰ ਧਾਨੰ ਊਚੇ ਤੇ ਊਚੇ
ਜਾਨੀਜੈ ਪ੍ਰਭ ਤੇਰੇ ਥਾਨੰ ॥

ਮਨੁ ਧਨੁ ਤੇਰੇ ਪ੍ਰਾਨੰ ਏਕੈ ਸੂਤਿ ਹੈ ਜਹਾਨੰ ਕਵਨ ਉਪਮਾ
ਦੇਉ ਬਡੇ ਤੇ ਬਡਾਨੰ ॥

ਜਾਨੈ ਕਉਨੁ ਤੇਰੇ ਭੇਉ ਅਲਖ ਅਪਾਰ ਦੇਉ ਅਕਲ ਕਲਾ ਹੈ
ਪ੍ਰਭ ਸਰਬ ਕੋ ਧਾਨੰ ॥

ਜਨੁ ਨਾਨਕੁ ਭਗਤੁ ਦਰਿ ਤੁਲਿ ਬ੍ਰਹਮ ਸਮਸਰਿ ਏਕੁ ਜੀਹ
ਕਿਆ ਬਖਾਨੈ ॥

ਹਾਂ ਕਿ ਬਲਿ ਬਲਿ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿਹਾਰਿ ॥੪॥

ਨਿਰੰਕਾਰੁ ਆਕਾਰ ਅਫਲ ਪੂਰਨ ਅਬਿਨਾਸੀ ॥

ਹਰਖਵੰਤ ਅਨੰਤ ਰੂਪ ਨਿਰਮਲ ਬਿਗਾਸੀ ॥

ਗੁਣ ਗਾਵਹਿ ਬੇਅੰਤ ਅੰਤੁ ਇਕੁ ਤਿਲੁ ਨਹੀ ਪਾਸੀ ॥

ਜਾ ਕਉ ਹੋਹਿ ਕ੍ਰਿਪਾਲੁ ਸੁ ਜਨੁ ਪ੍ਰਭ ਤੁਮਹਿ ਮਿਲਾਸੀ ॥

ਧੰਨਿ ਧੰਨਿ ਤੇ ਧੰਨਿ ਜਨ ਜਿਹ ਕ੍ਰਿਪਾਲੁ ਹਰਿ ਹਰਿ ਭਯਉ ॥

ਹਰਿ ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ ਪਰਸਿਅਉ ਸਿ ਜਨਮ ਮਰਣ ਦੁਹ
ਬੇ ਰਹਿਓ ॥੫॥

ਸਤਿ ਸਤਿ ਹਰਿ ਸਤਿ ਸਤਿ ਸਤੋ ਸਤਿ ਭਣੀਐ ॥

ਦੂਸਰ ਆਨ ਨ ਅਵਰੁ ਪੁਰਖੁ ਪਉਰਾਤਨੁ ਸੁਣੀਐ ॥

ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕੋ ਨਾਮੁ ਲੈਤ ਮਨਿ ਸਭ ਸੁਖ ਪਾਏ ॥

ਜੇਹ ਰਸਨ ਚਾਖਿਓ ਤੇਹ ਜਨ ਤ੍ਰਿਪਤਿ ਅਘਾਏ ॥

sagal bhavan Dhaaray ayk thay^N kee-ay
bisthaaray poor rahi-o sarab meh aap hai
niraaray.

har gun naahee ant paaray jee-a jant sabh
thaaray sagal ko daataa aykai alakh muraaray.

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aap hee Dhaaran Dhaaray kudrat hai daykhaaray
baran chihan naahee mukh na masaaray.

jan naanak bhagat dar tul barahm samsar ayk
jeeh ki-aa bakhaanai.

haa^N ke bal bal bal bal sad balihaar. ||3||

sarab gun niDhaana^N keemat na ga-yaana
Dha-yaana oochay tay oochou jaaneejai parabh
tayro thaana^N.

man Dhan tayro paraana^N aykai soot hai jahaana^N
kavan upmaa day-o baday tay badaana^N.

jaanai ka-un tayro bhay-o alakh apaar day-o akal
kalaa hai parabh sarab ko Dhaana^N.

jan naanak bhagat dar tul barahm samsar ayk
jeeh ki-aa bakhaanai.

haa^N ke bal bal bal bal sad balihaar. ||4||

nirankaar aakaar achhal pooran abhinaasee.

harakhvant aanant roop nirmal bigaasee.

gun gaavahi bay-ant ant ik til nahee paasee.

jaa ka-o ho^Nhi kirpaal so jan parabh tumeh
milaasee.

Dhan Dhan tay Dhan jan jih kirpaal har har
bha-ya-o.

har gur naanak jin parsi-o se janam maran duh
thay rahi-o. ||5||

sat sat har sat sat satay sat bhane-ai.

doosar aan na avar purakh pa-uraatan sunee-ai.

amrit har ko naam lait man sabh sukh paa-ay.

jayh rasan chaakhi-o tayh jan taripat aghaa-ay.

ਜਿਹ ਠਾਕੁਰੁ ਸੁਪ੍ਰਸੰਨੁ ਭਯੋ ਸਤਸੰਗਤਿ ਤਿਹ ਪਿਆਰੁ ॥
ਹਰਿ ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ੍ ਪਰਸਿਓ ਤਿਨ੍ ਸਭ ਕੁਲ ਕੀਓ
ਉਧਾਰੁ ॥੬॥

jih thaakur suparsan bha-yo satsangat tih pi-aar.
har gur naanak jin^h parsi-o tin^h sabh kul kee-o
uDhaar. ||6||

ਸਚੁ ਸਭਾ ਦੀਬਾਣੁ ਸਚੁ ਸਚੇ ਪਹਿ ਧਰਿਓ ॥
ਸਚੈ ਤਖਤਿ ਨਿਵਾਸੁ ਸਚੁ ਤਪਾਵਸੁ ਕਰਿਓ ॥
ਸਚਿ ਸਿਰਜਿਓ ਸੰਸਾਰੁ ਆਪਿ ਆਭੁਲੁ ਨ ਭੁਲੁਓ ॥
ਰਤਨ ਨਾਮੁ ਅਪਾਰੁ ਕੀਮ ਨਹੁ ਪਵੈ ਅਮੁਲੁਓ ॥
ਜਿਹ ਕ੍ਰਿਪਾਲੁ ਹੋਯਉ ਗੁੰਬਿਦੁ ਸਰਬ ਸੁਖ ਤਿਨਹੁ ਪਾਏ ॥

sach sabh^haa deebaan sach sachay peh Dhari-o.
sachai takhat nivaas sach t^hapaavas kari-o.
sach sirji-ya-o sansaar aap aabhul na bhula-o.
rajan naam apaar keem nahu pavai amula-o.
jih kirpaal ho-ya-o gobind sarab sukh tin^hhoo
paa-ay.
har gur naanak jin^h parsi-o t^hay bahurh fir jon na
aa-ay. ||7||

ਹਰਿ ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ੍ ਪਰਸਿਓ ਤੇ ਬਹੁਤਿ ਫਿਰਿ ਜੋਨਿ
ਨ ਆਏ ॥੭॥

ਕਵਨੁ ਜੋਗੁ ਕਉਨੁ ਗ੍ਰਾਨੁ ਧ੍ਰਾਨੁ ਕਵਨੁ ਬਿਧਿ ਉਸੁਤਿ ਕਰੀਐ
॥

kavan jog ka-un ga-yaan Dhayaan kavan biDh
ustat karee-ai.

ਸਿਧ ਸਾਧਿਕ ਤੇਤੀਸ ਕੋਰਿ ਤਿਹੁ ਕੀਮ ਨ ਪਰੀਐ ॥
ਬ੍ਰਹਮਾਦਿਕ ਸਨਕਾਦਿ ਸੇਖ ਗੁਣ ਅੰਤੁ ਨ ਪਾਏ ॥
ਅਗਹੁ ਗਹਿਓ ਨਹੀ ਜਾਇ ਪੂਰਿ ਸੁਖ ਰਹਿਓ ਸਮਾਏ ॥

siDh saaDhik t^haytees kor t^hir keem na paree-ai.
barahmaadik sankaad saykh gun ant na paa-ay.
agahu gahi-o nahee jaa-ay poor sarab rahi-o
samaa-ay.

ਜਿਹ ਕਾਟੀ ਸਿਲਕ ਦਯਾਲ ਪ੍ਰਭਿ ਸੇਇ ਜਨ ਲਗੇ ਭਗਤੇ ॥

jih kaatee silak da-yaal parab^h say-ay jan lagay
bhag^htay.

ਹਰਿ ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ੍ ਪਰਸਿਓ ਤੇ ਇਤ ਉਤ ਸਦਾ ਮੁਕਤੇ
॥੮॥

har gur naanak jin^h parsi-o t^hay it ut sad^haa
muktay. ||8||

ਪ੍ਰਭ ਦਾਤਉ ਦਾਤਾਰ ਪਰਿਉ ਜਾਚਕੁ ਇਕੁ ਸਰਨਾ ॥

parab^h daata-o daataar pari-ya-o jaachak ik
sar^hnaa.

ਮਿਲੈ ਦਾਨੁ ਸੰਤ ਰੇਨ ਜੇਹ ਲਗਿ ਭਉਜਲੁ ਤਰਨਾ ॥
ਬਿਨਤਿ ਕਰਉ ਅਰਦਾਸਿ ਸੁਨਹੁ ਜੇ ਠਾਕੁਰ ਭਾਵੈ ॥

milai daan sant rayn jayh lag bha-ojal tar^hnaa.
binat kara-o ardaas sunhu jay thaakur bhaavai.

ਪੰਨਾ ੧੩੮੭

ਦੇਹੁ ਦਰਸੁ ਮਨਿ ਚਾਉ ਭਗਤਿ ਇਹੁ ਮਨੁ ਨਹਰਾਵੈ ॥

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dayh daras man chaa-o bhagat ih man
thehraavai.

ਬਲਿਓ ਚਰਾਗੁ ਅੰਧਾਰ ਮਹਿ ਸਭ ਕਲਿ ਉਧਰੀ ਇਕ ਨਾਮ
ਧਰਮ ॥

bali-o charaag anDh-yaar meh sabh kal uDhree
ik naam Dharam.

ਪ੍ਰਗਟੁ ਸਗਲ ਹਰਿ ਭਵਨ ਮਹਿ ਜਨੁ ਨਾਨਕੁ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮ
॥੯॥

pargat sagal har bhavan meh jan naanak gur
paarbarahm. ||9||

Resuming praises of God, Guru Ji says: “O’ God, You have installed all regions (of the universe). From (Yourself) alone You have made this entire expanse. You pervade in all (beings), but still remain detached from all. O’ God there is no end or limit to Your merits. All the creatures and beings are Yours. O’ incomprehensible (God), You alone are the destroyer of (demon) *Mur*, and benefactor of all. O’ God, You Yourself provide the support for the universe and display (Your) creation. You neither have any (particular) color or form, nor any face nor beard. O’ God, Your devotee Nanak has been approved in Your court, and is like (You) God. What can my one tongue say (about the merits of Guru Nanak? The only one thing I can say is that) I am a sacrifice to You again and again.”(3)

Continuing to praise God, Guru Ji says: “O’ God, You are the treasure of all virtues. Your divine wisdom and Your meditation are priceless. O’ God, Your seat is known to be the highest of the high. The mind, body, life-breath, and all the riches belong to You, and

the entire world runs under Your one law. O' God, which of Your glories may I describe, when You are the greatest of the great? O' limitless incomprehensible God, who knows Your secret? O' the Supporter of all, the embodiment of life, Your power is continuously pervading equally everywhere. Devotee Nanak has been approved in Your court, and is like You. What can my one tongue say (about Your merits)? I am always a sacrifice to You again and again.”(4)

Guru Ji has still many things to say in praise of God. He says: “O' God, You have no form, and yet are in every form. You are unperceivable, perfect, and imperishable. You are always in bliss, You have limitless forms, You are immaculate, and always in bloom. Countless creatures sing Your praises, yet they cannot find even a little bit of Your limit. On whomsoever You become merciful, O' God, that devotee is united with You. Blessed again and again is that devotee on whom God has become kind. They who have met the divine Guru Nanak have been saved both from birth and death.”(5)

Above were the virtues of God, which Guru Ji himself noted and described. Now he narrates what other great sages and saints have said about God. He says: “All (the sages always say) that God is true and eternal. He is said to be the primal God (who has existed before the beginning of time). There is none other like Him. They who have meditated on the nectar of God's Name have obtained all kinds of comforts of the mind. They who have tasted (the nectar of His Name) with their tongue have been satiated (from all worldly desires). They with whom the Master is pleased have been imbued with the love of the congregation of saintly persons. They who have touched (the feet of) Guru God Nanak, they have emancipated their entire lineage.”(6)

Now Guru Ji narrates some of the merits of God's creations, and he says: “Eternal is God's court and congregation, and He has entrusted the true (Guru) with His eternal Name. Sitting on His eternal throne, He administers true justice. It is the eternal God who has created this universe. He Himself is infallible, and has done no mistake (in creation). Priceless is the jewel of His Name. They on whom the Master of the universe has become kind have obtained all comforts. Those who have touched (the lotus feet of) Guru God Nanak never again fall into existences.”(7)

Even after narrating so many merits of God, Guru Ji acknowledges that neither he nor any other yogi or saint has been able to count all the virtues of God. Therefore, he says: “(I don't know through) which kind of yoga, knowledge, meditation, or way we should utter God's praise. The adepts, seekers, and the three hundred thirty million gods have not been able to find God's worth. Even gods like *Brahma*, *Sanak* and other sons of *Brahma*, and *Shesh Nag* (the thousand headed cobra who is believed to utter the thousand names of God every minute) have not been able to find the limit of His virtues. (The reason for this is that God) is beyond the comprehension of human beings. His state cannot be understood. He pervades everywhere and is contained amongst all. They whose noose (of worldly attachment) the merciful God has cut off, those devotees are attuned to His meditation. They who have touched (the lotus feet of) God Guru Nanak have always been free from any bonds both in this and the next (world).”(8)

Guru Ji concludes by humbly saying: “O' God, You are the Donor and Benefactor, and I a beggar have sought Your shelter. (I wish that I may be) given the gift of the dust (the humble service) of the saints, through which I may cross over the dreadful (worldly) ocean. O' God, I make this submission: that if it so pleases You, bless me with Your sight. It is this (sight) that my mind craves. (Bless me) so that my mind may become steady (in Your

worship). O' God, the lamp (of divine knowledge) has been lit in this darkness, and the entire *Kal Yug* (the present world) has been saved through the faith of Your Name. In all the worlds, devotee Nanak has manifested as all pervading Guru God.”(9)

The message of these *Sawayyaas* is that God is infinite, the one and only creator, doer and cause of everything. His praise is limitless. His devotee Nanak has been approved in His court, and is manifest as the Guru God.

ਸਵਯੋ ਸ੍ਰੀ ਮੁਖਬਾਕੁ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਾਚੀ ਦੇਹ ਮੋਹ ਫੁਨਿ ਬਾਂਧੀ ਸਨ ਕਠੋਰ ਕੁਚੀਲ ਕੁਗਿਆਨੀ
॥

ਧਾਵਤ ਭ੍ਰਮਤ ਰਹਨੁ ਨਹੀ ਪਾਵਤ ਪਾਰਬ੍ਰਹਮ ਕੀ ਗਤਿ
ਨਹੀ ਜਾਨੀ ॥

ਜੋਬਨ ਰੂਪ ਮਾਇਆ ਮਦ ਮਾਤਾ ਬਿਚਰਤ ਬਿਕਲ ਬਡੋ
ਅਭਿਮਾਨੀ ॥

ਪਰ ਧਨ ਪਰ ਅਪਵਾਦ ਨਾਰਿ ਨਿੰਦਾ ਯਹ ਮੀਨੀ ਜੀਅ
ਮਾਹਿ ਹਿਤਾਨੀ ॥

ਬਲਬੰਚ ਛਪਿ ਕਰਤ ਉਪਾਵਾ ਪੋਖਤ ਸੁਨਤ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ
॥

ਸੀਲ ਧਰਮ ਦਯਾ ਸੁਚ ਨਾਸਿ ਆਇਓ ਸਰਨਿ ਜੀਅ ਕੇ
ਦਾਨੀ ॥

ਕਾਰਣ ਕਰਣ ਸਮਰਥ ਸਿਰੀਧਰ ਰਾਖਿ ਲੇਹੁ ਨਾਨਕ ਕੇ
ਸੁਆਮੀ ॥੧॥

ਕੀਰਤਿ ਕਰਨ ਸਰਨ ਮਨਮੋਹਨ ਜੋਹਨ ਪਾਪ ਬਿਦਾਰਨ
ਕਉ ॥

ਹਰਿ ਤਾਰਨ ਤਰਨ ਸਮਰਥ ਸਭੈ ਬਿਧਿ ਕੁਲਹ ਸਮੂਹ
ਉਧਾਰਨ ਸਉ ॥

ਚਿਤ ਚੇਤਿ ਅਚੇਤ ਜਾਨਿ ਸਤਸੰਗਤਿ ਭਰਮ ਅੰਧੋਰ ਮੋਹਿਓ
ਕਤ ਧਉ ॥

ਮੂਰਤ ਘਰੀ ਚਸਾ ਪਲੁ ਸਿਮਰਨ ਰਾਮ ਨਾਮੁ ਰਸਨਾ ਸੰਗਿ
ਲਉ ॥

ਹੋਛਉ ਕਾਜੁ ਅਲਪ ਸੁਖ ਬੰਧਨ ਕੋਟਿ ਜਨੰਮ ਕਹਾ ਦੁਖ
ਭਉ ॥

ਸਿਖਾ ਸੰਤ ਨਾਮੁ ਭਜੁ ਨਾਨਕ ਰਾਮ ਰੰਗਿ ਆਤਮ ਸਿਉ
ਰਉ ॥੨॥

ਰੰਚਕ ਰੇਤ ਖੇਤ ਤਨਿ ਨਿਰਮਿਤ ਦੁਰਲਭ ਦੇਹ ਸਵਾਰਿ
ਧਰੀ ॥

ਖਾਨ ਪਾਨ ਸੋਧੇ ਸੁਖ ਭੁੰਚਤ ਸੰਕਟ ਕਾਟਿ ਬਿਪਤਿ ਹਰੀ ॥

ਮਾਤ ਪਿਤਾ ਭਾਈ ਅਰੁ ਬੰਧਪ ਬੂਝਨ ਕੀ ਸਭ ਸੂਝ ਪਰੀ ॥

ਬਰਧਮਾਨ ਹੋਵਤ ਦਿਨ ਪ੍ਰਤਿ ਨਿਤ ਆਵਤ ਨਿਕਟਿ ਬਿਖੰਮ
ਜਰੀ ॥

ਰੇ ਗੁਨ ਹੀਨ ਦੀਨ ਮਾਇਆ ਕ੍ਰਿਮ ਸਿਮਰਿ ਸੁਆਮੀ ਏਕ
ਘਰੀ ॥

ਕਰੁ ਗਹਿ ਲੇਹੁ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾ ਨਿਧਿ ਨਾਨਕ ਕਾਟਿ ਭਰੰਮ
ਭਰੀ ॥੩॥

sava-yay saree mukhbaak-y mehlaa 5

ik-o^{na}kaar satgur parsaaḡ.

kaachee ḡayh moh fun baa^{na}Dhee sath kathor
kuchee kugi-aanee.

Dhaavaṭ bharmatṭ rahan nahee paavat
paarbarahm kee gaṭ nahee jaanee.

joban roop maa-i-aa maḡ maataa bichratṭ bikal
badou abhimaanee.

par Dhan par apvaad naar ningaa yeh meethee
jee-a maahi hitaanee.

balbanch chhap karatṭ upaavaa paykhatṭ sunatṭ
parabh antarjaamee.

seel Dharam ḡa-yaa such naasitṭ aa-i-o saran
jee-a kay ḡaantee.

kaaranṭ karanṭ samrath sireeDhar raakh layho
naanak kay su-aamee. ||1||

keeratṭ karan saran manmohan johan paap
bigḡaaran ka-o.

har taaran taran samrath sabhai biDh kulah
samooḡ uDhaaran sa-o.

chitṭ chayṭ achayṭ jaan satsangatṭ bharam anDhayr
mohi-o katṭ Dha^{na}-u.

mooratṭ gharee chasaa pal simran raam naam
rasnaa sang la-o.

hochha-o kaaj alap sukhṭ banDhan kot jannam
kahaa dukhṭ bha^{na}-u.

sikh-yaa santṭ naam bhajṭ naanak raam rang
aatam si-o ra^{na}-u. ||2||

ranchak rayṭ khayṭ tan nirmitṭ ḡurlabhṭ ḡayh
savaar Dharee.

khaan paan soDhay sukhṭ bhu^{na}chatṭ sankat kaat
bipatṭ haree.

maatṭ pitaa bhaa-ee ar banDhap boojhan kee
sabhṭ soojhṭ patee.

baraDhmaan hovatṭ ḡin paraṭ nitṭ aavatṭ nikat
bikhamm jaree.

ray gun heen ḡeen maa-i-aa kiram simar
su-aamee ayk gharee.

kar geh layho kirpaal kirpaa niDhṭ naanak kaat
bharamm bharee. ||3||

ਰੇ ਮਨ ਮੂਸ ਬਿਲਾ ਮਹਿ ਗਰਬਤ ਕਰਤਬ ਕਰਤ ਮਹਾਂ
ਮੁਘਨਾ ॥

ਸੰਪਤ ਦੋਲ ਬੋਲ ਸੰਗਿ ਝੂਲਤ ਮਾਇਆ ਮਗਨ ਭ੍ਰਮਤ
ਘੁਘਨਾ ॥

ਸੁਤ ਬਨਿਤਾ ਸਾਜਨ ਸੁਖ ਬੰਧ ਤਾ ਸਿਉ ਮੋਹੁ ਬਢਿਓ
ਸੁ ਘਨਾ ॥

ਬੋਇਓ ਬੀਜੁ ਅਹੰ ਮਮ ਅੰਕੁਰੁ ਬੀਤਤ ਅਉਧ ਕਰਤ
ਅਘਨਾ ॥

ਮਿਰਤੁ ਮੰਜਾਰ ਪਸਾਰਿ ਮੁਖੁ ਨਿਰਖਤ ਭੁੰਚਤ ਭੁਗਤਿ ਭੂਖ
ਭੁਖਨਾ ॥

ਸਿਮਰਿ ਗੁਪਾਲ ਦਇਆਲ ਸਤਸੰਗਤਿ ਨਾਨਕ ਜਗੁ ਜਾਨਤ
ਸੁਪਨਾ ॥੪॥

ਪੰਨਾ ੧੩੮੮

ਦੇਹ ਨ ਗੋਹ ਨ ਨੇਹ ਨ ਨੀਤਾ ਮਾਇਆ ਮਤ ਕਹਾ ਲਉ
ਗਾਰਹੁ ॥

ਛਤੁ ਨ ਪਤੁ ਨ ਚਉਰ ਨ ਚਾਵਰ ਬਹਤੀ ਜਾਤ ਰਿਏ ਨ
ਬਿਚਾਰਹੁ ॥

ਰਬ ਨ ਅਸੂ ਨ ਗਜ ਸਿੰਘਾਸਨ ਛਿਨ ਮਹਿ ਤਿਆਗਤ
ਨਾਂਗ ਸਿਧਾਰਹੁ ॥

ਸੂਰ ਨ ਬੀਰ ਨ ਮੀਰ ਨ ਖਾਨਮ ਸੰਗਿ ਨ ਕੋਊ ਦ੍ਰਿਸਟਿ
ਨਿਹਾਰਹੁ ॥

ਕੋਟ ਨ ਓਟ ਨ ਕੋਸ ਨ ਛੋਟਾ ਕਰਤ ਬਿਕਾਰ ਚੋਊ ਕਰ
ਝਾਰਹੁ ॥

ਮਿਤੁ ਨ ਪੁਤੁ ਕਲਤੁ ਸਾਜਨ ਸਖ ਉਲਟਤ ਜਾਤ ਬਿਰਖ
ਕੀ ਛਾਂਹਹੁ ॥

ਦੀਨ ਦਫਾਲ ਪੁਰਖ ਪ੍ਰਭ ਪੂਰਨ ਛਿਨ ਛਿਨ ਸਿਮਰਹੁ ਅਗਮ
ਅਪਾਰਹੁ ॥

ਸ੍ਰੀਪਤਿ ਨਾਥ ਸਰਣਿ ਨਾਨਕ ਜਨ ਹੇ ਭਗਵੰਤ ਕ੍ਰਿਪਾ ਕਰਿ
ਤਾਰਹੁ ॥੫॥

ray man moos bilaa meh garbat̃ kart̃ab karat̃
mahaaⁿ mughnaaⁿ.

sampat̃ dol̃ jhol̃ sang̃ jhoolat̃ maa-i-aa magan
bharmaṭ̃ ghughnaa.

sut̃ baniṭaa saajan sukh̃ banDhap̃ ṭaa si-o moh
badhi-o so ghanaa.

bo-i-o beej ahaⁿ mam ankur beetaṭ̃ a-oDh̃ karat̃
aghnaaⁿ.

mirat̃ manjaar pasaar mukh̃ nirkhat̃ bhuⁿchat̃
bhugat̃ bhookh̃ bhukhnaa.

simar gupaal̃ ḍa-i-aal̃ sat̃sangat̃ naanak jag̃
jaanat̃ supnaa. ||4||

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ḍayh na gayh na nayh na neet̃aa maa-i-aa mat̃
kahaa la-o gaarahu.

chhat̃ar na pat̃ar na cha-ur na chaavar baht̃ee
jaat̃ ridai na bichaarahu.

rath na asav na gaj singhaasañ chhiñ meh
ṭi-aagat̃ naa^g siDhaarahu.

soor na beer na meer na khaanam sang na ko-oo
ḍarisat̃ nihaarahu.

kot na ot na kos na chhotaa karat̃ bikaar̃ ḍo-oo
kar̃ jhaarahu.

mit̃ar na put̃ar kalṭar saajan sakh̃ ultat̃ jaat̃
birakh̃ kee chhaaⁿrahu.

deen ḍa-yaal purakh̃ parabh̃ poorañ chhiñ chhiñ
simrahu agam apaarahu.

sareepat̃ naath saraṇ̃ naanak jan haỹ bhagvant̃
kirpaa kar̃ taarahu. ||5||

Sawayyaas Mukh Baak Mehla-5

(Sawayyaas uttered by Fifth Guru Arjan Dev Ji)

This begins another collection of poems uttered by the fifth Guru Arjan Dev Ji, in a special format of poetry called *Sawayyas*. In this first stanza, Guru Ji puts himself in our place, and on our behalf confesses many weaknesses, faults, evils and sins, which we have accumulated in us.

Therefore, Guru Ji shows us a way to save ourselves from the terrible punishment awaiting us at the hands of the demon of death.

Addressing God, he says: “O’ God, this body of mine is very frail. Furthermore, it is bound by worldly attachments. I am stonehearted, of filthy mind, and unwise. (My mind) wanders about, never remains steady, and has not understood the state of the all-pervading God (or realized how merciful and broad-minded He is)? I am intoxicated with the wine of youth, beauty, and wealth, and forgetting myself I wander about as a most arrogant person. (To look with covetous eyes on) others’ wealth and women, enter into strife with others, and to slander others: all such things seem sweet and dear to my mind. I stealthily make plans

to deceive others (even though, You) the inner knower of hearts see and hear all. I have no civility, righteousness, compassion, or purity (in me), but O' the Giver of life I have come to Your shelter. O' the all-powerful doer and the cause of everything, the Groom of the goddess of wealth, the Master of Nanak, please save me (from these evils).”(1)

In the above *salok*, Guru Ji showed us how we need to confess all our faults and seek the shelter of God. Now he shows us how to counsel our mind and motivate it to seek the shelter of the Guru, and meditate on God's Name.

Addressing his own mind (and indirectly ours), he says: “(O' my mind), to destroy our sins we should seek the shelter of the heart captivating God, and sing His praises. That God is like a ship to ferry us across (the worldly ocean), and is capable of emancipating all our generations. O' my unaware mind, understand God through the company of saints and meditate on Him; deceived by the darkness of doubt, why do you wander like this? For a moment, half a moment, or for an instant, meditate on God and with your tongue utter (God's) Name. (Remember that all) your work (for worldly riches) is in vain. This momentary pleasures (brought by worldly riches become) the cause of (worldly) bonds. Why do you want to wander through the pain of millions of births (for such a short-lived false pleasure)? O' Nanak, (following the) instruction of the saints, meditate on God's Name and get absorbed in the love of God. In this way, you can enjoy divine bliss within yourself.”(2)

In the previous *salok*, Guru Ji showed us how to motivate our mind by revealing how God can help us destroy our sins, and ferry us across the worldly ocean. In this *salok* he tells us that not just for future favors, but even now, we owe gratitude to God for so many blessings. In fact, we owe our very existence to Him.

He says: “(O' man), from a tiny bit of sperm (from your father, God) sowed your seed in the field of (your mother's womb), and He created your priceless body. Then He provided you with pure food, drink, and other comforts, and He saved you from trouble. (Then, by God's grace), you were able to recognize your mother, father, brother, and other relatives. Now day after day you grow older, and dreadful old age is quickly approaching. O' degraded, merit-less person, worm of worldly falsehood, at least for a moment meditate on Your Master (who has bestowed so many blessings on you. Like) Nanak, say (to Him): “O' kind Master, the ocean of mercy, please hold me by Your hand and remove from my head the weight of doubts (and emancipate me).”(3)

In the previous stanza, Guru Ji warned us that day after day, the dreadful old-age is coming nearer and nearer. Still like worms we remain engrossed in enjoying false worldly pleasures. In this stanza, he once again puts himself in our shoes and addressing his mind, warns it against a false sense of security.

He says: “O' my mind, in your utter stupidity you indulge in ego like a mouse residing in a hole. You (enjoy worldly pleasures) as if you were swinging on the swing of worldly possessions, and intoxicated with wealth you wander like an owl. Your attachment to your sons, wife, worldly pleasures, and relatives is multiplying (every day). You have sown the seed of ego. From this seed has sprouted the sense of 'mine-ness,' and your life passes in committing sins. (At any moment, death could seize you). The cat of death is looking at you with its mouth wide open, but you are still engaged in worldly pleasures like a hungry person enjoying his or her food. O' Nanak, (if you want to save yourself, then) deem this

world to be a dream, and meditate on the merciful Master of the universe in the company of saints.”(4)

In the previous stanza, Guru Ji warned us that while we are daily multiplying our attachment to our sons, daughters, wife and other relatives (and sowing the seeds of mine ness and self-conceit), the demon of death watches over our head like a cat with an open mouth, ready to pounce upon its hunt. In this stanza, he tells us how the things and relatives for whom we have been toiling are short-lived, and won't accompany us after death.

He says: “(O' my friend), neither this body, this house, nor attachment (to these worldly things) is permanent. Intoxicated with worldly wealth, for how long will you keep taking pride in these objects? None of these canopies, commands, whisks, or any of your attendants will last. (In fact, your entire life is passing by like a) flowing river, but you don't think about it in your mind. None of (your) chariots, horses, elephants, or thrones (will) accompany you. Abandoning (all these things) in an instant, you will depart naked (without any material possession) from here. None of (your) warriors, heroes, nobles and chiefs whom you are seeing with your eyes will accompany you (after death). Neither your fortresses, nor the treasures for which you vigorously commit so many sins will be able to emancipate you. Neither your friends, nor sons, wife, nor mates (will accompany you after death). Like the shade of a tree, they will change their attitude and abandon you. (Therefore O' my mind), every moment meditate on the perfect, incomprehensible, limitless, all pervading, merciful Master of the meek, and say: “O' the Groom of the goddess of wealth, the Master of all, devotee Nanak has sought Your shelter, please show mercy and save him.”(5)

ਪ੍ਰਾਨ ਮਾਨ ਦਾਨ ਮਗ ਜੋਹਨ ਹੀਤੁ ਚੀਤੁ ਦੇ ਲੇ ਲੇ
ਪਾਰੀ ॥

ਸਾਜਨ ਸੈਨ ਮੀਤ ਸੁਤ ਭਾਈ ਤਾਹੂ ਤੇ ਲੇ ਰਖੀ
ਨਿਰਾਰੀ ॥

ਧਾਵਨ ਪਾਵਨ ਕੂਰ ਕਮਾਵਨ ਇਹ ਬਿਧਿ ਕਰਤ
ਅਉਧ ਤਨ ਜਾਰੀ ॥

ਕਰਮ ਧਰਮ ਸੰਜਮ ਸੁਚ ਨੇਮਾ ਚੰਚਲ ਸੰਗਿ ਸਗਲ
ਬਿਧਿ ਹਾਰੀ ॥

ਪਸੁ ਪੰਖੀ ਬਿਰਖ ਅਸਥਾਵਰ ਬਹੁ ਬਿਧਿ ਜੋਨਿ ਭ੍ਰਮਿਓ
ਅਤਿ ਭਾਰੀ ॥

ਖਿਨੁ ਪਲੁ ਚਸਾ ਨਾਮੁ ਨਹੀ ਸਿਮਰਿਓ ਦੀਨਾ ਨਾਥ
ਪ੍ਰਾਨਪਤਿ ਸਾਰੀ ॥

ਖਾਨ ਪਾਨ ਮੀਠ ਰਸ ਭੋਜਨ ਅੰਤ ਕੀ ਬਾਰ ਹੋਤ
ਕਤ ਖਾਰੀ ॥

ਨਾਨਕ ਸੰਤ ਚਰਨ ਸੰਗਿ ਉਧਰੇ ਹੋਰਿ ਮਾਇਆ ਮਗਨ
ਚਲੇ ਸਭਿ ਭਾਰੀ ॥੬॥

paraan maan daan mag johan heet cheet day lay
lay paaree.

saajan sain meet sut bhaa-ee taahoo tay lay rakhee
niraaree.

Dhaavan paavan koor kamaavan ih biDh karat a-oDh
tan jaaree.

karam Dharam sanjam such naymaa chanchal sang
sagal biDh haaree.

pas pankhee birakh asthaavar baho biDh jon
bharmi-o at bhaaree.

khin pal chasaa naam nahee simri-o deenaa naath
paraanpat saaree.

khaan paan meeth ras bhojan ant kee baar hot kat
khaaree.

naanak sant charan sang uDhray hor maa-i-aa
magan chalay sabh daaree. ||6||

ਬ੍ਰਹਮਾਦਿਕ ਸਿਵ ਛੰਦ ਮੁਨੀਸੁਰ ਰਸਕਿ ਰਸਕਿ
ਠਾਕੁਰ ਗੁਨ ਗਾਵਤ ॥

ਇੰਦ੍ਰ ਮੁਨਿੰਦ੍ਰ ਖੋਜਤੇ ਗੋਰਖ ਧਰਣਿ ਗਗਨ ਆਵਤ
ਫੁਨਿ ਧਾਵਤ ॥

ਸਿਧ ਮਨੁਖੁ ਦੇਵ ਅਰੁ ਦਾਨਵ ਇਕੁ ਤਿਲੁ ਤਾ ਕੋ
ਮਰਮੁ ਨ ਪਾਵਤ ॥

ਪ੍ਰਿਅ ਪੁਭ ਪ੍ਰੀਤਿ ਪ੍ਰੇਮ ਰਸ ਭਗਤੀ ਹਰਿ ਜਨ ਤਾ ਕੈ
ਦਰਸਿ ਸਮਾਵਤ ॥

barahmaadik siv chhand muneesur rasak rasak
thaakur gun gaavat.

indar munindar khojray gorakh Dharan gagan aavat
fun Dhaavat.

siDh manukh-y dayv ar daanav ik til taa ko maram
na paavat.

pari-a parabh pareet paraym ras bhagtee har jan taa
kai daras samaavat.

ਤਿਸਹਿ ਤਿਆਗਿ ਆਨ ਕਉ ਜਾਚਹਿ ਮੁਖ ਦੰਤ ਰਸਨ
ਸਗਲ ਘਸਿ ਜਾਵਤ ॥
ਰੇ ਮਨ ਮੂੜ ਸਿਮਰਿ ਸੁਖਦਾਤਾ ਨਾਨਕ ਦਾਸ ਤੁਝਹਿ
ਸਮਝਾਵਤ ॥੭॥

ਮਾਇਆ ਰੰਗ ਬਿਰੰਗ ਕਰਤ ਭ੍ਰਮ ਮੋਹ ਕੈ ਕੂਪਿ
ਗੁਬਾਰਿ ਪਰਿਓ ਹੈ ॥
ਏਤਾ ਗੁਬੁ ਅਕਾਸਿ ਨ ਮਾਵਤ ਬਿਸਟਾ ਅਸੂ ਕ੍ਰਿਮਿ
ਉਦਰੁ ਭਰਿਓ ਹੈ ॥
ਦਹ ਦਿਸ ਧਾਇ ਮਹਾ ਬਿਖਿਆ ਕਉ ਪਰ ਧਨ ਛੀਨਿ
ਅਗਿਆਨ ਹਰਿਓ ਹੈ ॥

ਜੋਬਨ ਬੀਤਿ ਜਰਾ ਰੋਗਿ ਗ੍ਰਸਿਓ ਜਮਦੂਤਨ ਡੰਨੁ
ਮਿਰਤੁ ਮਰਿਓ ਹੈ ॥
ਅਨਿਕ ਜੋਨਿ ਸੰਕਟ ਨਰਕ ਭੁੰਚਤ ਸਾਸਨ ਦੂਖ ਗਰਤਿ
ਗਰਿਓ ਹੈ ॥
ਪ੍ਰੇਮ ਭਗਤਿ ਉਪਰਹਿ ਸੇ ਨਾਨਕ ਕਰਿ ਕਿਰਪਾ ਸੰਤੁ
ਆਪਿ ਕਰਿਓ ਹੈ ॥੮॥

ਗੁਣ ਸਮੂਹ ਫਲ ਸਗਲ ਮਨੋਰਥ ਪੂਰਨ ਹੋਈ ਆਸ
ਹਮਾਰੀ ॥
ਅਉਖਧ ਮੌਤੁ ਤੰਤੁ ਪਰ ਦੁਖ ਹਰ ਸਰਬ ਰੋਗ ਖੰਡਣ
ਗੁਣਕਾਰੀ ॥

ਪੰਨਾ ੧੩੮੯

ਕਾਮ ਕ੍ਰੋਧ ਮਦ ਮਤਸਰ ਤ੍ਰਿਸਨਾ ਬਿਨਸਿ ਜਾਹਿ ਹਰਿ
ਨਾਮੁ ਉਚਾਰੀ ॥
ਇਸਨਾਨ ਦਾਨ ਤਾਪਨ ਸੁਚਿ ਕਿਰਿਆ ਚਰਣ ਕਮਲ
ਹਿਰਦੈ ਪ੍ਰਭ ਧਾਰੀ ॥
ਸਾਜਨ ਮੀਤ ਸਖਾ ਹਰਿ ਬੰਧਪ ਜੀਅ ਧਾਨ ਪ੍ਰਭ ਪ੍ਰਾਨ
ਅਧਾਰੀ ॥
ਓਟ ਗਹੀ ਸੁਆਮੀ ਸਮਰਥਹ ਨਾਨਕ ਦਾਸ ਸਦਾ
ਬਲਿਹਾਰੀ ॥੯॥

ਆਵਧ ਕਟਿਓ ਨ ਜਾਤ ਪ੍ਰੇਮ ਰਸ ਚਰਨ ਕਮਲ ਸੰਗਿ
॥
ਦਾਵਨਿ ਬੰਧਿਓ ਨ ਜਾਤ ਬਿਧੇ ਮਨ ਦਰਸ ਮਗਿ ॥
ਪਾਵਕ ਜਰਿਓ ਨ ਜਾਤ ਰਹਿਓ ਜਨ ਧੂਰਿ ਲਗਿ ॥
ਨੀਰੁ ਨ ਸਾਕਸਿ ਬੋਰਿ ਚਲਹਿ ਹਰਿ ਪੰਥਿ ਪਗਿ ॥
ਨਾਨਕ ਰੋਗ ਦੇਖ ਅਘ ਮੋਹ ਛਿਦੇ ਹਰਿ ਨਾਮ ਖਗਿ
॥੧॥੧੦॥

ਉਦਮੁ ਕਰਿ ਲਾਗੇ ਬਹੁ ਭਾਤੀ ਬਿਚਰਹਿ ਅਨਿਕ
ਸਾਸਤ੍ਰ ਬਹੁ ਖਟੂਆ ॥
ਭਸਮ ਲਗਾਇ ਤੀਰਥ ਬਹੁ ਭ੍ਰਮਤੇ ਸੂਖਮ ਦੇਹ ਬੰਧਹਿ
ਬਹੁ ਜਟੂਆ ॥
ਬਿਨੁ ਹਰਿ ਭਜਨ ਸਗਲ ਦੁਖ ਪਾਵਤ ਜਿਉ ਪ੍ਰੇਮ
ਬਢਾਇ ਸੂਤ ਕੇ ਹਟੂਆ ॥
ਪੂਜਾ ਚਕ੍ਰ ਕਰਤ ਸੋਮਪਾਕਾ ਅਨਿਕ ਭਾਂਤਿ ਬਾਟਹਿ
ਕਰਿ ਬਟੂਆ ॥ ੨॥੧੧॥੨੦॥

tiseh tī-aag aan ka-o jaacheh mukh dānt rasan sagal
ghas jaavāt.
ray man moorh simar sukh-dāatā naanak dāas
tūjheh samjhaavāt. ||7||

maa-i-aa rang birang karat bharam moh kai koop
gubaar pari-o hai.
aytaa gab akaas na maavāt bistāa ast kiram udar
bhari-o hai.
dah dis Dhaa-ay mahaa bikhi-aa ka-o par Dhan
chheeh agi-aan hari-o hai.

joban beet jaraa rog garsi-o jamdootan dann mirat
mari-o hai.
anik jon sankat narak bhuⁿchat saasan dookh garat
gari-o hai.
paraym bhagat uDhrahi say naanak kar kirpaa sant
aap kari-o hai. ||8||

gun samooh fal sagal manorath pooran ho-ee aas
hamaaree.
a-ukhaDh mantar tantar par dukh har sarab rog
khandan gunkaaree.

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kaam kroDh mad matsar tarisnaa binas jaahi har
naam uchaaree.
isnaan daan taapan such kiri-aa charan kamal hirdai
parabh Dhaaree.
saajan meet sakhaa har banDhap jee-a Dhaan
parabh paraan aDhaaree.
ot gahee su-aamee samartheh naanak dāas sadāa
balihaaree. ||9||

aavaDh kati-o na jaat paraym ras charan kamal
sang.
daavan banDhi-o na jaat biDhay man daras mag.
paavak jari-o na jaat rahi-o jan Dhoor lag.
neer na saakas bor chaleh har panth pag.
naanak rog dokh agh moh chhiday har naam khag.
||1||10||

udam kar laagay baho bhaatee bichrahi anik saastar
baho khatoo-aa.
bhasam lagaa-ay tirath baho bharamtay sookham
dayh banDheh baho jatoo-aa.
bin har bhajan sagal dukh paavat ji-o paraym
badhaa-ay soot kay hatoo-aa.
poojaa chakar karat sompaakaa anik bhaaⁿt thaateh
kar thatoo-aa. ||2||11||20||

In the previous stanza, Guru Ji commented that we keep wasting our life in collecting worldly riches and power, but neither any of our possessions, nor any relatives (for whom we amass these things) accompany us after death. Therefore, he advised us that instead of always running after worldly wealth, we should remember God at each and every instant, and ask Him to save us from the punishment awaiting us. In this stanza he shows us the mirror of our life, and how for the sake of *Maya* (worldly riches and power) we commit sins and subject ourselves to suffering through myriad existences.

He says: “Becoming so attached to amassing worldly wealth, one risks one’s life and honor, begs alms, commits highway robberies, and procures it from all sources. One conceals it even from one’s friends, acquaintances, mates, sons, and brothers. To obtain (*Maya*), one runs after it and practices deceit. Performing these acts, one burns away one’s entire life. In the company of mercurial wealth, one forgets about all good deeds, acts of righteousness, self-discipline, purity of mind, and daily duty. (Consequently), one wanders through many existences, like animals, birds, trees, and mountains. Even for an instant or a moment, one doesn’t remember the merciful Master of the meek, the giver of life, and owner of the entire (world). But in the end, all these sweet and sour eats and drinks (for the sake of which, one forgets God) taste bitter. O’ Nanak, those who seek the shelter of the saint (Guru) are emancipated, but others who remain absorbed in (amassing) worldly wealth, forsaking everything (go empty handed) from here.”(6)

In the previous stanza, Guru Ji stated that all those who do not remember God and remain absorbed in (amassing) worldly wealth must go empty handed from here. Earlier, he advised us that we should meditate on God’s Name and become absorbed in His love, and enjoy the bliss within us. In this stanza he tells us how even great gods keep wandering in search of God, but through loving devotion, human beings are able to be absorbed in His divine bliss.

He says: “Through *Vedas*, gods like *Brahma* and *Shiva* and great sages sing praises (of God) with delight. (Gods like) *Indira*, *Vishnu*, and *Gorakh* sometimes come to earth, sometimes run to the sky, (and thus keep) running in search of God. Neither adepts, nor humans, nor gods, nor demons, have been able to find even an iota of His secret. However, through their love and loving devotion, the devotees of God merge in the vision of God. Abandoning (that God), they who beg from any other, their mouths, teeth, and tongues get worn, (but still they don’t get anything). Therefore, O’ my foolish mind, slave Nanak counsels you to meditate on (God) the giver of peace.”(7)

In stanza 6, Guru Ji pointed out that becoming attached to worldly wealth, one risks one’s life and honor, begs alms, and commits highway robberies. Therefore, all those who remain absorbed in (amassing) worldly wealth go empty-handed from here. In this stanza he admonishes such ‘worldly wise’ people, and reveals what kinds of people are emancipated.

He says: “(O’ my friend), the illusion and attachment on whose account you have fallen into the dark well of *Maya* (the worldly riches and power) plays many kinds of enticing shows. But you indulge in so much arrogance, as if you cannot be contained even in the sky. However you don’t realize that your belly is full of nothing but ordure, bones, and worms. For the sake of the poison (of worldly riches), you run in (all the) ten directions, and snatch others’ wealth. (In reality) you have been deceived by ignorance. Your youth has passed, you have been seized by the malady of old age, and when you die you must bear the punishment of the demons of death. You will suffer the pains of hell and many existences, and would be consumed by the pain inflicted by the demons of death. O’ Nanak, through

loving devotion those persons have been emancipated, whom showing His mercy, God has made His saints.”(8)

In stanza 7, Guru Ji counseled his mind (and ours) to meditate on (God), the Giver of peace. In this stanza he describes what kind of bliss and virtues he is enjoying as a result of meditating on God's Name.

He says: “(By meditating on God's Name), all my desires have been fulfilled, and I have obtained the fruit of all virtues and objectives. (I have found that) the medicine of God's Name is very useful in removing the effect of all evil spells, and destroying all ailments. By uttering God's Name, (all such faults, as) lust, wrath, ego, jealousy, and worldly desire are eradicated. (Therefore, instead of) bathing at holy places, giving charities, penances, piety, and good deeds, I have enshrined God's lotus feet in my heart. God is my friend, mate, well-wisher, relative, and the giver of life and support of my breath. I have sought the support of the omnipotent God, and slave Nanak is always a sacrifice to Him.”(9)

In the previous stanza, Guru Ji stated that God is his friend, well-wisher, relative, and the support of his life-breath. In this stanza he discusses the virtues and blessings that person obtains who is imbued with the love of God's Name.

He says: “Becoming attached to the lotus feet (the immaculate Name of God), they who taste the delight of His love cannot be cut by any weapon (nor be scared by any threat). They whose mind is pierced with (the desire to walk on) the way of God's sight cannot be tied by any rope (or stopped from proceeding down this path). They who have attached themselves to the dust of the saints' feet cannot be burned by fire (misled by any evils or false accusations). They who tread down the divine path cannot be drowned by water. In short O' Nanak, all kinds of maladies, blemishes, sins, and worldly attachments are pierced by the arrow of God's Name.”(1-10)

In the previous stanza, Guru Ji stated that they who are imbued with the loving devotion of God are not afraid of any threats or tortures. Yet it doesn't mean that for the loving devotion of God we must engage in any kinds of special faith rituals (such as observing fasts, going on pilgrimages, adopting certain holy garbs, or do special penances etc.).

He says: “There are several people who engage in many kinds of special efforts, reflecting on countless *Shastras* which prescribe six kinds of faith deeds. Smearing their bodies with ashes, they roam around holy places, make their body lean, and bind their hair into matted locks. Yet without worshipping God, they all suffer in pain, just as a silkworm spins a cocoon and then gets caught in it. (Similarly, there is no use of such practices, as) performing worship by making religious marks on (the body), cooking one's own food, or making many other such ostentations.”(2-11-20)

The message of this collection of eleven *Sawaayas* of the fifth Guru Ji is that we must remember that the demon of death might come at any time, to hit us and take us away. We should be cautious, and instead of remaining engrossed in worldly pursuits, we should keep death in our mind, and meditate on God's Name under the guidance of the saint (Guru). However, this does not mean that we must perform certain faith rituals (such as going on pilgrimage, observing fasts, or torturing our body in various ways). It means that we must always keep God in our mind, and live a pious and pure life without trying to hurt others or steal other's property; we must love others as creatures of the same God who created us.

Detail of Sawaayas: Previous group by M: 5=9, This group by M: 5=11, Total=20

ਸਵਈਏ ਮਹਲੇ ਪਹਿਲੇ ਕੇ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਇਕ ਮਨਿ ਪੁਰਖੁ ਧਿਆਇ ਬਰਦਾਤਾ ॥

ਸੰਤ ਸਹਾਰੁ ਸਦਾ ਬਿਖਿਆਤਾ ॥

ਤਾਸੁ ਚਰਨ ਲੇ ਰਿਦੈ ਬਸਾਵਉ ॥

ਤਉ ਪਰਮ ਗੁਰੂ ਨਾਨਕ ਗੁਨ ਗਾਵਉ ॥੧॥

ਗਾਵਉ ਗੁਨ ਪਰਮ ਗੁਰੂ ਸੁਖ ਸਾਗਰ ਦੁਰਤ ਨਿਵਾਰਣ
ਸਬਦ ਸਰੇ ॥

ਗਾਵਹਿ ਗੰਭੀਰ ਧੀਰ ਮਤਿ ਸਾਗਰ ਜੋਗੀ ਜੰਗਮ ਧਿਆਨੁ
ਧਰੇ ॥

ਗਾਵਹਿ ਇੰਦ੍ਰਾਦਿ ਭਗਤ ਪ੍ਰਹਿਲਾਦਿਕ ਆਤਮ ਰਸੁ
ਜਿਨਿ ਜਾਣਿਓ ॥

ਕਬਿ ਕਲ ਸੁਜਸੁ ਗਾਵਉ ਗੁਰ ਨਾਨਕ ਰਾਜੁ ਜੋਗੁ ਜਿਨਿ
ਮਾਣਿਓ ॥੨॥

ਗਾਵਹਿ ਜਨਕਾਦਿ ਜੁਗਤਿ ਜੋਗੇਸੁਰ ਹਰਿ ਰਸ ਪੂਰਨ
ਸਰਬ ਕਲਾ ॥

ਗਾਵਹਿ ਸਨਕਾਦਿ ਸਾਧ ਸਿਧਾਦਿਕ ਮੁਨਿ ਜਨ ਗਾਵਹਿ
ਅਛਲ ਛਲਾ ॥

ਗਾਵੈ ਗੁਣ ਧੋਮੁ ਅਟਲ ਮੰਡਲਵੈ ਭਗਤਿ ਭਾਇ ਰਸੁ
ਜਾਣਿਓ ॥

ਕਬਿ ਕਲ ਸੁਜਸੁ ਗਾਵਉ ਗੁਰ ਨਾਨਕ ਰਾਜੁ ਜੋਗੁ ਜਿਨਿ
ਮਾਣਿਓ ॥੩॥

ਗਾਵਹਿ ਕਪਿਲਾਦਿ ਆਦਿ ਜੋਗੇਸੁਰ ਅਪਰੰਪਰ ਅਵਤਾਰ
ਵਰੇ ॥

ਗਾਵੈ ਜਮਦਗਨਿ ਪਰਸਰਾਮੇਸੁਰ ਕਰ ਕੁਠਾਰੁ ਰਖੁ ਤੇਜੁ
ਹਰਿਓ ॥

ਉਧੋ ਅਕੂਰੁ ਬਿਦਰੁ ਗੁਣ ਗਾਵੈ ਸਰਬਾਤਮੁ ਜਿਨਿ ਜਾਣਿਓ
॥

ਕਬਿ ਕਲ ਸੁਜਸੁ ਗਾਵਉ ਗੁਰ ਨਾਨਕ ਰਾਜੁ ਜੋਗੁ ਜਿਨਿ
ਮਾਣਿਓ ॥੪॥

ਪੰਨਾ ੧੩੯੦

ਗਾਵਹਿ ਗੁਣ ਬਰਨ ਚਾਰਿ ਖਟ ਦਰਸਨ ਬ੍ਰਹਮਾਦਿਕ
ਸਿਮਰੰਥਿ ਗੁਨਾ ॥

ਗਾਵੈ ਗੁਣ ਸੇਸੁ ਸਹਸ ਜਿਹਬਾ ਰਸ ਆਦਿ ਅੰਤਿ ਲਿਵ
ਲਾਗਿ ਧੁਨਾ ॥

ਗਾਵੈ ਗੁਣ ਮਹਾਦੇਉ ਬੈਰਾਗੀ ਜਿਨਿ ਧਿਆਨ ਨਿਰੰਤਰਿ
ਜਾਣਿਓ ॥

ਕਬਿ ਕਲ ਸੁਜਸੁ ਗਾਵਉ ਗੁਰ ਨਾਨਕ ਰਾਜੁ ਜੋਗੁ ਜਿਨਿ
ਮਾਣਿਓ ॥੫॥

ਰਾਜੁ ਜੋਗੁ ਮਾਣਿਓ ਬਸਿਓ ਨਿਰਵੈਰੁ ਰਿਦੰਤਰਿ ॥

ਸ੍ਰਿਸਟਿ ਸਗਲ ਉਧਰੀ ਨਾਮਿ ਲੇ ਤਰਿਓ ਨਿਰੰਤਰਿ ॥

ਗੁਣ ਗਾਵਹਿ ਸਨਕਾਦਿ ਆਦਿ ਜਨਕਾਦਿ ਜੁਗਰ ਲਗਿ ॥

ਧੰਨਿ ਧੰਨਿ ਗੁਰੁ ਧੰਨਿ ਜਨਮੁ ਸਕਯਥੁ ਭਲੈ ਜਗਿ ॥

sava-ee-ay mahlay pahilay kay 1

ik-oᳵkaar satgur parsaad.

ik man purakh Dhi-aa-ay bardaataa.

sant sahaar sadaa bikhī-aataa.

taas charan lay ridai basaava-o.

ta-o param guroo naanak gun gaava-o. ||1||

gaava-o gun param guroo sukh saagar durat
nivaaran sabaᳵ saray.

gaavahi gambheer Dheer mat saagar jogee
jangam Dhi-aan Dharay.

gaavahi indraad bhagat par-hilaadik aatam ras jin
jaani-o.

kab kal sujas gaava-o gur naanak raaj jog jin
maani-o. ||2||

gaavahi jankaad jugat jogaysur har ras pooran
sarab kalaa.

gaavahi sankaad saaDh siDhaadik mun jan gaavahi
achhal chhalaa.

gaavai gun Dhom atal mandlavai bhagat bhaa-ay
ras jaani-o.

kab kal sujas gaava-o gur naanak raaj jog jin
maani-o. ||3||

gaavahi kapilaad aad jogaysur aprampar avtaar
varo.

gaavai jamaᳵgan parasraamaysur kar kuthaar
ragh tayj hari-o.

uDhou akroor bidar gun gaavai sarbaatam jin
jaani-o.

kab kal sujas gaava-o gur naanak raaj jog jin
maani-o. ||4||

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gaavahi gun baran chaar khat darsan barahmaadik
simranth gunaa.

gaavai gun says sahas jihbaa ras aad ant liv laag
Dhunaa.

gaavai gun mahaaday-o bairaagee jin Dhi-aan
niranᳵar jaani-o.

kab kal sujas gaava-o gur naanak raaj jog jin
maani-o. ||5||

raaj jog maani-o basi-o nirvair ridanᳵar.

sarisat sagal uDhree naam lay tari-o niranᳵar.

gun gaavahi sankaad aad jankaad jugah lag.

Dhan Dhan gur Dhan janam sakyath bhalou jag.

ਪਾਤਾਲ ਪੁਰੀ ਜੈਕਾਰ ਧੁਨਿ ਕਬਿ ਜਨ ਕਲ ਵਖਾਣਿਓ ॥
ਹਰਿ ਨਾਮ ਰਸਿਕ ਨਾਨਕ ਗੁਰ ਰਾਜੁ ਜੋਗੁ ਤੈ ਮਾਣਿਓ
॥੬॥

ਸਤਜੁਗਿ ਤੈ ਮਾਣਿਓ ਛਲਿਓ ਬਲਿ ਬਾਵਨ ਭਾਇਓ ॥
ਤ੍ਰੇਤੈ ਤੈ ਮਾਣਿਓ ਰਾਮੁ ਰਘੁਵੰਸੁ ਕਹਾਇਓ ॥
ਦੁਆਪੁਰਿ ਕ੍ਰਿਸ਼ਨ ਮੁਰਾਰਿ ਕੰਸੁ ਕਿਰਤਾਰਬੁ ਕੀਓ ॥
ਉਗ੍ਰਸੈਣ ਕਉ ਰਾਜੁ ਅਭੈ ਭਗਤਹ ਜਨ ਦੀਓ ॥
ਕਲਿਜੁਗਿ ਪ੍ਰਮਾਣੁ ਨਾਨਕ ਗੁਰੁ ਅੰਗਦੁ ਅਮਰੁ ਕਹਾਇਓ
॥

ਸ੍ਰੀ ਗੁਰੂ ਰਾਜੁ ਅਬਿਚਲੁ ਅਟਲੁ ਆਦਿ ਪੁਰਖਿ
ਫੁਰਮਾਇਓ ॥੭॥

ਗੁਣ ਗਾਵੈ ਰਵਿਦਾਸੁ ਭਗਤੁ ਜੈਦੇਵ ਤ੍ਰਿਲੋਚਨ ॥
ਨਾਮਾ ਭਗਤੁ ਕਬੀਰੁ ਸਦਾ ਗਾਵਹਿ ਸਮ ਲੋਚਨ ॥
ਭਗਤੁ ਬੇਣਿ ਗੁਣ ਰਵੈ ਸਹਜਿ ਆਤਮ ਰੰਗੁ ਮਾਣੈ ॥
ਜੋਗ ਧਿਆਨਿ ਗੁਰ ਗਿਆਨਿ ਬਿਨਾ ਪ੍ਰਭ ਅਵਰੁ ਨ
ਜਾਣੈ ॥
ਸੁਖਦੇਉ ਪਰੀਖਤੁ ਗੁਣ ਰਵੈ ਗੋਤਮ ਰਿਖਿ ਜਸੁ ਗਾਇਓ
॥
ਕਬਿ ਕਲ ਸੁਜਸੁ ਨਾਨਕ ਗੁਰੁ ਨਿਤ ਨਵਤਨੁ ਜਗਿ
ਛਾਇਓ ॥੮॥

ਗੁਣ ਗਾਵਹਿ ਪਾਯਾਲਿ ਭਗਤੁ ਨਾਗਾਇ ਭੁਯੰਗਮ ॥
ਮਹਾਦੇਉ ਗੁਣ ਰਵੈ ਸਦਾ ਜੋਗੀ ਜਤਿ ਜੰਗਮ ॥
ਗੁਣ ਗਾਵੈ ਮੁਨਿ ਬ੍ਰਾਹਮਣੁ ਜਿਨਿ ਬੇਦ ਬ੍ਰਾਹਮਣ ਬੀਚਾਰਿਅ ॥
ਬ੍ਰਹਮਾ ਗੁਣ ਉਚਰੈ ਜਿਨਿ ਹੁਕਮਿ ਸਭ ਸ੍ਰਿਸਟਿ
ਸਵਾਰੀਅ ॥
ਬ੍ਰਹਮੰਡ ਖੰਡ ਪੂਰਨ ਬ੍ਰਹਮੁ ਗੁਣ ਨਿਰਗੁਣ ਸਮ ਜਾਣਿਓ ॥
ਜਪੁ ਕਲ ਸੁਜਸੁ ਨਾਨਕ ਗੁਰੁ ਸਹਜੁ ਜੋਗੁ ਜਿਨਿ ਮਾਣਿਓ
॥੯॥

ਗੁਣ ਗਾਵਹਿ ਨਵ ਨਾਥ ਧੰਨਿ ਗੁਰੁ ਸਾਚਿ ਸਮਾਇਓ ॥
ਮਾਂਧਾਤਾ ਗੁਣ ਰਵੈ ਜੇਨ ਚਕ੍ਰਵੈ ਕਹਾਇਓ ॥
ਗੁਣ ਗਾਵੈ ਬਲਿ ਰਾਉ ਸਪਤ ਪਾਤਾਲਿ ਬਸੰਤੋ ॥
ਭਰਬਰਿ ਗੁਣ ਉਚਰੈ ਸਦਾ ਗੁਰੁ ਸੰਗਿ ਰਹੰਤੋ ॥
ਦੂਰਬਾ ਪਰੂਰਉ ਅੰਗਰੈ ਗੁਰੁ ਨਾਨਕ ਜਸੁ ਗਾਇਓ ॥
ਕਬਿ ਕਲ ਸੁਜਸੁ ਨਾਨਕ ਗੁਰੁ ਘਟਿ ਘਟਿ ਸਹਜਿ
ਸਮਾਇਓ ॥੧੦॥

paataal puree jaikaar Dhun kab jan kal vakhaani-o.
har naam rasik naanak gur raaj jog tai maani-o.
||6||

satjug tai maani-o chhali-o bal baavan bhaa-i-o.
taraytai tai maani-o raam raghoovans kahaa-i-o.
du-aapur krisan muraar kans kirtaarath kee-o.
ugarsain ka-o raaj abhai bhagtah jan dee-o.
kalijug parmaan naanak gur angad amar kahaa-i-o.

saree guroo raaj abichal atal aad purakh
furmaa-i-o. ||7||

gun gaavai ravidas bhagat jaidayv tarilochan.
naamaa bhagat kabeer sadaa gaavahi sam lochan.
bhagat bayn gun ravai sahj aatam rang maanai.
jog Dhi-aan gur gi-aan binaa parabh avar na
jaanai.
sukh-day-o parteekh-yat gun ravai gotam rikh jas
gaa-i-o.
kab kal sujas naanak gur nit navtan jag chhhaa-i-o.
||8||

gun gaavahi paa-yaal bhagat naagaad bhuyangam.
mahaaday-o gun ravai sadaa jogee jat jangam.
gun gaavai mun bayaas jin bayd ba-yaakaran
beechaari-a.
barahmaa gun uchrai jin hukam sabh sarisat
savaaree-a.
barahmand khand pooran barahm gun nirgun sam
jaani-o.
jap kal sujas naanak gur sahj jog jin maani-o. ||9||

gun gaavahi nav naath Dhan gur saach samaa-i-o.
maandhaataa gun ravai jayn chakarvai kahaa-i-o.
gun gaavai bal raa-o sapat paataal basantou.
bharthar gun uchrai sadaa gur sang rahantou.
doorbaa paroora-o angrai gur naanak jas gaa-i-o.
kab kal sujas naanak gur ghat ghat sahj samaa-i-o.
||10||

Saweeaiy Mehlayi Pehalaiy Kaiy

(Psalms uttered in praise of First Guru)

From here begins the collection of hymns composed and uttered by various bards, which is commonly known as the *Bhattan Kaiy Saweeaiy* (hymns uttered by the bards). There is a long tradition that early in the morning a parade starts from *Akal Takhat* towards the Golden Temple, with the *Guru Granth Sahib Ji* in a golden palanquin. When the head priest

carrying the *Guru Granth Sahib Ji* enters the main building (*Harimandir Sahib*) and begins installing the *Guru Granth Sahib Ji* on the special seat, then certain devotee sikhs rise turn by turn and utter these hymns.

To start with, the bard *Kall Sahar* says: “With full concentration of mind, I contemplate on that (supreme) Being who bestows blessings, is the support of the saints, and is always manifest. I enshrine His feet in my heart and then sing praises of the prime Guru Nanak.”(1)

Next, the bard says: “I sing praises of that sublime Guru (Nanak) who is the ocean of comforts, destroyer of sins, and the fountain of the (divine) word. The yogis and *Jangams* (the wandering saints) sing his praises with full concentration, and also men of profound patience and limitless wisdom sing his praises. (Not only that, even gods like) *Indira* and devotees (like) *Prehlaad* who have known spiritual bliss (sing praises of Guru Nanak). The poet *Kall* also sings immaculate praises of Guru Nanak who, (even though is a householder, yet, has remained detached from worldly affairs and united with God, as if he) has enjoyed both the worldly kingdom and the bliss of union with God.”(2)

The poet *Kall* now refers to many devotees and the saints of Hindu mythology and says: “(O’ my friends), kings like *Janak*, the great yogis who know the way (to union with God) sing praises (of Guru Nanak), who is filled with the relish of God’s Name, and possesses all powers. Saints like *Sanak* (and other sons of god *Brahma*), the adepts and the sages sing praises (of Guru Nanak), who cannot be deceived (by worldly desires). Even seers like *Dhom* who have understood the relish of (God’s) loving devotion (and devotees like *Dhru*) of the immovable galaxy (after whom *Dharoo Tara*, the North star is named), sing praises (of Guru Nanak). The poet *Kall*, also sings immaculate praises of Guru Nanak who has enjoyed both (the worldly) kingdom and union with God.”(3)

Listing more saints and devotees who sing praises of Guru Nanak, bard *Kall* says: “Sages like *Kapil*, primal yogis, and limitless incarnations of God sing (praises of Guru Nanak). *Pars Ram*, the son of Jam Dagan, who was divested of the axe in his hand and power by (god *Rama*), the hero of Raghu dynasty, sings (Guru Nanak’s praises). The devotees *Oodho*, *Akaroor* and *Bidar* (who realized the supreme Being) sing praises (of Guru Nanak). Therefore, poet *Kall* also sings immaculate praises of Guru Nanak, who has enjoyed (both the) worldly kingdom and union (with God).”(4)

This is not all. Bard *Kall* adds: “All the four castes and all the six sects of yogis sing praises (of Guru Nanak), and gods like *Brahma* contemplate on his merits. Even the legendry snake *Shesh Nag*, with its thousand tongues and attuned mind, sings his praises with delight in a melody from beginning to the end. The detached god *Mahadev* (also called *Shiva*) sings praises (of Guru Nanak), who has realized the merit of keeping God in one’s meditation. Therefore poet *Kall* (also) sings praises of Guru Nanak, who has enjoyed both temporal and spiritual sovereignties.”(5)

Now poet *Kall* tells us why so many powers (including gods) sing praises of Guru Nanak. He says: “(O’ my friends, Guru Nanak) has enjoyed both the worldly kingdom and union with God, (because God), who has no enmity towards anyone is enshrined in his heart. By continuously meditating on God’s Name, Guru Nanak has saved himself, and has also saved the entire universe. For countless ages, *Sanak* (and the other sons of god *Brahma*), kings (and saints like) *Janak* have been singing praises of (Guru Nanak). Blessed again and again is Guru (Nanak), whose advent in this world is fruitful and sublime. The servant bard

Kall says that even the under-world resounds with the victory (of Guru Nanak). O' Nanak, you relish God's Name, and you have enjoyed both (worldly) kingdom and yoga (or union with God)."(6)

Now bard *Kall* goes into ecstasy, and sees the light of God not only in Guru Nanak's recent appearance, but also as incarnations of God in all the previous ages.

He says: "(O' Guru Nanak), even in *Sat Yug* (the golden age), it was you (who enjoyed the worldly kingdom and yoga). It was you who became *Baavan* (the pigmy incarnation of God) and deceived (king) *Ball* (by asking him for apparently small piece of land, but ended up covering the entire earth). In *Treta* (the silver age), you enjoyed (the worldly kingdom and yoga), and became known as *Raam* of the *Raghu* dynasty. In *Duappar* (the brass age), you appeared as *Krishna*, who killed the demon *Mur*, and obliged (the king) *Kanss* by (liberating him from his evil body). You then blessed *Ugar Sain* with his kingdom, and your devotees with fearlessness. O' Guru Nanak, in *Kal Yug* (the present iron age) also, you are the approved one, and you got yourself called *Angad*, and *Armadas*. (In short, God) the primal Being has commanded that the kingdom of the Guru (Nanak) is immovable and eternal."(7)

In the previous stanzas poet *Kall* listed many gods and sages who sing praises of Guru Nanak. Now he mentions some famous devotees from Hindu mythology who also sing his praises.

He says: "(O' my friends), devotees *Ravidas*, *Jaidev*, and *Tirlochan* sing praises (of Guru Nanak). Devotees *Nam Dev* and *Kabir* sing praises (of Guru Nanak), who always views all beings with same respect. Even devotee *Baini* utters praises (of Guru Nanak, because he enjoys) spiritual bliss with equipoise, and by virtue of the Guru was given the wisdom to be attuned to God. Except God, he doesn't recognize (or worship) anyone else. (Also the sage) *Sukdev* (son of sage *Vyas* the author of legend *Ramayana*), and *Prikhat* (king of *Hastana Pur* and grandson of *Arjan* the hero of *Mahabharata*) sing praises (of Guru Nanak), along with the sage *Gautam* (who had cursed god *Indira* with thousand vulva marks for stealthily raping the sage's wife). Poet *Kall* says that the sublime praise of Guru Nanak is ever fresh and pervades throughout the entire world."(8)

Bard *Kall* now states how not only in this world, but gods in heaven and the creatures from the nether world sing praises of Guru Nanak. He says: "(O' my friends, even) in the nether world many devotees like (*Shesh Nag*) and other serpent devotees sing praises (of Guru Nanak). *Shiva*, yogis, celibates, and *Jangams* (the wandering yogis) always sing his praises. The silent sage *Byaas* who reflected on *Vedas* through grammar utters his praises. Even god *Brahma*, who according to (God's) command fashioned the entire world, also sings (Guru Nanak's) praises. (In short, bard) *Kall* meditates and sings the sublime praises of that Guru Nanak, who has realized the perfect God who pervades throughout the entire universe both in manifest and un-manifest forms, and who has enjoyed union with God in a state of equipoise."(9)

Poet *Kall* concludes his songs in praise of Guru Nanak by listing many more saints and sages of ancient ages who are mentioned in Hindu mythology and the *Vedas*.

He says: "Even the nine masters of yogis sing his praises, because blessed is Guru (Nanak) who is merged in the eternal (God). *Madhanta*, who called himself *Chakravarti* (the un challenged king), also sings his praises. The king *Ball* who resides in the seventh

under-world sings his praises, and so also does *Bharthari* (the king who abandoned his kingdom) and used to always accompany his Guru (*Gorakh*). Also *Durvasha* (the sage who had cursed the entire lineage of god Krishna), king *Puru* and sage *Angarai* sing praises of Guru Nanak. (In short), O' poet *Kall*, the sublime praise of (Guru) Nanak imperceptibly fills all hearts." (10)

The message of the above ten psalms sung in praise of Guru Nanak by the bard *Kall Sahaar* is that Guru Nanak is the embodiment of God in this world. Therefore, not only humans in this age but all the great saints, sages, and gods of previous ages sing his praises. Therefore, we should also sing praises of Guru Nanak (whose power and light now rests in the Guru Granth Sahib Ji).

ਪੰਨਾ ੧੩੯੧

ਸਵਈਏ ਮਹਲੇ ਦੂਜੇ ਕੇ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੋਣੀ ਪੁਰਖੁ ਧੰਨੁ ਕਰਤਾ ਕਾਰਣ ਕਰਤਾਰੁ ਕਰਣ ਸਮਰਥੋ ॥

ਸਤਿਗੁਰੁ ਧੰਨੁ ਨਾਨਕੁ ਮਸਤਕਿ ਤੁਮ ਧਰਿਓ ਜਿਨਿ ਹਥੋ ॥

ਤ ਧਰਿਓ ਮਸਤਕਿ ਹਥੁ ਸਹਜਿ ਅਮਿਉ ਵੁਠਉ ਛਜਿ
ਸੁਰਿ ਨਰ ਗਣ ਮੁਨਿ ਬੋਹਿਯ ਅਗਾਜਿ ॥

ਮਾਰਿਓ ਕੰਟਕੁ ਕਾਲੁ ਗਰਜਿ ਧਾਵਤੁ ਲੀਓ ਬਰਜਿ ਪੰਚ
ਭੂਤ ਏਕ ਘਰਿ ਰਾਖਿ ਲੇ ਸਮਜਿ ॥

ਜਗੁ ਜੀਤਉ ਗੁਰ ਦੁਆਰਿ ਖੇਲਹਿ ਸਮਤ ਸਾਰਿ ਰਥੁ
ਉਨਮਨਿ ਲਿਵ ਰਾਖਿ ਨਿਰੰਕਾਰਿ ॥

ਕਹੁ ਕੀਰਤਿ ਕਲ ਸਹਾਰ ਸਪਤ ਦੀਪ ਮਝਾਰ ਲਹਣਾ
ਜਗਤੁ ਗੁਰੁ ਪਰਸਿ ਮੁਰਾਰਿ ॥੧॥

ਜਾ ਕੀ ਦ੍ਰਿਸ਼ਟਿ ਅੰਮ੍ਰਿਤ ਧਾਰ ਕਾਲੁਖ ਖਨਿ ਉਤਾਰ
ਤਿਮਰ ਅਗੂਨ ਜਾਹਿ ਦਰਸ ਦੁਆਰ ॥

ਓਇ ਜੁ ਸੇਵਹਿ ਸਬਦੁ ਸਾਰੁ ਗਾਖੜੀ ਬਿਖਮ ਕਾਰ ਤੇ
ਨਰ ਭਵ ਉਤਾਰਿ ਕੀਏ ਨਿਰਭਾਰ ॥

ਸਤਸੰਗਤਿ ਸਹਜ ਸਾਰਿ ਜਾਗੀਲੇ ਗੁਰ ਬੀਚਾਰਿ ਨਿਮਰੀ
ਭੂਤ ਸਦੀਵ ਪਰਮ ਪਿਆਰਿ ॥

ਕਹੁ ਕੀਰਤਿ ਕਲ ਸਹਾਰ ਸਪਤ ਦੀਪ ਮਝਾਰ ਲਹਣਾ
ਜਗਤੁ ਗੁਰੁ ਪਰਸਿ ਮੁਰਾਰਿ ॥੨॥

ਤੈ ਤਉ ਦ੍ਰਿਤਿਓ ਨਾਮੁ ਅਪਾਰੁ ਬਿਮਲ ਜਾਸੁ ਬਿਬਾਰੁ
ਸਾਧਿਕ ਸਿਧ ਸੁਜਨ ਜੀਆ ਕੋ ਅਧਾਰੁ ॥

ਤੂ ਤਾ ਜਨਿਕ ਰਾਜਾ ਅਉਤਾਰੁ ਸਬਦੁ ਸੰਸਾਰਿ ਸਾਰੁ
ਰਹਹਿ ਜਗਤੁ ਜਲ ਪਦਮ ਬੀਚਾਰ ॥

ਕਲਿਪ ਤਰੁ ਰੋਗ ਬਿਦਾਰੁ ਸੰਸਾਰ ਤਾਪ ਨਿਵਾਰੁ ਆਤਮਾ
ਤ੍ਰਿਬਿਧਿ ਤੇਰੈ ਏਕ ਲਿਵ ਤਾਰ ॥

ਕਹੁ ਕੀਰਤਿ ਕਲ ਸਹਾਰ ਸਪਤ ਦੀਪ ਮਝਾਰ ਲਹਣਾ
ਜਗਤੁ ਗੁਰੁ ਪਰਸਿ ਮੁਰਾਰਿ ॥੩॥

ਤੈ ਤਾ ਹਰਬਿਧਿ ਪਾਇਓ ਮਾਨੁ ਸੇਵਿਆ ਗੁਰੁ ਪਰਵਾਨੁ
ਸਾਧਿ ਅਜਗਰੁ ਜਿਨਿ ਕੀਆ ਉਨਮਾਨੁ ॥

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sava-ee-ay mahlay doojay kay 2

ik-o^{na}kaar satgur parsaaq.

so-ee purakh Dhan kartaa kaaran kartaar karan samratho.

satguroo Dhan naanak mastak tum Dhari-o jin hatho.

ta Dhari-o mastak hath sahj ami-o vuth-o chhaj sur nar gan mun bohoy agaa.

maari-o kankat kaal garaj Dhaavat lee-o baraj panch bhoot ayk ghar raakh lay samaj.

jag jeeta-o gur du-aar khayleh samat saar rath unman liv raakh nirankaar.

kaho keerat kal sahaar sapat deep majhaar lahn^{aa} jagtar gur paras muraar. ||1||

jaa kee darisat amrit Dhaar kaalukh khan utaar timar ag-yaan jaahi daras du-aar.

o-ay jo sayveh sabaq saar gaakh-rhee bikh^{am} kaar tay nar bhav utaar kee-ay nirbhaar.

satsangat sahj saar jaageelay gur beechaar nimmree bhoot sad^{eev} param pi-aar.

kaho keerat kal sahaar sapat deep ajhaar lahn^{aa} jagtar gur paras muraar. ||2||

taⁱ ta-o darirha-o naam apaar bimal jaas bithaar saa^{Dh}ik si^{Dh} sujan jee-aa ko a^{Dh}haar.

too taa janik raajaa a-ut^{aa}ar sabaq sansaar saar raheh jagtar jal padam beechaar.

kalip tar rog bid^{aa}ar sansaar taap nivaar aat^{maa} tariba^{Dh} tayrai ayk liv tar.

kaho keerat kal sahaar sapat deep majhaar lahn^{aa} jagtar gur paras muraar. ||3||

taⁱ taa hadrath paa-i-o maan sayvi-aa gur parvaan saa^{Dh} ajar jin kee-aa unmaan.

ਹਰਿ ਹਰਿ ਦਰਸ ਸਮਾਨ ਆਤਮਾ ਵੰਤਗਿਆਨ ਜਾਣੀਅ
ਅਕਲ ਗਤਿ ਗੁਰ ਪਰਵਾਨ ॥

ਜਾ ਕੀ ਦ੍ਰਿਸਟਿ ਅਚਲ ਨਾਣ ਬਿਮਲ ਬੁਧਿ ਸੁਥਾਨ
ਪਹਿਰਿ ਸੀਲ ਸਨਾਹੁ ਸਕਤਿ ਬਿਦਾਰਿ ॥

ਕਹੁ ਕੀਰਤਿ ਕਲ ਸਹਾਰ ਸਪਤ ਦੀਪ ਮਝਾਰ ਲਹਣਾ
ਜਗਤੁ ਗੁਰੁ ਪਰਸਿ ਮੁਰਾਰਿ ॥੪॥

ਦ੍ਰਿਸਟਿ ਧਰਤ ਤਮ ਹਰਨ ਦਹਨ ਅਘ ਪਾਪ ਪ੍ਰਨਾਸਨ ॥

ਸਬਦ ਸੂਰ ਬਲਵੰਤ ਕਾਮ ਅਰੁ ਕ੍ਰੋਧ ਬਿਨਾਸਨ ॥
ਲੋਭ ਮੋਹ ਵਸਿ ਕਰਣ ਸਰਣ ਜਾਚਿਕ ਪ੍ਰਤਿਪਾਲਣ ॥
ਆਤਮ ਰਤ ਸੰਗੁਹਣ ਕਹਣ ਅੰਮ੍ਰਿਤ ਕਲ ਵਾਲਣ ॥
ਸਤਿਗੁਰੁ ਕਲ ਸਤਿਗੁਰ ਤਿਲਕੁ ਸਤਿ ਲਾਗੈ ਸੋ ਪੈ ਤਰੈ ॥
ਗੁਰੁ ਜਗਤ ਫਿਰਣਸੀਹ ਅੰਗਰਉ ਰਾਜੁ ਜੋਗੁ ਲਹਣਾ ਕਰੈ
॥੫॥

ਪੰਨਾ ੧੩੯੨

ਸਦਾ ਅਕਲ ਲਿਵ ਰਹੈ ਕਰਨ ਸਿਉ ਇਛਾ ਚਾਰਹ ॥
ਦੁਮ ਸਪੂਰ ਜਿਉ ਨਿਵੈ ਖਵੈ ਕਸੁ ਬਿਮਲ ਬੀਚਾਰਹ ॥

ਇਹੈ ਤਤੁ ਜਾਣਿਓ ਸਰਬ ਗਤਿ ਅਲਖੁ ਬਿਛਾਣੀ ॥
ਸਹਜ ਭਾਇ ਸੰਚਿਓ ਕਿਰਣਿ ਅੰਮ੍ਰਿਤ ਕਲ ਬਾਣੀ ॥
ਗੁਰ ਗਮਿ ਪ੍ਰਮਾਣੁ ਤੈ ਪਾਇਓ ਸਤੁ ਸੰਤੋਖੁ ਗ੍ਰਾਹਜਿ ਲਯੋ
॥

ਹਰਿ ਪਰਸਿਓ ਕਲੁ ਸਮੁਲਵੈ ਜਨ ਦਰਸਨੁ ਲਹਣੇ ਭਯੋ
॥੬॥

ਮਨਿ ਬਿਸਾਸੁ ਪਾਇਓ ਗਹਰਿ ਗੁਰੁ ਹਦਰਬਿ ਦੀਓ ॥
ਗਰਲ ਨਾਸੁ ਤਨਿ ਨਠਯੋ ਅਮਿਉ ਅੰਤਰਗਤਿ ਪੀਓ ॥
ਰਿਦਿ ਬਿਗਾਸੁ ਜਾਗਿਓ ਅਲਖਿ ਕਲ ਧਰੀ ਜੁਗੰਤਰਿ ॥
ਸਤਿਗੁਰੁ ਸਹਜ ਸਮਾਧਿ ਰਵਿਓ ਸਮਾਨਿ ਨਿਰੰਤਰਿ ॥
ਉਦਾਰਉ ਚਿਤ ਦਾਰਿਦ ਹਰਨ ਪਿਖੰਤਿਹ ਕਲਮਲ ਤ੍ਰਸਨ
॥

ਸਦ ਗੰਗਿ ਸਹਜਿ ਕਲੁ ਉਚਰੈ ਜਸੁ ਜੰਪਉ ਲਹਣੇ ਰਸਨ
॥੭॥

ਨਾਮੁ ਅਵਖਧੁ ਨਾਮੁ ਆਧਾਰੁ ਅਰੁ ਨਾਮੁ ਸਮਾਧਿ ਸੁਖੁ
ਸਦਾ ਨਾਮ ਨੀਸਾਣੁ ਸੋਹੈ ॥
ਗੰਗਿ ਰਤੋ ਨਾਮ ਸਿਉ ਕਲ ਨਾਮੁ ਸੁਰਿ ਨਰਹ ਬੋਹੈ ॥
ਨਾਮ ਪਰਸੁ ਜਿਨਿ ਪਾਇਓ ਸਤੁ ਪ੍ਰਗਟਿਓ ਰਵਿ ਲੋਇ ॥
ਦਰਸਨਿ ਪਰਸਿਐ ਗੁਰੁ ਕੈ ਅਠਸਨਿ ਮਜਨੁ ਹੋਇ ॥੮॥

ਸਚੁ ਤੀਰਥੁ ਸਚੁ ਇਸਨਾਨੁ ਅਰੁ ਭੋਜਨੁ ਭਾਉ ਸਚੁ ਸਦਾ
ਸਚੁ ਭਾਖੰਤੁ ਸੋਹੈ ॥

ਸਚੁ ਪਾਇਓ ਗੁਰ ਸਬਦਿ ਸਚੁ ਨਾਮੁ ਸੰਗਤੀ ਬੋਹੈ ॥
ਜਿਸੁ ਸਚੁ ਸੰਜਮੁ ਵਰਤੁ ਸਚੁ ਕਥਿ ਜਨ ਕਲ ਵਖਾਣੁ ॥
ਦਰਸਨਿ ਪਰਸਿਐ ਗੁਰੁ ਕੈ ਸਚੁ ਜਨਮੁ ਪਰਵਾਣੁ ॥੯॥

har har daras samaan aatmaa vantgi-aan jaan-ee-a
akal gat gur parvaan.

jaa kee darisat achal thaaan bimal buDh suthaan
pahir seel sanaahu sakat bigdaar.

kaho keerat kal sahaar sapat deep majhaar lahn-aa
jagtar gur paras muraar. ||4||

darisat Dharat tam haran dahan agh paap
parnaasan.

sabad soor balvant kaam ar kroDh binaasan.
lobh moh vas karan saran jaachik partipaalan.
aatam rat sangar-han kahan amrit kal dhaalan.
satguroo kal satgur tilak sat laagai so pai tarai.
gur jagat firanseeh angara-o raaj jog lahn-aa karai.
||5||

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sadaa akal liv rahai karan si-o ichhaa chaarah.
darum sapoor ji-o nivai khavai kas bimal
beechaareh.

ihai tat jaani-o sarab gat alakh bidaanee.
sahj bhaa-ay sanchi-o kiran amrit kal banee.
gur gam parmaan tai paa-i-o sat santokh garaahaj
la-you.

har parsi-o kal samulavai jan darsan lahnay
bha-you. ||6||

man bisaas paa-i-o gahar gahu hagrath dee-o.
garal naas tan nathyo ami-o antargat pee-o.
rid bigaas jaagi-o alakh kal Dharee jugantar.
satgur sahj samaaDh ravi-o saamaan niranter.
udaara-o chit daarid haran pikhantai kalmal tarsan.

sad rang sahj kal uchrai jas jampa-o lahnay rasan.
||7||

naam avkhaDh naam aaDhaar ar naam samaaDh
sukh sadaa naam neesaan sohai.
rang ratou naam si-o kal naam sur narah bohai.
naam paras jin paa-i-o sat pargati-o rav lo-ay.
darsan parsi-ai guroo kai ahsath majan ho-ay.
||8||

sach tirath sach isnaan ar bhojan bhaa-o sach
sadaa sach bhaakhant sohai.

sach paa-i-o gur sabad sach naam sangtee bohai.
jis sach sanjam varat sach kab jan kal vakhaan.
darsan parsi-ai guroo kai sach janam parvaan.
||9||

ਅਮਿਅ ਦ੍ਰਿਸਟਿ ਸੁਭ ਕਰੈ ਹਰੈ ਅਘ ਪਾਪ ਸਕਲ ਮਲ ॥
 ਕਾਮ ਕ੍ਰੋਧ ਅਰੁ ਲੋਭ ਮੋਹ ਵਸਿ ਕਰੈ ਸਭੈ ਬਲ ॥
 ਸਦਾ ਸੁਖੁ ਮਨਿ ਵਸੈ ਦੁਖੁ ਸੰਸਾਰਹ ਖੋਵੈ ॥
 ਗੁਰੁ ਨਵ ਨਿਧਿ ਦਰਿਆਉ ਜਨਮ ਹਮ ਕਾਲਖ ਧੋਵੈ ॥
 ਸੁ ਕਹੁ ਟਲ ਗੁਰੁ ਸੇਵੀਐ ਅਹਿਨਿਸਿ ਸਹਜਿ ਸੁਭਾਇ ॥
 ਦਰਸਨਿ ਪਰਸਿਐ ਗੁਰੂ ਕੈ ਜਨਮ ਮਰਣ ਦੁਖੁ ਜਾਇ ॥੧੦॥

ami-a darisat subh karai harai agh paap sakal mal.
 kaam kroDh ar lobh moh vas karai sabhai bal.
 sadaa sukh man vasai dukh sansaarah khovai.
 gur nav niDh daree-aa-o janam ham kaalakh
Dhovai.
 so kaho tal gur sayvee-ai ahinis sahj subhaa-ay.
 darsan parsi-ai guroo kai janam maran dukh
 jaa-ay. ||10||

Saweeaiy Mehlayi Doojaiy Kaiy

(Psalms in Praise of Second Guru)

In this chapter, poet *Kall Sahaar* sings the praises of second Guru *Angad Dev Ji*, who before being anointed as the Guru was called *Lehna*. He used to be an ordinary worldly man, regularly going on pilgrimages to worship a goddess. Then one day he met Guru Nanak (the first Guru) and was so touched by his divine personality that he became his true disciple. Leaving his household, he joined the Guru and began serving and obeying his orders, which were some times so difficult that even his own sons refused to obey. Ultimately, when Guru Nanak realized that his time of departure from this world had come, he ignored his own two sons and embraced Lehna to his body (joined him with his *Angg*), and anointed him as his successor, renaming him as *Angad*. Now poet *Kall Sahaar* utters hymns in his praise

He says: “Blessed is that Creator, the all-pervading Master, who is the root source of the universe and an all powerful Being. Blessed is the eternal Guru *Nanak*, who has placed his hand (of support) on your forehead. When he placed his hand on your forehead (and bestowed his grace upon you), imperceptibly the rain of the nectar of (God’s Name) began falling in torrents. Gods, men, heavenly angels, and sages were drenched (and sanctified by the fragrance of God’s Name). Showing your (spiritual) might, you destroyed the agonizing death: you stopped your mind from wandering (in worldly affairs, and as if) tying all the five demons (of lust, anger, greed, attachment, and ego) into one bundle; you brought them under your control. By seeking the shelter of the Guru you have won over the world. Now (viewing all with the same glance of grace and with no discrimination) you play the game of equality. The chariot of your heart always remains attuned to the formless God in a state of ecstasy. (Therefore I say to myself), O’ bard *Kall Sahaar* utter the praise of *Lehna* (Guru *Angad Dev Ji*, whose glory has spread through) all the seven continents; by coming into contact with Guru (Nanak) the slayer of demons, he has become the Guru of the entire world.”(1)

Continuing his eulogy, *Kall Sahaar* says: “(Guru *Angad*’s) sight rains nectar and removes the filth (of sins from one’s mind). By seeing his door (and listening to his word, the darkness of one’s) ignorance disappears. They who do the hard and difficult task of contemplating the essence of the (Guru’s) word, by ferrying them across the dreadful (worldly) ocean, the (true Guru) has removed the load (of sins from their heads). By reflecting on the Guru’s word in the company of saintly persons, one is awakened, obtains poise, and lives in a state of humility and supreme love. O’ bard *Kall Sahaar*, utter the praise of *Lehna*, whose glory has spread through) all the seven continents. By coming into contact with Guru (Nanak) the slayer of demons, he has become the Guru of the entire world.”(2)

Now the bard addresses Guru Ji directly and says: “(O’ Guru *Angad*), you have resolutely contemplated on the limitless Name (of God). Your immaculate glory is spread (over the world). You are the support of seekers, adepts, and virtuous persons. You are (so detached from worldly affairs, as if) you were the incarnation of (famous saintly) king *Janak*. Your word is the most sublime in the world. You live (detached from the world) like a lotus plant in water. You are (the fulfiller of wishes, like the mythological) *Kalap* Tree, and the destroyer of ailments. While the soul (of ordinary human beings remains pierced by the three impulses (of vice, virtue, or power), your mind remains attuned to the love of the one (God) alone. O’ *Kal Sahaar*, say that by coming into contact with (Guru Nanak), the slayer of demon *Mur*, *Lehna* has become the Guru of (the entire) world and his glory has spread throughout the seven continents.”(3)

The poet *Kal Sahaar* next reflects on the source from which *Guru Angad Dev Ji* obtained such immaculate powers and virtues. Once again addressing the Guru, he says: “(O’ *Guru Angad Dev Ji*, it appears to me that) you have obtained honor from the venerable prophet (Guru *Nanak*), and have served that exemplary Guru (of the world). By disciplining the cobra (like mind), who has raised it into a state of sublime bliss. (Yes, you have served that Guru) whose sight is like the sight of God, who has the knowledge of the soul, who has been approved in God’s court, who has understood His state, whose sight is fixed on the immovable place (of God), and whose immaculate intellect is attached to the sublime site, has adorned the armor of humility, and has destroyed (the influence of worldly) power. (I say to myself), O’ *Kall Sahaar*, utter the praise of (Guru) *Lehna*, who by coming into contact with (Guru *Nanak*), has become the Guru of the world and the slayer of demon *Mur*; and his glory has spread across all the seven continents.”(4)

Continuing to sing the praises of *Guru Angad Dev Ji*, bard *Kall Sahaar* says: “(O’ *Guru Angad Dev Ji*), on whom you cast (your) glance of grace, you dispel the darkness (of his or her ignorance). You are the destroyer of sins and annihilator of evils. You are a man of your word and destroyer of lust and anger. You have controlled greed and attachment, and you are the sustainer of the beggars (at your door). You have amassed spiritual love, and your beauteous words are like the fountains of nectar.”

In closing, the bard says: “O’ *Kall*, the true *Guru (Angad Dev Ji)* has been anointed by the true *Guru (Nanak Dev Ji)*, and one who attaches oneself with true devotion at his feet (the *Gurbani*) is emancipated. (In short, *Lehna*), the tiger-like son of *Pheru* is the

Guru of the world, and he enjoys both the spiritual and temporal kingdom as *Guru Angad*.”(5)

In the previous stanza, poet *Kall* listed some of the blessings one obtains by listening to *Guru Angad dev Ji*. In this stanza he describes some of the unique qualities of *Guru Ji*’s character. He says: “(O’ *Guru Angad Dev*), your mind always remains attuned to the immaculate God, and you do whatever you wish (without being swayed by any worldly allurements). Just as a tree fully-laden with fruit bends down and endures suffering, similarly your thoughts are so immaculate (that you always remain humble, and suffer for the sake of mortals). You have realized this essence (of wisdom): that the incomprehensible and wondrous God pervades everywhere. Through the ambrosial and beauteous rays of the (Guru’s) words, you are imperceptibly irrigating (and comforting the hearts of mortals). You have obtained the status of the approved *Guru (Nanak)*, and have acquired (the qualities of) truth and contentment. *Kal Sahaar* loudly proclaims that (anyone) who has caught sight of *Lehna* has seen God Himself.”(6)

Now poet *Kall* describes how *Lehna* became the second Guru, and how he obtained access to God. In Arabic language, the Muslims call their prophet as *Hazrat* Therefore *Kall* says: “(O’ Guru *Angad Dev Ji*), you have enshrined true faith in your mind, and *Hazrat* (Guru Nanak) has provided you access to the profound God. The destructible poison (of worldly attachment) has hastened away from (your) body, and with your inner intellect you have quaffed the nectar (of God’s Name). The light of that incomprehensible God, who has kept His power throughout all the ages, has become visible in your heart. O’ true Guru, you are merged in the poised meditation (of that God) who pervades throughout all. You are the large hearted destroyer of poverty, upon seeing whom the sins are terrified (and one who follows your advice, is freed from sin). Therefore, in a state of equipoise and with eternal love, *Kall* utters praises of *Lehna* with his tongue.”(7)

The one thing upon which all the Gurus have laid emphasis is meditation on God’s Name, the ever-loving remembrance of God and His creation. Confirming the importance of this, and observing that Guru *Angad Dev Ji* brims with this priceless virtue, poet *Kall* says: “(God’s) Name is the panacea. His Name is the support (of all), and His Name (yields) the bliss of meditation. (O’ Guru *Angad Dev Ji*), the flag of (God’s) Name always looks beauteous (in your hands).”

“O’ *Kall*, it is with the Name (of God that Guru *Angad Dev Ji*) is imbued, and it is that Name which brings the fragrance (of pleasing virtues) to men and gods. One who has obtained the touch of (God’s) Name, that one’s truth (and piety) shines like sun in the world. Therefore when we see the sight of the Guru (*Angad Dev Ji* and listen to his advice, we become so purified, as if we have) bathed in all the sixty-eight holy places.”(8)

Describing the importance Guru *Angad Dev Ji* attaches to God’s Name, poet *Kall* says: “The eternal Name (of God) is the place of pilgrimage (for Guru *Angad Dev Ji*).

The eternal Name is his ablution, and the eternal Name is the food he loves. By uttering the eternal Name (Guru *Angad Dev Ji*) obtains glory. He has obtained this eternal Name through the word of the Guru (Nanak), and it is God’s eternal Name, which gives the fragrance (of virtues) to his congregation. The devotee poet *Kall* says that whose austerity is the eternal Name, whose fasting is the eternal Name, and who by seeing the sight (and listening to) that Guru obtains the eternal Name, that person’s human life is approved.”(9)

In conclusion, poet *Kall Sahaar* (also known as *Kall*, or *Tall*), says: “(O’ my friends), on whom (Guru *Angad Dev Ji*) casts his blissful and ambrosial glance of grace that one washes off the dirt of all the sins and vices, and brings under control all one’s mighty passions of lust, anger, greed, and attachment. In the mind (of Guru *Angad Dev Ji*) resides peace, and he destroys the pain of the (entire) world. The Guru is like a river of all the nine treasures; this river washes the dirt (of the sins) of our lives. Therefore, poet *Kall* says that we should imperceptibly serve (and worship) Guru (*Angad Dev Ji*), day and night. By beholding the sight of the Guru, the pain of our birth and death goes away.”(10)

The message of the above ten psalms is that through his complete faith and unquestioning obedience of his Guru (Nanak Dev Ji), *Lehna Ji* was transformed from an ordinary person into the Guru of the world: whosoever has listened to him and followed his advice has been emancipated.

Note: This last sentence is most often uttered when we open the Guru Granth Sahib Ji. It means that if every day, and at all times, we serve and remember the Guru as a matter

of our normal habit (and see the sight of the true Guru by listening, and following his advice), then we are spared the pains of birth and death.

ਸਵਈਏ ਮਹਲੇ ਤੀਜੇ ਕੇ ੩

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੋਈ ਪੁਰਖੁ ਸਿਵਰਿ ਸਾਚਾ ਜਾ ਕਾ ਇਕੁ ਨਾਮੁ ਅਛਲੁ
ਸੰਸਾਰੇ ॥

ਜਿਨਿ ਭਗਤ ਭਵਜਲ ਤਾਰੇ ਸਿਮਰਹੁ ਸੋਈ ਨਾਮੁ ਪਰਧਾਨੁ
॥

ਤਿਤੁ ਨਾਮਿ ਰਸਿਕੁ ਨਾਨਕੁ ਲਹਣਾ ਥਪਿਓ ਜੇਨ ਸ੍ਰਬ ਸਿਧੀ
॥

ਕਵਿ ਜਨ ਕਲ੍ਹ ਸਬੁਧੀ ਕੀਰਤਿ ਜਨ ਅਮਰਦਾਸ ਬਿਸੁਰੀਯਾ
॥

ਕੀਰਤਿ ਰਵਿ ਕਿਰਣਿ ਪ੍ਰਗਟਿ ਸੰਸਾਰਹ ਸਾਖ ਤਰੇਵਰ
ਮਵਲਸਰਾ ॥

ਉਤਰਿ ਦਖਿਣਹਿ ਪੁਬਿ ਅਰੁ ਪਸੂਮਿ ਜੈ ਜੈ ਕਾਰੁ ਜਪੰਧਿ
ਨਰਾ ॥

ਪੰਨਾ ੧੩੯੩

ਹਰਿ ਨਾਮੁ ਰਸਨਿ ਗੁਰਮੁਖਿ ਬਰਦਾਯਉ ਉਲਟਿ ਗੰਗ
ਪਸੂਮਿ ਧਰੀਆ ॥

ਸੋਈ ਨਾਮੁ ਅਛਲੁ ਭਗਤਹ ਭਵ ਤਾਰਣੁ ਅਮਰਦਾਸ ਗੁਰ
ਕਉ ਫੁਰਿਆ ॥੧॥

ਸਿਮਰਹਿ ਸੋਈ ਨਾਮੁ ਜਖੁ ਅਰੁ ਕਿੰਨਰ ਸਾਧਿਕ ਸਿਧ
ਸਮਾਧਿ ਹਰਾ ॥

ਸਿਮਰਹਿ ਨਖੁੜੁ ਅਵਰ ਧੂ ਮੰਡਲ ਨਾਰਦਾਦਿ ਪ੍ਰਹਲਾਦਿ
ਵਰਾ ॥

ਸਸੀਅਰੁ ਅਰੁ ਸੂਰੁ ਨਾਮੁ ਉਲਾਸਹਿ ਸੈਲ ਲੋਅ ਜਿਨਿ
ਉਧਰਿਆ ॥

ਸੋਈ ਨਾਮੁ ਅਛਲੁ ਭਗਤਹ ਭਵ ਤਾਰਣੁ ਅਮਰਦਾਸ ਗੁਰ
ਕਉ ਫੁਰਿਆ ॥੨॥

ਸੋਈ ਨਾਮੁ ਸਿਵਰਿ ਨਵ ਨਾਥ ਨਿਰੰਜਨੁ ਸਿਵ ਸਨਕਾਦਿ
ਸਮੁਧਰਿਆ ॥

ਚਵਰਾਸੀਹ ਸਿਧ ਬੁਧ ਜਿਤੁ ਰਾਤੇ ਅੰਬਰੀਕ ਭਵਜਲੁ
ਤਰਿਆ ॥

ਉਧਉ ਅਕੂਰੁ ਤਿਲੋਚਨੁ ਨਾਮਾ ਕਲਿ ਕਬੀਰ ਕਿਲਵਿਖ
ਹਰਿਆ ॥

ਸੋਈ ਨਾਮੁ ਅਛਲੁ ਭਗਤਹ ਭਵ ਤਾਰਣੁ ਅਮਰਦਾਸ ਗੁਰ
ਕਉ ਫੁਰਿਆ ॥੩॥

ਤਿਤੁ ਨਾਮਿ ਲਾਗਿ ਤੇਤੀਸ ਧਿਆਵਹਿ ਜਤੀ ਤਪੀਸੁਰ ਮਨਿ
ਵਸਿਆ ॥

ਸੋਈ ਨਾਮੁ ਸਿਮਰਿ ਗੰਗੇਵ ਪਿਤਾਮਹ ਚਰਣ ਚਿਤ ਅੰਮ੍ਰਿਤ
ਰਸਿਆ ॥

ਤਿਤੁ ਨਾਮਿ ਗੁਰੂ ਗੰਭੀਰ ਗਰੂਅ ਮਤਿ ਸਤ ਕਰਿ ਸੰਗਤਿ
ਉਧਰਿਆ ॥

ਸੋਈ ਨਾਮੁ ਅਛਲੁ ਭਗਤਹ ਭਵ ਤਾਰਣੁ ਅਮਰਦਾਸ ਗੁਰ
ਕਉ ਫੁਰਿਆ ॥੪॥

sava-ee-ay mahlay tēejay kay 3

ik-oⁿkaar satgur parsaaḡ.

so-ee purakh sivar saachaa jaa kaa ik naam
achhal sansaaray.

jin bhagat bhavjal taaray simrahu so-ee naam
parDhaan.

tit naam rasik naanak lahnaa thapi-o jayn sarab
siDhee.

kav jan kal-y sabuDhee keerat jan amardaas
bistree-yaa.

keerat rav kiran pargat sansaarah saakh tarovar
mavalsaraa.

utar dakh-nahi pub ar pascham jai jai kaar
japanth naraa.

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har naam rasan gurmukh baraaḡ-ya-o ulat gang
pascham Dharee-aa.

so-ee naam achhal bhagtah bhav taaran
amardaas gur ka-o furi-aa. ||1||

simrahi so-ee naam jakh-y ar kinnar saaDhik
siDh samaaDh haraa.

simrahi nakh-yatar avar Dharoo mandal naardaad
parahlaad varaa.

sasee-ar ar soor naam ulaaseh sail lo-a jin
uDhri-aa.

so-ee naam achhal bhagtah bhav taaran
amardaas gur ka-o furi-aa. ||2||

so-ee naam sivar nav naath niranjan siv sankaad
samuDhri-aa.

chavraaseeh siDh buDh jit raatay ambreek
bhavjal tari-aa.

uDha-o akroor tilochan naamaa kal kabeer
kilvikh hari-aa.

so-ee naam achhal bhagtah bhav taaran
amardaas gur ka-o furi-aa. ||3||

tit naam laag taytees Dhi-aavahi jatee tapeesur
man vasi-aa.

so-ee naam simar gangayv pitaameh charan chit
amrit rasi-aa.

tit naam guroo gambheer garoo-a mat sat kar
sangat uDhree-aa.

so-ee naam achhal bhagtah bhav taaran
amardaas gur ka-o furi-aa. ||4||

ਨਾਮ ਕਿਤਿ ਸੰਸਾਰਿ ਕਿਰਣਿ ਰਵਿ ਸੁਰਤਰ ਸਾਖਰ ॥
 ਉਤਰਿ ਦਖਿਣਿ ਪੁਬਿ ਦੇਸਿ ਪਸੂਮਿ ਜਸੁ ਭਾਖਰ ॥
 ਜਨਮੁ ਤ ਇਹੁ ਸਕਯਥੁ ਜਿਤੁ ਨਾਮੁ ਹਰਿ ਰਿਦੈ ਨਿਵਾਸੈ ॥
 ਸੁਰਿ ਨਰ ਗਣ ਗੰਧਰਬ ਛਿਅ ਦਰਸਨ ਆਸਾਸੈ ॥
 ਭਲਉ ਪ੍ਰਸਿਧੁ ਤੇਜੋ ਤਨੋ ਕਲੁ ਜੋਤਿ ਕਰ ਧਾਇਅਓ ॥

ਸੋਈ ਨਾਮੁ ਭਗਤ ਭਵਜਲ ਹਰਣੁ ਗੁਰ ਅਮਰਦਾਸ ਤੈ
 ਪਾਇਓ ॥੫॥

naam kit̃ sansaar kirañ rav surtar saakhah.
 utar dakhin pub days pascham jas bhaakhah.
 janam ta ih sakyath jit̃ naam har rigai nivaasai.
 sur nar gañ ganDharab chhi-a darsan aasaasai.
 bhala-o parsiDh̃ tayjo tanou kal-y jorh̃ kar
 Dhayaa-i-o.
 so-ee naam bhagat bhavjal harañ gur amardaas
 tai paa-i-o. ||5||

Saweeaiy Mehlayi Teejaiy Kaiy

(Psalms in Praise of Third Guru)

In this chapter, bard *Kall Sahaar* sings praises of the third Guru (*Amardas Ji*), who before coming into contact with the second Guru (*Angad Dev Ji*) used to be a devout worshiper of a goddess and often went on pilgrimages to visit her. Once, on his way back, he came in contact with a *Brahmin* who deeply insulted him for not having a Guru. This insult very much upset *Amardas Ji*, and he began craving for a true Guru. One day, he happened to listen to the sweet nectar-like hymns, which his daughter in law *Amro* was singing. He asked her about the composer of these hymns. She replied that Guru *Nanak Dev Ji*, who had been succeeded by her father Guru *Angad Dev Ji*, uttered these hymns. Hearing this he insisted that she immediately lead him to her father. Upon reaching his place, without caring for his higher social status as per the Indian custom, he fell at the feet of Guru *Angad Dev Ji* and became his disciple. (At that time he was in his mid-sixties, but) without caring about his old age he started serving the Guru with such devotion and humility that for more than twelve years he daily fetched water from the far away river for his master to bathe with. Guru *Angad Dev Ji* was so impressed with his service and devotion that when his time for departure from this world came, he anointed *Amar Das Ji* as the next Guru. The poet *Kall Sahaar* now utters hymns in praise of him.

He says: “(O’ my friend), contemplate on that eternal Being whose one Name is undeceivable in the world. Yes, meditate on that supreme Name which has ferried devotees across the dreadful (worldly) ocean. It is that Name which (Guru) *Nanak* relished, (and it is by virtue of that Name that he) established *Lehna* (as the next Guru, and because of which he) obtained supernatural powers. O’ poet *Kall*, now the glory of the supremely wise *Amardas Ji* is spreading among the people. Just as the branches of the *Molsiri* tree spread fragrance, similarly the sun-like glory (of *Guru Amar Das Ji*) has become manifest in the world. (All around) in north, south, east, and west men are proclaiming his victory. By distributing God’s Name, Guru (*Nanak Dev Ji*) turned the minds of people away from worldly attachments and towards God. As if he had reversed the flow of river Ganges (from east) to west, that same unperceivable Name that ferries the devotees across the dreadful worldly ocean became manifest in Guru

Amardas Ji’s mind. (In other words, Guru *Amardas Ji* used the same technique of emancipating the people through meditation on God’s Name that Guru *Nanak Dev Ji* had employed).”(1)

Now poet *Kall* emphasizes that this technique of mediation on God’s Name is not a new thing, but has successfully emancipated even the ancient saints, sages, stars and galaxies

of the universe. He says: “(O’ my friends), gods, heavenly singers, seekers, adepts, and *Shiva* meditate on that same Name. Many stars, galaxies of *Dharoo* (the North pole), sages like *Naarad*, and exalted devotees like *Prehlaad* meditate (on that Name). The sun and the moon crave that Name, which has emancipated many mountain ranges. That same undeceivable Name which ferries devotees across the dreadful (worldly) ocean came into the mind of *Guru Amardas Ji*.”(2)

Listing more famous saints and devotees who have been emancipated through God’s Name, bard *Kall* says: “The nine yogi masters, (god) *Shiva*, and devotees like *Sanak* were emancipated by attuning their minds to that same immaculate Name.”

The bard adds: “The (famous) eighty-four adepts, other (divinely) wise persons and beings were imbued (with that Name, and the devotee) *Ambrik* was emancipated (by meditating on the Name. The same Name) in *Kal Yug* (the present age) eradicated the sins of (devotees) like *Oodho*, *Akaroor*, *Tirlochan*, *Namdev*, and *Kabir*. That same undeceivable Name, which ferries across the devotees, came into the mind of *Guru Amardas Ji*.”(3)

Now the poet goes one step further and states: “Attuning themselves to that Name, the three hundred and thirty million gods are mediating (on God). That same Name is abiding in the hearts of the celibates and great penitents. By meditating on that Name and contemplating God’s lotus feet, *Bhisham Pitama* (the son of *Ganga* of *Mahabharata* legend) enjoyed in his mind the (divine) nectar. By contemplating that Name and having full faith in the profound and sublime wisdom of the true *Guru (Amardas Ji)*, his congregation was emancipated. Yes, that same undeceivable Name which ferries devotees across the dreadful (worldly) ocean came into the mind of *Guru Amar Das Ji*.”(4)

Continuing to describe the glories of God’s Name, poet *Kall* says: “Just as the rays of the sun, (or the fragrance of) the Elysian tree spreads, similarly the glory of His Name is dispersed. Yes, in north, south, east and west (in all directions, people utter) its glories. (In fact the) birth of a person is only fruitful if (God’s) Name abides in his or her heart. The gods, humans, heavenly singers, and the yogis of all six different sects crave that Name. O’, the famous son of *Tej Bhaan* in the lineage of *Bhallas*, with folded hands *Kall* meditates on you and says: “O’ *Guru Amardas*, you have obtained the Name which removes the fear of the dreadful (worldly) ocean from (the minds of your) devotees.”(5)

ਨਾਮੁ ਧਿਆਵਹਿ ਦੇਵ ਤੇਤੀਸ ਅਰੁ ਸਾਧਿਕ ਸਿਧ ਨਰ
ਨਾਮਿ ਖੰਡ ਬ੍ਰਹਮੰਡ ਧਾਰੇ ॥
ਜਹ ਨਾਮੁ ਸਮਾਧਿਓ ਹਰਖੁ ਸੋਗੁ ਸਮ ਕਰਿ ਸਹਾਰੇ ॥
ਨਾਮੁ ਸਿਰੋਮਣਿ ਸਰਬ ਮੈ ਭਗਤ ਰਹੇ ਲਿਵ ਧਾਰਿ ॥
ਸੋਈ ਨਾਮੁ ਪਦਾਰਥੁ ਅਮਰ ਗੁਰ ਤੁਸਿ ਦੀਓ ਕਰਤਾਰਿ
॥੬॥

ਸਤਿ ਸੂਰਉ ਸੀਲਿ ਬਲਵੰਤੁ ਸਤ ਭਾਇ ਸੰਗਤਿ ਸਘਨ
ਗੁਰੂਅ ਮਤਿ ਨਿਰਵੈਰਿ ਲੀਣਾ ॥
ਜਿਸੁ ਧੀਰਜੁ ਧੁਰਿ ਧਵਲੁ ਧੁਜਾ ਸੇਤਿ ਬੈਰੰਠ ਬੀਣਾ ॥
ਪਰਸਹਿ ਸੰਤ ਪਿਆਰੁ ਜਿਹ ਕਰਤਾਰਹ ਸੰਜੋਗੁ ॥
ਸਤਿਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਪਾਇਓ ਅਮਰਿ ਗੁਰਿ ਕੀਤਉ ਜੋਗੁ
॥੭॥

naam Dhi-aavahi dayv taytees ar saaDhik siDh nar
naam khand barahmand Dhaaray.
jah naam samaaDhi-o harakh sog sam kar
sahaaray.
naam siroman sarab mai bhagat rahay liv Dhaar.
so-ee naam padaarath amar gur tus dee-o kartaar.
||6||

sat soora-o seel balvant sat bhaa-ay sangat saghan
garoo-a mat nirvair leenaa.
jis Dheeraj Dhur Dhaval Dhujaa sayt baikunth
beenaa.
parseh sant pi-aar jih kartaareh sanjog.
satguroo sayv sukh paa-i-o amar gur keeta-o jog.
||7||

ਨਾਮੁ ਨਾਵਣੁ ਨਾਮੁ ਰਸ ਖਾਣੁ ਅਰੁ ਭੋਜਨੁ ਨਾਮ ਰਸੁ ਸਦਾ
ਚਾਧੁ ਮੁਖਿ ਮਿਸ੍ਰੁ ਬਾਣੀ ॥

ਧਨਿ ਸਤਿਗੁਰੁ ਸੇਵਿਓ ਜਿਸੁ ਪਸਾਇ ਗਤਿ ਅਗਮ
ਜਾਣੀ ॥

ਕੁਲ ਸੰਬੁਹ ਸਮੁਧਰੇ ਪਾਯਉ ਨਾਮ ਨਿਵਾਸੁ ॥

ਪੰਨਾ ੧੩੯੪

ਸਕਯਥੁ ਜਨਮੁ ਕਲ੍ਹਚਰੈ ਗੁਰੁ ਪਰਸਿਉ ਅਮਰ ਪ੍ਰਗਾਸੁ
॥੮॥

ਬਾਰਿਜੁ ਕਰਿ ਦਾਹਿਣੈ ਸਿਧਿ ਸਨਮੁਖ ਮੁਖੁ ਜੋਵੈ ॥

ਰਿਧਿ ਬਸੈ ਬਾਂਵਾਂਗਿ ਜੁ ਤੀਨਿ ਲੋਕਾਂਤਰ ਮੋਹੈ ॥

ਰਿਦੈ ਬਸੈ ਅਕਹੀਉ ਸੋਇ ਰਸੁ ਤਿਨ ਹੀ ਜਾਤਉ ॥

ਮੁਖਹੁ ਭਗਤਿ ਉਚਰੈ ਅਮਰੁ ਗੁਰੁ ਇਤੁ ਰੰਗਿ ਰਾਤਉ ॥

ਮਸਤਕਿ ਨੀਸਾਣੁ ਸਚਉ ਕਰਮੁ ਕਲ੍ਹ ਜੋਤਿ ਕਰ
ਧ੍ਰਾਇਅਉ ॥

ਪਰਸਿਅਉ ਗੁਰੁ ਸਤਿਗੁਰੁ ਤਿਲਕੁ ਸਰਬ ਇਛ ਤਿਨਿ
ਪਾਇਅਉ ॥੯॥

naam naavan naam ras khaan ar bhojan naam ras
sadaa chaa-y mukh mist bane.

Dhan satgur sayvi-o jis pasaa-ay gat agam jaanee.

kul sambooh samuDhray paa-ya-o naam nivaas.

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sakyath janam kal-yuchrai gur paras-yi-o amar
pargaas. ||8||

baarij kar daahinai siDh sanmukh mukh jovai.

riDh basai baaⁿvaa^g jo teen lokaantar mohai.

ridai basai ak-hee-o so-ay ras tin hee jaata-o.

mukhahu bhagat uchrai amar gur it rang raata-o.

mastak neesaan sacha-o karam kal-y jorh kar
Dhayaa-i-a-o.

parsi-o guroo satgur tilak sarab ichh tin paa-i-a-o.
||9||

Reflecting on the astonishing powers of God's Name, poet *Kall* says: "(The same Name which) the three hundred thirty million gods, seekers, adepts, and human beings contemplate supports (all) the continents and the universes. Where God's Name is contemplated, there weal and woe are borne with the same equanimity. God's Name is considered the supreme (commodity) among all (things), and the devotees remain attuned to it with single-minded devotion. O' Guru *Amardas Ji*, being pleased, God has blessed you with that same Name."(6)

In the previous stanza, bard *Kall* stated that being pleased with Guru *Amardas Ji*, God blessed him with His Name, which supports all the worlds and the continents. In this stanza, he lists some of the powers and virtues of Guru *Ji*. He says: "(O' my friends, Guru *Amardas Ji* is) truly a hero. He is powerful yet humble. He is truly even-tempered, holds large congregation, has profound intellect, feels enmity towards none, and remains attuned (to God). From the very beginning, he has been given the white flag of patience, which shows the way toward the bridge to heaven. (Following his example of fortitude, devotees become emancipated). The saints who are united with the Creator lovingly adore him. Serving the true Guru, they have enjoyed peace: Guru *Amardas Ji* has made them worthy (of this status)."(7)

Now the poet reveals the source of the miraculous qualities of Guru *Amardas Ji*. He says: "(For Guru *Amar Das Ji*, God's) Name is his ablution; For him God's Name is like partaking of dainty dishes. The delight of God's Name is always his inspiration, and he always utters sweet words from his mouth. Blessed is the true Guru (*Angad Dev Ji*) who by serving God has come to know His incomprehensible state. (Guru *Amardas Ji*) has acquired the abode of God's Name in his heart, (by virtue of which) he has emancipated all his lineages. (Therefore, the poet) *Kall* says, 'fruitful is the advent of (that person) who has come into contact with the light (of the immaculate advice) of Guru *Amardas Ji*.'"(8)

The poet *Kal Sahaar* now reaches the heights of his poetic imagination in praising Guru *Amardas Ji*. He says: "In the right hand (of Guru *Amardas Ji*) is the sign of the lotus, and into his face gazes a supernatural power. In his left hand resides the worldly power that

enchants (all) three worlds. In his heart abides the indescribable (God); only (the Guru) has realized this delight. Being imbued with this love, Guru *Amardas Ji* utters words of devotion for God from his mouth. On his head is the sign of (God's) true grace. Joining his hands, (poet) *Kall* has meditated on (Guru *Amar Das*) and says that the one who has come in contact with the supreme Guru has obtained all one's wishes.”(9)

The message of the above nine stanzas by poet *Kall Sahaar* is that if want to fulfill all our wishes; we should listen and act on the advice of Guru *Amardas Ji* (as contained in the eternal Guru *Granth Sahib Ji*).

ਚਰਣ ਤ ਪਰ ਸਕਯਥ ਚਰਣ ਗੁਰ ਅਮਰ ਪਵਲਿ ਰਯ ॥

charan̄ ta par sakyath charan̄ gur amar paval
ra-y.

ਹਥ ਤ ਪਰ ਸਕਯਥ ਹਥ ਲਗਹਿ ਗੁਰ ਅਮਰ ਪਯ ॥

hath ta par sakyath hath lageh gur amar pa-y.

ਜੀਹ ਤ ਪਰ ਸਕਯਥ ਜੀਹ ਗੁਰ ਅਮਰੁ ਭਣਿਜੈ ॥

jeeh ta par sakyath jeeh gur amar bhan̄ijai.

ਨੈਣ ਤ ਪਰ ਸਕਯਥ ਨਜਣਿ ਗੁਰੁ ਅਮਰੁ ਪਿਖਿਜੈ ॥

nain̄ ta par sakyath na-yan̄ gur amar pikh̄ijai.

ਸ੍ਵਣ ਤ ਪਰ ਸਕਯਥ ਸ੍ਵਣਿ ਗੁਰੁ ਅਮਰੁ ਸੁਣਿਜੈ ॥

sarvan̄ ta par sakyath sarvan̄ gur amar sun̄ijai.

ਸਕਯਥੁ ਸੁ ਹੀਉ ਜਿਤੁ ਹੀਅ ਬਸੈ ਗੁਰ ਅਮਰਦਾਸੁ ਨਿਜ
ਜਗਤ ਪਿਤ ॥

sakyath so hee-o jīt hee-a basai gur amardaas
nij jagat̄ piṭ.

ਸਕਯਥੁ ਸੁ ਸਿਰੁ ਜਾਲਪੁ ਭਣੈ ਜੁ ਸਿਰੁ ਨਿਵੈ ਗੁਰ ਅਮਰ
ਨਿਤ ॥੧॥੧੦॥

sakyath so sir jaalap bhan̄ai jo sir nivai gur amar
niṭ. ||1||10||

Now bard *Jaalap* begins his praise of the third Guru *Amardas Ji*. In his exquisite poetic style he examines one by one the main body parts, and states what these parts must do in order to be successful in achieving their divine mission.

He says: “(O’ my friends, one’s) feet are fruitful only when they walk on the way of Guru *Amardas*, and hands are blessed if they touch the feet of Guru *Amardas*. The tongue is successful if it speaks words in praise of Guru *Amardas*, and the eyes are blessed if they see the sight of Guru *Amardas*. The ears are sanctified when they hear the praise of Guru *Amardas*, and blessed is that heart in which the world father (Guru *Amardas*) himself resides. *Jaalap* says hallowed is that head which daily bows before Guru *Amardas Ji*.”(1-10)

ਤਿ ਨਰ ਦੁਖ ਨਹ ਭੁਖ ਤਿ ਨਰ ਨਿਧਨ ਨਹੁ ਕਹੀਅਹਿ ॥

ṭe nar dukh̄ nah bhukh̄ ṭe nar niDhan̄ nahu
kahee-ahi.

ਤਿ ਨਰ ਸੋਕੁ ਨਹੁ ਹੁਐ ਤਿ ਨਰ ਸੇ ਅੰਤੁ ਨ ਲਹੀਅਹਿ ॥

ṭe nar sok nahu hu-ai ṭe nar say an̄t̄ na lahee-ah.

ਤਿ ਨਰ ਸੇਵ ਨਹੁ ਕਰਹਿ ਤਿ ਨਰ ਸਯ ਸਹਸ ਸਮਪਹਿ ॥

ṭe nar sayv nahu karahi ṭe nar sa-y sahas
sampeh.

ਤਿ ਨਰ ਦੁਲੀਚੈ ਬਹਹਿ ਤਿ ਨਰ ਉਥਪਿ ਬਿਥਪਹਿ ॥

ṭe nar duleechai baheh ṭe nar uthap bithpahi.

ਸੁਖ ਲਹਹਿ ਤਿ ਨਰ ਸੰਸਾਰ ਮਹਿ ਅਭੈ ਪਟੁ ਰਿਪ ਮਹਿ
ਤਿਹ ॥

sukh̄ laheh ṭe nar sansaar meh̄ abhai pat̄ rip
maDh̄ ṭih.

ਸਕਯਥ ਤਿ ਨਰ ਜਾਲਪੁ ਭਣੈ ਗੁਰ ਅਮਰਦਾਸੁ ਸੁਪ੍ਰਸੰਨੁ
ਜਿਹ ॥੨॥੧੧॥

sakyath ṭe nar jaalap bhan̄ai gur amardaas
suparsan̄ jih. ||2||11||

In the previous hymn, poet *Jaalap* stated that every part and limb of the body is the most fruitful when that person is dedicated to the service of Guru *Amardas Ji*. In this stanza, he reveals the blessings and merits obtained by a person upon whom Guru *Amardas Ji* shows his pleasure.

He says: “Those men (with whom Guru *Amardas Ji* is pleased) suffer from no pain or poverty, and cannot be called paupers. They never face any sorrow, and their limit (of

tolerance) cannot be ascertained. They are not subservient (to anyone; rather); they bestow hundreds and thousands of favors (on others). Such men (enjoy many comforts, including) sitting on carpets, and are so powerful that they can) establish and dethrone others (from their seat of power). They enjoy peace in the world, and even when living among enemies they remain fearless. (In short), *Jaalap* says that successful are those upon whom is the pleasure of Guru *Amardas Ji*.”(2-11)

ਤੈ ਪਢਿਅਉ ਇਕੁ ਮਨਿ ਧਰਿਅਉ ਇਕੁ ਕਰਿ ਇਕੁ ਪਛਾਣਿਓ
॥

ਨਾਨਿ ਬਯਾਣਿ ਮੁਹਿ ਇਕੁ ਇਕੁ ਦੁਹੁ ਠਾਂਇ ਨ ਜਾਣਿਓ ॥

ਸੁਪਨਿ ਇਕੁ ਪਰਤਖਿ ਇਕੁ ਇਕਸ ਮਹਿ ਲੀਣਉ ॥

ਤੀਸ ਇਕੁ ਅਰੁ ਪੰਜਿ ਸਿਧੁ ਪੈਤੀਸ ਨ ਖੀਣਉ ॥

ਇਕਹੁ ਜਿ ਲਖੁ ਲਖਹੁ ਅਲਖੁ ਹੈ ਇਕੁ ਇਕੁ ਕਰਿ
ਵਰਨਿਅਉ ॥

ਗੁਰ ਅਮਰਦਾਸ ਜਾਲਪੁ ਭਣੈ ਤੂ ਇਕੁ ਲੋੜਹਿ ਇਕੁ ਮੰਨਿਅਉ
॥੩॥੧੨॥

ṭai padhi-a-o ik man dhari-a-o ik kar ik
pachhaani-o.

na-yan ba-yan muhi ik ik duhu thaaⁿ-ay na
jaani-o.

supan ik partakh ik ikas meh leena-o.

tees ik ar panj siDh paitees na kheen-a-o.

ikahu je laakh lakhahu alakh hai ik ik kar
varni-a-o.

gur amardas jaalap bhanai too ik lor^heh ik
manni-a-o. ||3||12||

In the previous stanza, *Jaalap* described the blessings obtained by those upon whom is the pleasure of Guru *Amardas Ji*. Now he describes how strong and unshakable is Guru Ji's faith in the one God, from whom he has obtained all these powers.

So addressing Guru *Amardas Ji*, he says: “(O’ Guru *Amardas Ji*), you have read (and worshiped) only one (God), have enshrined only one (God) in your mind, have recognized the one (God) alone (worthy of worship, and forsaken any other gods and goddesses). With your eyes, (you have seen only the One), with words coming from your mouth (you have spoken) only about One, and except that One you have not known any other place (of refuge). Even in your dreams you have seen only One, (seen) the same One in front of you (while awake), and you have remained absorbed in the One alone. (At all times), in all the thirty (days), in the world of five elements (air, water, earth, fire, and sky), and all the thirty-five letters (of the alphabet), you have seen that one (God) alone who never perishes. The one (God) who cannot be described, though millions (have tried), you have described Him as One alone. *Jaalap* says, O’ Guru *Amardas*, you seek the only one (God), and you believe only in the one (eternal Being).” (3-12)

ਜਿ ਮਤਿ ਗਹੀ ਜੈਦੇਵਿ ਜਿ ਮਤਿ ਨਾਮੈ ਸੰਮਾਣੀ ॥

ਜਿ ਮਤਿ ਤ੍ਰਿਲੋਚਨ ਚਿਤਿ ਭਗਤ ਕੰਬੀਰਹਿ ਜਾਣੀ ॥

ਰੁਕਮਾਂਗਦ ਕਰਤੂਤਿ ਰਾਮੁ ਜੰਪਹੁ ਨਿਤ ਭਾਈ ॥

ਅੰਮਰੀਕਿ ਪ੍ਰਹਲਾਦਿ ਸਰਣਿ ਗੋਬਿੰਦ ਗਤਿ ਪਾਈ ॥

ਤੈ ਲੋਭੁ ਕ੍ਰੋਧੁ ਤ੍ਰਿਸਨਾ ਤਜੀ ਸੁ ਮਤਿ ਜਲੁ ਜਾਣੀ ਜੁਗਤਿ ॥

ਗੁਰੁ ਅਮਰਦਾਸੁ ਨਿਜ ਭਗਤੁ ਹੈ ਦੇਖਿ ਦਰਸੁ ਪਾਵਉ ਮੁਕਤਿ
॥੪॥੧੩॥

je mat gahee jaidayv je mat naamai
sammaanee.

je mat tarilochan chit bhagat kambeereh
jaanee.

rukmaaⁿgad kartoot raam jampahu nit
bhaa-ee.

ammreek parahlaad saran gobind gat paa-ee.

ṭai lobh kroDh trisnaa tatee so mat jal-y
jaanee jugat.

gur amardas nij bhagat hai daykh daras
paava-o mukat. ||4||13||

In the previous hymn, poet *Jaalap* stated that Guru *Amardas Ji* had his faith only in one God, meditated on Him alone, and except Him didn't recognize any other god or goddess. In this hymn, he reflects upon the knowledge and wisdom through which the Guru has rid himself of evil impulses like greed, anger, and desire.

He says: “(O’ Guru *Amardas Ji*), the wisdom that *Jaidev* grasped, the understanding which was enshrined in *Nam Dev’s* mind, the wisdom which was in the heart of *Tirlochan*, the insight which *Kabir* obtained, (you obtained that same intellect). The daily deed (of meditation performed by the king *Rukmangad* (who asked others to worship God, you did also. The wisdom through which devotees like) *Ambreek* and *Prehlaad* obtained salvation after seeking the shelter of God, *Jaalap* says: (‘O’ Guru *Amardas Ji*, you have) understood the way, (by virtue of which you) have renounced greed, anger, and desire. I say that *Guru Amardas Ji* is God’s own (dearest) devotee, and upon seeing him I obtain salvation.”(4-13)

ਗੁਰੁ ਅਮਰਦਾਸੁ ਪਰਸੀਐ ਪੁਰਮਿ ਪਾਤਿਕ ਬਿਨਾਸਹਿ ॥
ਗੁਰੁ ਅਮਰਦਾਸੁ ਪਰਸੀਐ ਸਿਧ ਸਾਧਿਕ ਆਸਾਸਹਿ ॥
ਗੁਰੁ ਅਮਰਦਾਸੁ ਪਰਸੀਐ ਧਿਆਨੁ ਲਹੀਐ ਪਉ ਮੁਕਿਹਿ ॥
ਗੁਰੁ ਅਮਰਦਾਸੁ ਪਰਸੀਐ ਅਭਉ ਲਭੈ ਗਉ ਚੁਕਿਹਿ ॥

gur amardāas parsee-ai puham paatīk binaaseh.
gur amardāas parsee-ai siDh saāDhik aasaaseh.
gur amardāas parsee-ai Dhi-aan lahee-ai pa-o mukihī.
gur amardāas parsee-ai abha-o labhai ga-o chukihi.

ਪੰਨਾ ੧੩੯੫

ਇਕੁ ਬਿੰਨਿ ਦੁਗਣੁ ਜੁ ਤਉ ਰਹੈ ਜਾ ਸੁਮੰਤ੍ਰਿ ਮਾਨਵਹਿ
ਲਹਿ ॥
ਜਾਲਪਾ ਪਦਾਰਥ ਇਤਭੈ ਗੁਰ ਅਮਰਦਾਸਿ ਡਿਠੈ ਮਿਲਹਿ
॥੫॥੧੪॥

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ik binn dūgan jo ta-o rahai jaa sumantar maanvahi leh.
jaalpaa padaarath it-rhai gur amardāas dithai mileh. ||5||14||

In the previous stanza, poet *Jaalap* stated that *Guru Amardas Ji* is the dearest devotee of God, and seeing Him he obtains salvation. In this last hymn uttered in praise of the Guru, he lists what other blessings one obtains by meeting (and following the advice) of *Guru Amardas Ji*.

He says: “By touching the *Guru Amardas’s* feet (reverently following his advice), the sins of the entire world are destroyed. (We should therefore also) touch the feet of *Guru Amardas Ji*, which even the adepts and seekers crave. When we touch the feet of *Guru Amardas*, our mind is attuned to God, and our journey (of the rounds of birth and death) ends. By coming into contact with *Guru Amardas*, the fearless (God) is attained, and our round of birth and death is ended. The duality which makes one love (things) other than the one God ceases when one obtains the immaculate mantra (of the Guru). O’ *Jaalap*, so many are the invaluable blessings one obtains by seeing *Guru Amardas Ji*.”(5-14)

The message of the five hymns uttered by the bard *Jaalap* is that by coming into contact with the *Guru Amardas Ji* (and following his advice), we can destroy all our sins, obtain many blessings, and find salvation.

ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ ਸੁ ਦ੍ਰਿੜੁ ਨਾਨਕਿ ਸੰਗ੍ਰਹਿਅਉ ॥
ਤਾ ਤੇ ਅੰਗਦੁ ਲਹਣਾ ਪ੍ਰਗਟਿ ਤਾਸੁ ਚਰਣਹ ਲਿਵ ਰਹਿਅਉ ॥
ਤਿਤੁ ਕੁਲਿ ਗੁਰ ਅਮਰਦਾਸੁ ਆਸਾ ਨਿਵਾਸੁ ਤਾਸੁ ਗੁਣ
ਕਵਣ ਵਖਾਣਉ ॥
ਜੇ ਗੁਣ ਅਲਖ ਅਗੰਮ ਤਿਨਹ ਗੁਣ ਅੰਤੁ ਨ ਜਾਣਉ ॥
ਬੋਹਿਥਉ ਬਿਧਾਤੈ ਨਿਰਮਯੋ ਸਭ ਸੰਗਤਿ ਕੁਲ ਉਧਰਣ ॥
ਗੁਰ ਅਮਰਦਾਸ ਕੀਰਤੁ ਕਹੈ ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ ਤੁਅ ਪਾ ਸਰਣ
॥੧॥੧੫॥

sach naam kartaar so darīh naanak sangar-hi-a-o.
taa tay angad lahnāa pargat taas charṇah liv rahi-a-o.
tīt kul gur amardāas aasaa nivaas taas guṇ kavan vakhaṇa-o.
jo guṇ alakḥ agamm tīnah guṇ ant na jaṇa-o.
bohitha-o biDhaatāi niramyou sabh sangat kul uDhṛan.
gur amardāas keerat kahai taraahi taraahi tu-a paa saran. ||1||15||

Now bard *Keerat* sings praises of Guru *Amardas Ji*. According to tradition, he first praises God then first two Gurus.

He says: “Eternal is the Name of the Creator, and this is what *Nanak* has firmly perceived. By remaining attached to his feet (by serving him obediently) *Lehna* manifested as the Guru *Angad Dev Ji*. In that lineage manifested Guru *Amardas Ji*, the abode of all hopes, (and I am not sure) which of his merits I may describe? I do not know the end or limit of his merits; they are indescribable and incomprehensible. (I can only say this: that in the form of Guru *Amardas Ji*), God has launched a boat to emancipate his entire congregation along with their families. Therefore O’ Guru *Amardas Ji*, *Keerat* has come to your shelter and says, ‘please save me, save me !’ (1-15)

ਆਪਿ ਨਰਾਇਣੁ ਕਲਾ ਧਾਰਿ ਜਗ ਮਹਿ ਪਰਵਰਿਯਉ ॥
ਨਿਰੰਕਾਰਿ ਆਕਾਰੁ ਜੋਤਿ ਜਗ ਮੰਡਲਿ ਕਰਿਯਉ ॥
ਜਹ ਕਹ ਤਹ ਭਰਪੂਰੁ ਸਬਦੁ ਦੀਪਕਿ ਦੀਪਾਯਉ ॥

ਜਿਹ ਸਿਖਹ ਸੰਗ੍ਰਹਿਓ ਤਤੁ ਹਰਿ ਚਰਣ ਮਿਲਾਯਉ ॥

ਨਾਨਕ ਕੁਲਿ ਨਿਮਲੁ ਅਵਤਾਰਿਉ ਅੰਗਦ ਲਹਣੇ ਸੰਗਿ ਹੁਅ ॥

ਗੁਰ ਅਮਰਦਾਸ ਤਾਰਣ ਤਰਣ ਜਨਮ ਜਨਮ ਪਾ ਸਰਣਿ ਤੁਅ
॥੨॥੧੬॥

aap naraa-in kalaa Dhaar jag meh parvari-ya-o.
nirankaar aakaar joṭ jag mandal kari-ya-o.

jah kah ṭah bharpoor sabaḍ deepek
deepaa-ya-o.

jih sikhah sangarahi-o ṭaṭ har charan
milaa-ya-o.

naanak kul nimmal avṭar-yi-o angaḍ lahnay
sang hu-a.

gur amardaas taaran taran janam janam paa
saran tu-a. ||2||16||

Now the bard touches the heights of his poetic imagination, and sees the manifestation of God Himself in Guru *Amardas Ji*

He says: “(O’ my friends, Guru *Amardas Ji*) is himself the supreme Being who, assuming His power, has entered the world. In the form of (Guru *Amardas Ji*), the Formless one has illuminated the world with His light (of divine knowledge. Through him, He) has lighted the lamp of His *Shabad* (the Name) which pervades everywhere. The disciples who have grasped (and contemplated His Name), the Guru has promptly united them with (God’s) feet. (In short), by incarnating into the lineage of *Nanak*, he has joined the company of *Lehna* (the Guru) *Angad*. O’ Guru *Amardas Ji*, I wish that) birth after birth, I may remain in your shelter.”(2-16)

ਜਪੁ ਤਪੁ ਸਤੁ ਸੰਤੋਖੁ ਪਿਖਿ ਦਰਸਨੁ ਗੁਰ ਸਿਖਹ ॥
ਸਰਣਿ ਪਰਹਿ ਤੇ ਉਬਰਹਿ ਛੋਡਿ ਜਮ ਪੁਰ ਕੀ ਲਿਖਹ ॥
ਭਗਤਿ ਭਾਇ ਭਰਪੂਰੁ ਰਿਚੈ ਉਚਰੈ ਕਰਤਾਰੈ ॥
ਗੁਰੁ ਗਉਹਰੁ ਦਰੀਆਉ ਪਲਕ ਡੁਬੜਹੁ ਤਾਰੈ ॥
ਨਾਨਕ ਕੁਲਿ ਨਿਮਲੁ ਅਵਤਾਰਿਉ ਗੁਣ ਕਰਤਾਰੈ ਉਚਰੈ ॥
ਗੁਰੁ ਅਮਰਦਾਸੁ ਜਿਨੁ ਸੇਵਿਅਉ ਤਿਨੁ ਦੁਖੁ ਦਰਿਦੁ
ਪਰਹਰਿ ਪਰੈ ॥੩॥੧੭॥

jap ṭap saṭ saṁtoḁh pikh darsan gur sikhah.
saran pareh ṭay ubrahi chhod jam pur kee likhah.
bhagaṭ bhaa-ay bharpoor rigai uchrai karṭaarai.
gur ga-uhar daree-aa-o palak dubaṭt-yah ṭaarai.
naanak kul nimmal avṭar-yi-o gun karṭaarai uchrai.
gur amardaas jinⁿ sayvi-a-o ṭinⁿ dukh daridar
parhar parai. ||3||17||

Now poet *Keerat* lists the blessings and merits obtained by those disciples who see the sight of Guru *Amardas Ji*.

He says: “By perceiving Guru (*Amardas Ji*), the Guru’s disciples obtain (the merits of) worship, penance, truth, and contentment. Those who seek his shelter escape the writ of suffering in the city of death, and are ferried across (the worldly ocean. Guru *Amardas Ji*) is filled with (God’s) loving devotion, and he utters God’s (Name) in his heart. That Guru is profound and large-hearted (like a river), and in an instant he ferries across those who

are drowning (in the worldly ocean. (Guru *Amardas Ji*) has incarnated in the immaculate lineage of *Nanak*, which utters merits of the Creator. Those who have served (and followed) Guru *Amardas Ji* have eradicated all their pain and poverty.”(3-17)

ਚਿਤਿ ਚਿਤਵਉ ਅਰਦਾਸਿ ਕਹਉ ਪਰੁ ਕਹਿ ਭਿ ਨ ਸਕਉ ॥

ਸਰਬ ਚਿੰਤ ਤੁਝ ਪਾਸਿ ਸਾਧਸੰਗਤਿ ਰਹਉ ਤਕਉ ॥
ਤੈਰੈ ਹੁਕਮਿ ਪਵੈ ਨੀਸਾਣੁ ਤਉ ਕਰਉ ਸਾਹਿਬ ਕੀ ਸੇਵਾ ॥

ਜਬ ਗੁਰੁ ਦੇਖੈ ਸੁਭ ਦਿਸਟਿ ਨਾਮੁ ਕਰਤਾ ਮੁਖਿ ਮੇਵਾ ॥

ਅਗਮ ਅਲਖ ਕਾਰਣ ਪੁਰਖ ਜੋ ਫੁਰਮਾਵਹਿ ਸੋ ਕਹਉ ॥

ਗੁਰ ਅਮਰਦਾਸ ਕਾਰਣ ਕਰਣ ਜਿਵ ਤੂ ਰਖਹਿ ਤਿਵ ਰਹਉ ॥੪॥੧੮॥

chit chitva-o ardaas kaha-o par kahi bhe na saka-o.

sarab chint tujh paas saaDhsangat ha-o taka-o.
tayrai hukam pavai neesaan ta-o kara-o saahib kee sayvaa.

jab gur daykhai subh disat naam kartaa mukh mayvaa.

agam alakh kaaran purakh jo furmaaveh so kaha-o.

gur amardas kaaran karan jiv too rakheh tiv raha-o. ||4||18||

In the previous hymn bard *Keerat* mentioned the merits and blessings one obtains by seeing the sight of Guru *Amardas Ji*. In this hymn, with utmost devotion, fear, and love for the Guru, he makes a very humble submission. He says: “(O’ Guru *Amardas Ji*), in my mind I offer a prayer before you, but I cannot (summon the courage to) say it. (Because, you already know and you have) all my worry with you. (Therefore, shedding all my worries) I only look toward your saintly congregation (for moral support). If in your will I am stamped with the sign of approval, then I may serve the Master. When the Guru sees (one) with the glance of grace, one tastes the fruit of the Creator’s Name. O’ the unfathomable, incomprehensible Being, the creator of the universe, I say only what you command. O’ Guru *Amardas*, the cause of all causes; I live, as you keep me.”(4-18)

The message of the above four *Sawayyaas*, uttered by the bard *Keerat Ji* is that in the shelter of the Guru we can obtain the truth of God’s Name, and under his guidance we can also obtain the blissful sight of God Himself. Therefore, we should have the utmost respect love and devotion for the Guru, and follow his advice sincerely. By doing so we will relish the fruit of God’s Name.

ਭਿਖੇ ਕੇ ॥

ਗੁਰੁ ਗਿਆਨੁ ਅਰੁ ਧਿਆਨੁ ਤਤ ਸਿਉ ਤਤੁ ਮਿਲਾਵੈ ॥

ਸਚਿ ਸਚੁ ਜਾਣੀਐ ਇਕ ਚਿਤਹਿ ਲਿਵ ਲਾਵੈ ॥

ਕਾਮ ਕ੍ਰੋਧ ਵਸਿ ਕਰੈ ਪਵਣੁ ਉਡੰਤ ਨ ਧਾਵੈ ॥

ਨਿਰੰਕਾਰ ਕੈ ਵਸੈ ਦੇਸਿ ਹੁਕਮੁ ਬੁਝਿ ਬੀਚਾਰੁ ਪਾਵੈ ॥

ਕਲਿ ਮਾਹਿ ਰੂਪੁ ਕਰਤਾ ਪੁਰਖੁ ਸੋ ਜਾਣੈ ਜਿਨਿ ਕਿਛੁ ਕੀਅਉ ॥

ਗੁਰੁ ਮਿਲਿਉ ਸੋਇ ਭਿਖਾ ਕਹੈ ਸਹਜ ਰੰਗਿ ਦਰਸਨੁ ਦੀਅਉ ॥੧॥੧੯॥

bhikhay kay.

gur gi-aan ar Dhi-aan tat si-o tat milaavai.

sach sach jaanee-ai ik chiteh liv laavai.

kaam kroDh vas karai pavan udant na Dhaavai.

nirankaar kai vasai days hukam bujh beechaar paavai.

kal maahi roop kartaa purakh so jaanai jin kichh kee-a-o.

gur mili-ya-o so-ay bhikhaa kahai sahh rang darsan dee-a-o. ||1||19||

Bhikhaiy Kaiy

(Psalms uttered by Bhikha)

The hymns above were uttered by poet *Keerat* in praise of Guru *Amardas Ji*. Now the bard *Bhikha* begins his compositions in praise of the Guru.

He says: “(The Guru is the embodiment of divine) knowledge and meditation. He has united the essence (of his soul) with the (prime) essence (of God). Through his true devotion he knows the eternal (God), and with single-minded concentration he remains attuned to the one (God). He keeps under his control (the impulses) of lust and anger, and doesn’t allow his mind to become like the air, and fly or wander (in any direction). He remains so absorbed in God as if he) resides in the abode of the Formless one and, understanding His will, obtains (divine) knowledge. In *Kal Yug* (the present age), he is the embodiment of the Creator, and he knows (Him) who has done everything. *Bhikha* says, “I have met that Guru (*Amardas Ji*), and he has blessed me with his loving and poised sight.”(1-19)

ਰਹਿਓ ਸੰਤ ਹਉ ਟੋਲਿ ਸਾਧ ਬਹੁਤੇਰੇ ਡਿਠੇ ॥
ਸੰਨਿਆਸੀ ਤਪਸੀਅਹ ਮੁਖਹੁ ਏ ਪੰਡਿਤ ਮਿਠੇ ॥
ਬਰਸੁ ਏਕੁ ਹਉ ਫਿਰਿਓ ਕਿਨੈ ਨਹੁ ਪਰਚਉ ਲਾਯਉ ॥

ਪੰਨਾ ੧੩੯੬

ਕਹਤਿਅਹ ਕਹਤੀ ਸੁਣੀ ਰਹਤ ਕੇ ਖੁਸੀ ਨ ਆਯਉ ॥

ਹਰਿ ਨਾਮੁ ਛੋਡਿ ਦੂਜੈ ਲਗੇ ਤਿਨੁ ਕੇ ਗੁਣ ਹਉ ਕਿਆ
ਕਹਉ ॥

ਗੁਰੁ ਦਯਿ ਮਿਲਾਯਉ ਭਿਖਿਆ ਜਿਵ ਤੂ ਰਖਹਿ ਤਿਵ ਰਹਉ
॥੨॥੨੦॥

rahi-o sant ha-o tol saaDh bahuṭayray dithay.
sani-aasee ṭapsee-ah mukhahu ay pandit mithay.
baras ayk ha-o firi-o kinai nahu parcha-o
laa-ya-o.

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kehti-ah kaṭtee sunee rahat ko khusee na
aa-ya-o.

har naam chhod doojai lagay tinḥ kay gun ha-o
ki-aa kaha-o.

gur da-yi milaa-ya-o bhikhi-aa jiv too rakheh tiv
raha-o. ||2||20||

In the previous hymn, bard *Bhikha* stated that we should deem *Guru Amardas Ji* as the embodiment of the True (one). He didn’t make this observation spontaneously, or for the sake of unnecessarily praising the Guru and winning special favors from him. He made this observation after fully examining the actual character of many other saints, pundits, and yogis for one full year, and found that none of them were as pure and immaculate in actual life as they appeared from outside. When he came to the shelter of *Guru Amardas Ji*, he was so impressed by his divine knowledge, dedication, and real-life conduct that he couldn’t help but make a complete surrender before the Guru.

Addressing the Guru, he says: “(O’ Guru), I have become exhausted searching for the true saints, and I have seen many such pious persons (in this process. I have come across many) recluses, penitents, and pundits, who from their mouth uttered sweet words. For full one year I roamed and wandered, but no one could give me any satisfaction. I heard them delivering high sounding sermons (for others), but their own living didn’t please me (because they didn’t practice what they preached). What else may I say about their traits, (except that), forsaking God’s Name, they were attached to the love of the other (worldly riches and power. Now O’ *Guru Amardas Ji*), God has united (me) *Bhikha* with you. (So I completely surrender myself before you) and I would live as you please.”(2-20)

The message of the above two hymns uttered by the bard *Bhikha Ji* is that we need not search for more saints or false gurus for our spiritual guidance. Already we have the guidance of those true saints and Gurus who were so truly attuned to God that they had become one with Him. Their immaculate advice is contained in the eternal *Guru Granth Sahib Ji*, and all we need to do for our salvation is to listen, understand, and follow that advice.

ਪਹਿਰਿ ਸਮਾਧਿ ਸਨਾਹੁ ਗਿਆਨਿ ਹੈ ਆਸਣਿ ਚੜਿਆਉ ॥

pahir samaaDh sanaahu gi-aan hai aasan
charhi-a-o.

ਮੂੰ ਧਨਖੁ ਕਰ ਗਹਿਓ ਭਗਤ ਸੀਲਹ ਸਰਿ ਲੜਿਅਉ ॥	Dharamm Dhanakh kar gahi-o bhagaṭ seelah sar larhi-a-o.
ਭੈ ਨਿਰਭਉ ਹਰਿ ਅਟਲੁ ਮਨਿ ਸਬਦਿ ਗੁਰ ਨੇਜਾ ਗਡਿਓ ॥	bhai nirbha-o har atal man sabad gur nayjaa gadi-o.
ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹ ਅਪਤੁ ਪੰਚ ਦੂਤ ਬਿਖੰਡਿਓ ॥	kaam kroDh lobh moh apat panch doot bikhandi-o.
ਭਲਉ ਭੂਹਾਲੁ ਤੇਜੋ ਤਨਾ ਨ੍ਰਿਪਤਿ ਨਾਥੁ ਨਾਨਕ ਬਰਿ ॥	bhala-o bhoohaal tayjo tanaa nript naath naanak bar.
ਗੁਰ ਅਮਰਦਾਸ ਸਚੁ ਸਲੁ ਭਣਿ ਤੈ ਦਲੁ ਜਿਤਉ ਇਵ ਜੁਧੁ ਕਰਿ ॥੧॥੨੧॥	gur amardaas sach sal-y bhan tai dal jita-o iv juDh kar. 1 21

Now the bard *Sallh* utters his hymn in praise of Guru *Amardas Ji*. He uses the metaphor of ancient battles, in which the brave warriors, wearing armor of steel, used to mount horses and fight with spears and arrows in their hands.

Comparing Guru Amardas Ji to a brave warrior in a battle against the evil impulses of lust, and anger etc., he says: “(O’ Guru *Amardas Ji*), wearing the armor of meditation (the seedless trance), you have made your seat on the horse of (divine) knowledge. Holding the bow of righteousness in your hands, you are fighting (against the enemy impulses) with the arrows of devotees’ humility. In your mind is the fear of the fearless eternal God, and you have planted the spear of the Guru’s word (in the battlefield). Thus you have destroyed the five demons of lust, anger, greed, attachment, and self-conceit. (O’ Guru *Amardas Ji*), son of *Tej Bhan*, you are supreme in the dynasty of *Bhallas*. By virtue of the blessings of the (Guru) *Nanak Dev Ji*, you have become king of kings. (O’ Guru *Amardas Ji*), *Sallh* says this truth: that by waging war you have won against the vast army (of internal enemies).”(1-21)

The message of the above hymn is that just as brave soldiers fight in the battle-field with bows and arrows or guns and ammunition, so too is it the brave warrior who fights his internal enemies. Following the example of Guru Amardas Ji, we should also wear the armor of meditation and divine wisdom, and kill our own internal enemies of lust, anger, attachment and ego with the arrows of Gurbani (the Guru’s word).

ਘਨਹਰ ਬੂੰਦ ਬਸੁਅ ਰੋਮਾਵਲਿ ਕੁਸਮ ਬਸੰਤ ਗਨੰਤ ਨ ਆਵੈ ॥	ghanhar boond basu-a romaaval kusam basant ganant na aavai.
ਰਵਿ ਸਸਿ ਕਿਰਣਿ ਉਦਰੁ ਸਾਗਰ ਕੋ ਗੰਗ ਤਰੰਗ ਅੰਤੁ ਕੋ ਪਾਵੈ ॥	rav sas kiran udar saagar ko gang tarang ant ko paavai.
ਰੂਦ੍ਰ ਧਿਆਨ ਗਿਆਨ ਸਤਿਗੁਰ ਕੇ ਕਬਿ ਜਨ ਭਲੁ ਉਨਹ ਜੋ ਗਾਵੈ ॥	rudr Dhi-aan gi-aan satgur kay kab jan bhal-y unah jo gaavai.
ਭਲੇ ਅਮਰਦਾਸ ਗੁਣ ਤੇਰੇ ਤੇਰੀ ਉਪਮਾ ਤੋਹਿ ਬਨਿ ਆਵੈ ॥੧॥੨੨॥	bhalay amardaas gun tayray tayree upmaa tohi ban aavai. 1 22

Lastly, the bard *Bhall* tries to utter a hymn in praise of Guru *Amardas Ji*. But he finds himself completely incapable of counting or narrating the Guru’s merits; therefore, he gives many beautiful examples to illustrate virtues of Guru *Amardas J*, which are so limitless it is not possible to count them even with super-human power.

He says: “(O’ Guru *Amardas Ji*), it is not possible to count the number of rain drops in the clouds, the vegetation on this earth, or the flowers in spring. Also, it is not possible to find the limit to the rays of the sun or the moon, the extent of the ocean, or the waves in the river *Ganges*. By perfectly meditating like *Shiva*, and by the grace of the true Guru’s knowledge,

O' poet *Bhall*, someone may make an estimate (about these things), but O' (Guru) *Amardas Ji* of *Bhallas* clan, your praise becomes only you." (1-22-9-19-60)

The message of the above hymn is that so limitless are the praises of our Gurus, it is not humanly possible to find their end or limit. Therefore, it becomes our duty to pay full attention to the advice contained in the *Guru Granth Sahib Ji*, and try to follow it without hesitation.

Note: Detail of the above hymns:

By *Kall Sahaar*=9, by *Jaalap*=5, by *Keerat*=4, by *Bhikha*=2, by *Sallh*=1, by *Bhall*=1, Total=22.

Hymns uttered so far:

By *M*: 5=9, by *M*: 5=11, for *M*: 1=10, for *M*: 2=10, for *M*: 3=22, Total=62.

ਸਵਈਏ ਮਹਲੇ ਚਉਥੇ ਕੇ ੪

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਇਕ ਮਨਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਧਿਆਵਉ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਹਰਿ ਗੁਣ ਸਦ ਗਾਵਉ ॥

ਗੁਨ ਗਾਵਤ ਮਨਿ ਹੋਇ ਬਿਗਾਸਾ ॥

ਸਤਿਗੁਰ ਪੂਰਿ ਜਨਹ ਕੀ ਆਸਾ ॥

ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਰਮ ਪਦੁ ਪਾਯਉ ॥

ਅਬਿਨਾਸੀ ਅਬਿਗਤੁ ਧਿਆਯਉ ॥

ਤਿਸੁ ਭੇਟੇ ਦਾਰਿਦ੍ਰ ਨ ਚੌਪੈ ॥

sava-ee-ay mahlay cha-uthay kay 4

ik-oⁿkaar satgur parsaaḍ.

ik man purakh niranjan Dhi-aava-o.

gur parsaaḍ har guṇ saḍ gaava-o.

gun gaavaṭ man ho-ay bigaasaa.

satgur poor janah kee aasaa.

satgur sayv param paḍ paa-ya-o.

abhinaasee abigaṭ Dhi-aa-ya-o.

tiṣ bhaytay daaridar na champai.

ਕਲ੍ਹ ਸਹਾਰੁ ਤਾਸੁ ਗੁਣ ਜੰਪੈ ॥

ਜੰਪਉ ਗੁਣ ਬਿਮਲ ਸੁਜਨ ਜਨ ਕੇਰੇ ਅਮਿਅ ਨਾਮੁ ਜਾ ਕਉ ਫੁਰਿਆ ॥

ਇਨਿ ਸਤਗੁਰੁ ਸੇਵਿ ਸਬਦ ਰਸੁ ਪਾਯਾ ਨਾਮੁ ਨਿਰੰਜਨ ਉਰਿ ਧਰਿਆ ॥

ਹਰਿ ਨਾਮ ਰਸਿਕੁ ਗੋਬਿੰਦ ਗੁਣ ਗਾਹਕੁ ਚਾਹਕੁ ਤਤ ਸਮਤ ਸਰੇ ॥

ਕਵਿ ਕਲ੍ਹੁ ਨਕੁਰ ਹਰਦਾਸ ਤਨੇ ਗੁਰ ਰਾਮਦਾਸ ਸਰ ਅਭਰ ਭਰੇ ॥੧॥

kal-y sahaar taas guṇ jampai.

jampa-o guṇ bimal sujan jan kayray ami-a naam jaa ka-o furi-aa.

in satgur sayv sabaḍ ras paa-yaa naam niranjan ur Dhari-aa.

har naam rasik gobind guṇ gaahak chaahak tat samat saray.

kav kal-y thakur hardaas tanay gur raamd^uas sar abhar bharay. ||1||

ਛੁਟਤ ਪਰਵਾਹ ਅਮਿਅ ਅਮਰਾ ਪਦ ਅੰਮ੍ਰਿਤ ਸਰੋਵਰ ਸਦ ਭਰਿਆ ॥

ਤੇ ਪੀਵਹਿ ਸੰਤ ਕਰਹਿ ਮਨਿ ਮਜਨੁ ਪੁਬ ਜਿਨਹੁ ਸੇਵਾ ਕਰੀਆ ॥

ਤਿਨ ਭਉ ਨਿਵਾਰਿ ਅਨਭੈ ਪਦੁ ਦੀਨਾ ਸਬਦ ਮਾਤ੍ਰ ਤੇ ਉਧਰ ਧਰੇ ॥

ਕਵਿ ਕਲ੍ਹੁ ਨਕੁਰ ਹਰਦਾਸ ਤਨੇ ਗੁਰ ਰਾਮਦਾਸ ਸਰ ਅਭਰ ਭਰੇ ॥੨॥

chhutaṭ parvaah ami-a amraa paḍ amrit sarovar saḍ bhari-aa.

tay peevah sant karahi man majan pub jinahu sayvaa karee-aa.

tin bha-o nivaar anbhai paḍ deenaa sabaḍ matar tay uDhar Dharay.

kav kal-y thakur hardaas tanay gur raamd^uas sar abhar bharay. ||2||

ਸਤਗੁਰ ਮਤਿ ਗੁਣ ਬਿਮਲ ਸਤਸੰਗਤਿ ਆਤਮੁ ਰੰਗਿ ਚਲੂਲੁ ਭਯਾ ॥

ਜਾਗੁ ਮਨੁ ਕਵਲੁ ਸਹਜਿ ਪਰਕਾਸ਼ਾ ਅਭੈ ਨਿਰੰਜਨੁ ਘਰਹਿ ਲਹਾ ॥

satgur mat goorh^h bimal sat^ssangat aatam rang chalooll bha-yaa.

jaag-yaa man kaval sahj parkaas-yaa abhai niranjan ghareh lahaa.

ਪੰਨਾ ੧੩੯੭

ਸਤਗੁਰਿ ਦਯਾਲਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਯਾ ਤਿਸੁ ਪ੍ਰਸਾਦਿ
ਵਸਿ ਪੰਚ ਕਰੇ ॥

ਕਵਿ ਕਲੁ ਨਕੁਰੁ ਹਰਦਾਸ ਤਨੇ ਗੁਰ ਰਾਮਦਾਸ ਸਰ
ਅਭਰ ਭਰੇ ॥੩॥

ਅਨਭਉ ਉਨਮਾਨਿ ਅਕਲ ਲਿਵ ਲਾਗੀ ਪਾਰਸੁ ਭੋਟਿਆ
ਸਹਜ ਘਰੇ ॥

ਸਤਗੁਰੁ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਯਾ ਭਗਤਿ ਭਾਇ
ਭੰਡਾਰ ਭਰੇ ॥

ਮੋਟਿਆ ਜਨਮਾਤੁ ਮਰਣ ਭਉ ਭਾਗਾ ਚਿਤੁ ਲਾਗਾ ਸੰਤੋਖ
ਸਰੇ ॥

ਕਵਿ ਕਲੁ ਨਕੁਰੁ ਹਰਦਾਸ ਤਨੇ ਗੁਰ ਰਾਮਦਾਸ ਸਰ
ਅਭਰ ਭਰੇ ॥੪॥

ਅਭਰ ਭਰੇ ਪਾਯਉ ਅਪਾਰੁ ਰਿਦ ਅੰਤਰਿ ਧਾਰਿਓ ॥

ਦੁਖ ਭੰਜਨੁ ਆਤਮ ਪ੍ਰਬੋਧੁ ਮਨਿ ਤਤੁ ਬੀਚਾਰਿਓ ॥

ਸਦਾ ਚਾਇ ਹਰਿ ਭਾਇ ਪ੍ਰੇਮ ਰਸੁ ਆਪੇ ਜਾਣਇ ॥

ਸਤਗੁਰੁ ਕੈ ਪਰਸਾਦਿ ਸਹਜ ਸੇਤੀ ਰੰਗੁ ਮਾਣਇ ॥

ਨਾਨਕ ਪ੍ਰਸਾਦਿ ਅੰਗਦ ਸੁਮਤਿ ਗੁਰਿ ਅਮਰਿ ਅਮਰੁ
ਵਰਤਾਇਓ ॥

ਗੁਰ ਰਾਮਦਾਸ ਕਲੂਚਰੈ ਤੈ ਅਟਲ ਅਮਰ ਪਦੁ ਪਾਇਓ
॥੫॥

ਸੰਤੋਖ ਸਰੋਵਰਿ ਬਸੈ ਅਮਿਅ ਰਸੁ ਰਸਨ ਪ੍ਰਕਾਸੈ ॥

ਮਿਲਤ ਸਾਂਤਿ ਉਪਜੈ ਦੁਰਤੁ ਦੂਰੰਤਰਿ ਨਾਸੈ ॥

ਸੁਖ ਸਾਗਰੁ ਪਾਇਅਉ ਦਿੱਤੁ ਹਰਿ ਮਗਿ ਨ ਹੁਟੈ ॥

ਸੰਜਮੁ ਸਤੁ ਸੰਤੋਖੁ ਸੀਲ ਸੰਨਾਹੁ ਮਛੁਟੈ ॥

ਸਤਿਗੁਰੁ ਪ੍ਰਮਾਣੁ ਬਿਧਿ ਨੈ ਸਿਰਿਉ ਜਗਿ ਜਸ ਤੂਰੁ
ਬਜਾਇਅਉ ॥

ਗੁਰ ਰਾਮਦਾਸ ਕਲੂਚਰੈ ਤੈ ਅਭੈ ਅਮਰ ਪਦੁ ਪਾਇਅਉ
॥੬॥

ਜਗੁ ਜਿਤਉ ਸਤਿਗੁਰੁ ਪ੍ਰਮਾਣਿ ਮਨਿ ਏਕੁ ਧਿਆਯਉ ॥

ਧਨਿ ਧਨਿ ਸਤਿਗੁਰੁ ਅਮਰਦਾਸੁ ਜਿਨਿ ਨਾਮੁ ਦ੍ਰਿੜਾਯਉ
॥

ਨਵ ਨਿਧਿ ਨਾਮੁ ਨਿਧਾਨੁ ਰਿਧਿ ਸਿਧਿ ਤਾ ਕੀ ਦਾਸੀ ॥

ਸਹਜ ਸਰੋਵਰੁ ਮਿਲਿਓ ਪੁਰਖੁ ਭੋਟਿਓ ਅਭਿਨਾਸੀ ॥

ਆਇ ਲੋ ਭਗਤ ਜਿਤੁ ਲਗਿ ਤਰੇ ਸੋ ਗੁਰਿ ਨਾਮੁ
ਦ੍ਰਿੜਾਇਅਉ ॥

ਗੁਰ ਰਾਮਦਾਸ ਕਲੂਚਰੈ ਤੈ ਹਰਿ ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਪਾਇਅਉ
॥੭॥

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satgur da-yaal har naam darirh-aa-yaa tis parsaaḍ
vas panch karay.

kav kal-y thakur hardaas tanay gur raamdaas sar
abhhar bharay. ||3||

anbha-o unmaan akal liv laagee paaras bhayti-aa
sahj gharay.

satgur parsaaḍ param pad paa-yaa bhagat bhaa-ay
bhandaar bharay.

mayti-aa janmaa't maran bha-o bhaagaa chit
laagaa santokh saray.

kav kal-y thakur hardaas tanay gur raamdaas sar
abhhar bharay. ||4||

abhhar bharay paa-ya-o apaar rid antar Dhaari-o.

dukh bhanjan aatam parboDh man tat beechaari-o.

sadaa chaa-ay har bhaa-ay paraym ras aapay
jaan-ay.

satgur kai parsaaḍ sahj saytee rang maan-ay.

naanak parsaaḍ angad sumat gur amar amar
vartaa-i-o.

gur raamdaas kal-yuchrai tai' atal amar pad
paa-i-o. ||5||

santokh sarovar basai ami-a ras rasan parkaasai.

milat saa't upjai durat doorant ar naasai.

sukh saagar paa-i-a-o binn har mag na hutai.

sanjam sat santokh seel sannahu mafutai.

satgur parmaan biDh nai siri-o jag jas toor
bajaa-i-a-o.

gur raamdaas kal-yuchrai tai abhai amar pad
paa-i-a-o. ||6||

jag jita-o satgur parmaan man ayk Dhi-aa-ya-o.

Dhan Dhan satgur amardaas jin naam
darirhaa-ya-o.

nav niDh naam niDhaan riDh siDh taa kee daasee.

sahj sarovar mili-o purakh bhayti-o abhinaasee.

aad lay bhagat jit lag taray so gur naam
darirhaa-i-a-o.

gur raamdaas kal-yuchrai tai har paraym padaarath
paa-i-a-o. ||7||

Saweeaiy Mehlaaiy Chouthaiy Kaiy

(Psalms in Praise of Guru Ram Das Ji)

Now bard *Kall Sahaar* begins singing hymns in praise of the fourth Guru Ram Das Ji who as a boy was a penniless orphan trying to make his living by selling boiled garbanzo. But

when Guru Amar Das Ji cast his glance of grace on him, he honored Ram Das by marrying his daughter to him. Later, judging Ram Das on the basis of his merits and unquestioning obedience, he anointed him as the fourth Guru rather than any of his own sons.

The poet, first expressing his wish to meditate on God, says: “O’ true Guru, please fulfill the wish of this devotee: that with single-minded concentration, I may meditate upon the immaculate God. By the Guru’s grace I may always sing praises of God, and by singing (His) praises my mind may blossom in delight. By serving the true Guru (Amar Das Ji), you have obtained the supreme status, and have meditated on the imperishable and formless God. *Kall Sahaar* is singing praises of that Guru, by seeing (and serving) whom no poverty afflicts a person. I utter the immaculate praises of that sublime person (Guru Ram Das Ji) in whose mind has welled up the ambrosial Name of (God). This (Guru, Ram Das Ji) has obtained the delight of (the divine) Word by serving the true Guru (Amar Das Ji), and has enshrined the Name of the immaculate God in his heart. (Guru Ram Das Ji) is the enjoyer (and lover) of God’s Name, appreciates divine virtues, loves God, (and views everybody with such equal regard, as if he were) the pool of equality. Therefore, poet *Kall* says, O’ Guru Ram Das, son of *Thakur Har Das*, you fill our empty (hearts) with the (nectar of God’s Name).”(1)

Continuing his poetic imagery, poet *Kall* says: “(Guru Ram Das Ji is like a) lake which is always brimming with His (divine) nectar, from which flows the spring of ambrosia, giving immortal status (to the devotees). However, only those saintly devotees who have served (and meditated on God) in their previous life drink this nectar and bathe their mind in it. Dispelling their fear, (Guru Ram Das Ji) has blessed them with the status of fearlessness, and by providing them with the support (of *Gurbani*, the divine word) he has emancipated them. (Therefore) poet *Kal* says: “O’ Guru Ram Das, son of *Thakur Har Das*, you fill the empty (hearts of mortals) with the (nectar of God’s Name).”(2)

Now reflecting on some of the divine qualities of Guru Ram Das Ji, poet *Kall* says: “(Guru *Ram Das Ji*) has a profound intellect. Being associated with the immaculate and holy company of (Guru Amar Das Ji), his soul has been imbued with a deep love (for God). As a result, his mind is awakened, and the lotus of his heart has blossomed in a state of poise. He has attained the fearless immaculate God in his heart itself. The merciful true Guru (Amar Das Ji) has firmly enshrined God’s Name (in him) by virtue of which he has overpowered the five (evil impulses. Therefore), poet *Kall* says, O’ Guru Ram Das, son of *Thakur Har Das*, you fill our empty (hearts) with the (nectar of God’s Name).”(3)

Continuing to describe the blessings which Guru Ram Das Ji has obtained from Guru Amar Das Ji, poet *Kall* says: “(Guru Ram Das Ji) remains intoxicated in a state of inner divine ecstasy, and his mind remains attuned to the detached (God). In a very natural way he has come into contact with the philosopher’s stone (Guru Amar Das Ji). By the grace of the true Guru (Amar Das Ji) he has obtained supreme status, and he remains brimming with the treasure of (God’s) loving devotion. He has obliterated (future) births and deaths, and his fear of death has disappeared. Poet *Kall* says, that Guru Ram Das, son of *Thakur Har Das*, fills our empty (hearts) with the (nectar of God’s Name).”(4)

In the previous four hymns, poet *Kall* stated that Guru Ram Das fills our empty (hearts) with the (nectar of God’s Name). In this hymn, he tells us how he is able to do this, what is his source of power, and how he obtained it.

He says: “(Guru Ram Das Ji) has filled our empty hearts (with God’s Name), and has enshrined the limitless (God) in his heart. He has reflected in his mind on the essence of the Destroyer of pains, who gives divine knowledge to the soul. He always remains zealously attuned to God’s adoration, and only He Himself knows the delight of this love. By the grace of the true Guru (Amar Das Ji), he enjoys the bliss of (divine) love in a state of poise. Through the grace of (Guru Nanak Dev Ji), and the sublime intellect of Guru Angad Dev Ji, Guru Amar Das Ji has executed (God’s) command. *Kall Sahaar* says, O’ Guru Ram Das Ji, this is how you attained the eternal and immortal status (of the Guru).”(5)

Now poet *Kall* describes the qualities of Guru Ram Das Ji, and the blessings one obtains upon coming into contact with him. He says: “(Guru Ram Das Ji always remains so pleased, as if he) abides in a pool of contentment. (He speaks so sweetly, as if) from his tongue he is manifesting the relish of nectar. Upon meeting him, peace wells up (in the mind), and sin flees far away. He has obtained (God), and an ocean of peace has been given to him (by his Guru): he never feels tired of walking the path of God’s will. (He never loses his patience, as though) He wears the armor of self-discipline, truth, contentment, and civility, which cannot be penetrated. The Creator has created him as an exemplary Guru, and has sounded the bugle of his glory in the world. (In short, poet) *Kall* says, ‘O’ Guru Ram Das, you have obtained fearless immortal status.”(6)

In the previous hymn, poet *Kall* stated that in Guru Ram Das Ji, the Creator has created an exemplary Guru. In this stanza he tells how the Guru has achieved such a status, and who the person is who has instructed him in this way.

He says: “The Guru won the world by meditating on the exemplary true Guru (Amar Das Ji, deeming him) as the One (God Himself) in his mind. Blessed again and again is the true Guru Amar Das Ji who has firmly enshrined (God’s) Name in him. Now he has obtained God’s Name, which is the treasure of (all) the nine kinds of riches, and prosperity and the power to perform miracles, are his servants. He has been blessed with the ocean of divine knowledge, and he has met with the imperishable

God. The Guru (Amar Das Ji) has firmly enshrined God’s Name in him, becoming attuned to which all past devotees have been ferried across. (Poet) *Kall* says, O’ Guru *Ram Das*, you have obtained the commodity of God’s Love (His Name).”(7)

ਪ੍ਰੇਮ ਭਗਤਿ ਪਰਵਾਹ ਪ੍ਰੀਤਿ ਪੁਬਲੀ ਨ ਹੁਟੈ ॥
ਸਤਿਗੁਰ ਸਬਦੁ ਅਬਾਹੁ ਅਮਿਅ ਧਾਰਾ ਰਸੁ ਗੁਟੈ ॥
ਮਤਿ ਮਾਤਾ ਸੰਤੋਖੁ ਪਿਤਾ ਸਹਿ ਸਰਜ ਸਮਾਯਉ ॥
ਆਜੇਨੀ ਸੰਭਵਿਅਉ ਜਗਤੁ ਗੁਰ ਬਚਨਿ ਤਰਾਯਉ ॥
ਅਬਿਗਤ ਅਗੋਚਰੁ ਅਪਰਪਰੁ ਮਨਿ ਗੁਰ ਸਬਦੁ
ਵਸਾਇਅਉ ॥
ਗੁਰ ਰਾਮਦਾਸ ਕਲੁਚਰੈ ਤੈ ਜਗਤ ਉਧਾਰਣੁ ਪਾਇਅਉ
॥੮॥

paraym bhagaṭ parvaah pareṭṭ publee na hut-ay.
satgur sabaḍ athaahu ami-a Dhaaraa ras gut-ay.
maṭ maataa santokh piṭaa sar sahj samaa-ya-o.
aajonee sambhvi-a-o jagat gur bachan taraa-ya-o.
abigaṭ agochar aparpar man gur sabaḍ vasa-a-i-a-o.
gur raamdaas kal-yuchrai tai jagat uDhaaran
paa-i-a-o. ||8||

ਜਗਤ ਉਧਾਰਣੁ ਨਵ ਨਿਧਾਨੁ ਭਗਤਹ ਭਵ ਤਾਰਣੁ ॥
ਅੰਮ੍ਰਿਤੁ ਬੂੰਦ ਹਰਿ ਨਾਮੁ ਬਿਸੁ ਕੀ ਬਿਖੈ ਨਿਵਾਰਣੁ ॥
ਸਰਜ ਤਰੋਵਰ ਫਲਿਓ ਗਿਆਨ ਅੰਮ੍ਰਿਤੁ ਫਲ ਲਾਗੇ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਪਾਈਅਹਿ ਧੰਨਿ ਤੇ ਜਨ ਬਡਭਾਗੇ ॥

jagat uDhaaran nav niDhaan bhagtah bhav taaran.
amrit boond har naam bis kee bikhai nivaaran.
sahj tarovar fali-o gi-aan amrit fal laagay.
gur parsaad paa-ee-ah Dhan tay jan badbhaagay.

ਤੇ ਮੁਕਤੇ ਭਏ ਸਤਿਗੁਰ ਸਬਦਿ ਮਨਿ ਗੁਰ ਪਰਚਾ
ਪਾਇਅਉ ॥

ਗੁਰ ਰਾਮਦਾਸ ਕਲ੍ਹਚਰੈ ਤੈ ਸਬਦ ਨੀਸਾਨੁ ਬਜਾਇਅਉ
॥੯॥

ਪੰਨਾ ੧੩੯੮

ਸੋਜ ਸਧਾ ਸਹਜੁ ਛਾਵਾਣੁ ਸੰਤੋਖੁ ਸਰਾਇਚਉ ਸਦਾ ਸੀਲ
ਸੰਨਾਹੁ ਸੋਰੈ ॥

ਗੁਰ ਸਬਦਿ ਸਮਾਚਰਿਓ ਨਾਮੁ ਟੇਕ ਸੰਗਾਇ ਬੋਰੈ ॥

ਅਜੋਨੀਉ ਭਲੁ ਅਮਲੁ ਸਤਿਗੁਰ ਸੰਗਿ ਨਿਵਾਸੁ ॥

ਗੁਰ ਰਾਮਦਾਸ ਕਲ੍ਹਚਰੈ ਤੁਅ ਸਹਜ ਸਰੋਵਰਿ ਬਾਸੁ
॥੧੦॥

ਗੁਰੁ ਜਿਨ੍ਹ ਕਉ ਸੁਪ੍ਰਸੰਨੁ ਨਾਮੁ ਹਰਿ ਰਿਦੈ ਨਿਵਾਸੈ ॥

ਜਿਨ੍ਹ ਕਉ ਗੁਰੁ ਸੁਪ੍ਰਸੰਨੁ ਦੁਰਤੁ ਦੂਰਤਰਿ ਨਾਸੈ ॥

ਗੁਰੁ ਜਿਨ੍ਹ ਕਉ ਸੁਪ੍ਰਸੰਨੁ ਮਾਨੁ ਅਭਿਮਾਨੁ ਨਿਵਾਰੈ ॥

ਜਿਨ੍ਹ ਕਉ ਗੁਰੁ ਸੁਪ੍ਰਸੰਨੁ ਸਬਦਿ ਲਗਿ ਭਵਜਲੁ ਤਾਰੈ ॥

ਪਰਚਉ ਪ੍ਰਮਾਣੁ ਗੁਰ ਪਾਇਅਉ ਤਿਨ ਸਕਯਥਉ ਜਨਮੁ
ਜਗਿ ॥

ਸ੍ਰੀ ਗੁਰੁ ਸਰਣਿ ਭਜੁ ਕਲ੍ਹ ਕਬਿ ਭਗਤਿ ਮੁਕਤਿ ਸਭ
ਗੁਰੁ ਲਗਿ ॥੧੧॥

ਸਤਿਗੁਰਿ ਖੇਮਾ ਤਾਣਿਆ ਜੁਗ ਜੂਥ ਸਮਾਣੈ ॥

ਅਨਭਉ ਨੇਜਾ ਨਾਮੁ ਟੇਕ ਜਿਤੁ ਭਗਤ ਅਘਾਣੈ ॥

ਗੁਰੁ ਨਾਨਕੁ ਅੰਗਦੁ ਅਮਰੁ ਭਗਤ ਹਰਿ ਸੰਗਿ ਸਮਾਣੈ ॥

ਇਹੁ ਰਾਜ ਜੋਗੁ ਗੁਰ ਰਾਮਦਾਸ ਤੁਮ੍ਹ ਰੂ ਹੁ ਜਾਣੈ ॥੧੨॥

ਜਨਕੁ ਸੋਇ ਜਿਨਿ ਜਾਣਿਆ ਉਨਮਨਿ ਰਬੁ ਧਰਿਆ ॥

ਸਤੁ ਸੰਤੋਖੁ ਸਮਾਚਰੈ ਅਭਰਾ ਸਰੁ ਭਰਿਆ ॥

ਅਕਥ ਕਥਾ ਅਮਰਾ ਪੁਰੀ ਜਿਸੁ ਦੇਇ ਸੁ ਪਾਵੈ ॥

ਇਹੁ ਜਨਕ ਰਾਜੁ ਗੁਰ ਰਾਮਦਾਸ ਤੁਝ ਹੀ ਬਣਿ ਆਵੈ
॥੧੩॥

tay mukṭay bha-ay satgur sabad man gur parchaa
paa-i-a-o.

gur raamdāas kal-yuchrai ṭai sabad neesaan
bajaa-i-a-o. ||9||

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sajy saDhaa sahj chhaavaan santokh saraa-icha-o
sadaa seel sannahu sohai.

gur sabad samaachri-o naam tayk sangaad bohai.

ajonee-o bhalyu amal satgur sang nivaas.

gur raamdāas kal-yuchrai ṭu-a sahj sarovar baas.
||10||

gur jin^{hi} ka-o suparsan naam har ridai nivaasai.

jin^{hi} ka-o gur suparsan durat doorant^{ar} naasai.

gur jin^{hi} ka-o suparsan maan abhimaan nivaarai.

jin^{hi} ka-o gur suparsan sabad lag bhavjal taarai.

parcha-o parmaan gur paa-i-a-o tin sakaytha-o
janam jag.

saree guroo saran bhaj kal-y kab bhugat mukat
sabh guroo lag. ||11||

satgur khaymaa taani-aa jug jooth samaanay.

anbha-o nayjaa naam tayk jit bhagat aghaanay.

gur naanak angad amar bhagat har sang
samaanay.

ih raaj jog gur raamdāas tum^{hi} hoo ras jaanay.
||12||

janak so-ay jin jaanⁱ-aa unman rath Dhari-aa.

sat santokh samaachray abhraa sar bhari-aa.

akath katha amraa puree jis day-ay so paavai.

ih janak raaj gur raamdāas tujh hee ban aavai.
||13||

Continuing his praise of Guru Ram Das Ji, poet *Kall* says: “(Guru Ram Das Ji) is the continuously flowing stream of loving adoration. His love (for God, which began ages ago) never ceases. (He so eagerly listens to his Guru’s instruction and enshrines it in his mind, as if) he wants to drink the relish of the nectar of the limitless word of Guru (Amar Das Ji) in great gulps. (He is so contented, and always in such peace, as if) wisdom were his mother and contentment his father, and he is merged in the ocean of poise. He is beyond existences, self-illuminated, and through the true Guru’s word, he has emancipated the world. In his mind, he has enshrined the word of the Guru, and he is the embodiment of the invisible, incomprehensible, and limitless God. (In short)

Kall says, O’ Guru Ram Das, you have obtained (the nectar of His Name, which) emancipates the world.”(8)

Listing some of the divine treasures and precious jewels which Guru Ram Das Ji possesses, poet *Kall* says: “(Guru Ram Das Ji) possesses (God’s Name), the treasure of all the nine kinds of riches which can emancipate the entire world and ferry the devotees across the dreadful (worldly) ocean. Yes, the drop of the nectar of God’s Name can rid the world of its

poison (and evil). He is like a tree of poise, which has come to fruition, and is laden with the nectar-filled fruits of (divine) knowledge. It is only by the Guru's grace that we obtain these fruits, and blessed are those who obtain it. They, who have developed love for the Guru in their mind, are emancipated by the grace of (*Gurbani*) the Guru's word. Kall says, 'O' Guru Ram Das Ji, you have beaten the drum of the (divine) word.'"(9)

Now the bard takes a flight of poetic imagination, and compares Guru Ram Das Ji to great kings of ancient days who sat on special thrones in decorated tents, surrounded by beautiful *Kanaats* or cloth walls, and canopies over their heads. He says: "(Guru Ram Das Ji) is sitting on a couch of faith (in God), in a tent of equipoise, surrounded by the *Kanaats* of contentment, and wearing the armor of civility which always looks beautiful on him. Through the word of the Guru he has amassed (the wealth of God's) Name, whose support spreads its fragrance in the congregation. He is a virtuous soul free from existences. O' Guru Ram Das Ji, *Kall* says that you abide in the pool of (peace) and poise.'"(10)

In the previous hymn, poet *Kall* compared Guru Ram Das Ji to a great king sitting on a couch of faith (in God), in a tent of equipoise, surrounded by the walls of contentment and wearing the armor of civility. But his comparison doesn't end there. He notes that the greatness of the kings is determined not only by the vastness of their empires or the strength of their armies, but also by the kinds of blessings and favors they bestow upon those with whom they are pleased. In this hymn he lists some of the blessings the Guru bestows upon those with whom he is pleased.

He says: "They with whom the Guru is fully pleased, in their hearts God's Name comes to reside; they with whom the Guru is very pleased are freed from all kinds of sins. Those with whom the Guru is fully pleased are rid of any thought of honor or dishonor; they with whom the Guru is pleased, by attuning them to the (divine) word, he ferries them across the dreadful (worldly) ocean. They who have put their faith in the exemplary message of the Guru have made their advent in this world fruitful. O' *Kall*, (you too) should also hasten to the shelter of that reverend Guru, because by attaching yourself to the Guru you obtain everything (including) salvation and worldly pleasures.'"(11)

In the above hymn, the poet *Kall* listed some of the blessings the Guru bestows on those who seek his shelter. Naturally, when people hear of a great king who is also a large-hearted philanthropist, they flock to his shelter. Therefore, continuing his flight of poetic imagination the bard says: "The true Guru has pitched his tent, and under its shelter have come the creatures of all the ages (who have become absorbed in meditation on God's Name). In his hand is the spear of (divine) wisdom, through which the devotees have been satiated. Through devotion to God, Guru Nanak, Guru Angad, and Guru Amar Das and other devotees have merged in His company. O' Guru Ram Das, only you have enjoyed the relish of *Raj Joag* (the spiritual kingdom).'"(12)

In Hindu mythology, there are many legends in praise of king *Janak* and his wisdom. But stating whom he considers truly a *Janak* (or a wise king), *Kall* says: "*Janak* is he who has known the supreme Being, and has stabilized the chariot (of his mind) in a state of divine bliss, has accumulated (the virtues of) piety and contentment, and has filled the un-fillable tank (satiated the insatiable mind). Indescribable is the description of the eternal city (this immortal state). He alone obtains this (state) to whom He gives (this). O' Guru Ram Das, this kingdom, like that of *Janak*, becomes only you.'"(13)

ਸਤਿਗੁਰ ਨਾਮੁ ਏਕ ਲਿਵ ਮਨਿ ਜਪੈ ਦ੍ਰਿੜ੍ਹ ਤਿਨ੍ ਜਨ
ਦੁਖ ਪਾਪੁ ਕਹੁ ਕਤ ਹੋਵੈ ਜੀਉ ॥

ਤਾਰਣ ਤਰਣ ਖਿਨ ਮਾਤ੍ਰੁ ਜਾ ਕਉ ਦ੍ਰਿਸ੍ਟਿ ਧਾਰੈ ਸਬਦੁ
ਰਿਦ ਬੀਚਾਰੈ ਕਾਮੁ ਕ੍ਰੋਧੁ ਧੋਵੈ ਜੀਉ ॥

ਜੀਅਨ ਸਭਨ ਦਾਤਾ ਅਗਮ ਗੁਨ ਬਿਖਾਤਾ ਅਹਿਨਿਸਿ
ਧ੍ਰਾਨ ਧਾਵੈ ਪਲਕ ਨ ਸੋਵੈ ਜੀਉ ॥

ਜਾ ਕਉ ਦੇਖਤ ਦਰਿਦ੍ਰ ਜਾਵੈ ਨਾਮੁ ਸੋ ਨਿਧਾਨੁ ਪਾਵੈ
ਗੁਰਮੁਖਿ ਗੁਨਿ ਦੁਰਮਤਿ ਮੈਲੁ ਧੋਵੈ ਜੀਉ ॥

ਸਤਿਗੁਰ ਨਾਮੁ ਏਕ ਲਿਵ ਮਨਿ ਜਪੈ ਦ੍ਰਿੜ੍ਹ ਤਿਨ੍ ਜਨ
ਦੁਖ ਪਾਪ ਕਹੁ ਕਤ ਹੋਵੈ ਜੀਉ ॥੧॥

ਧਰਮ ਕਰਮ ਪੂਰੈ ਸਤਿਗੁਰੁ ਪਾਈ ਹੈ ॥

ਜਾ ਕੀ ਸੇਵਾ ਸਿਧ ਸਾਧ ਮੁਨਿ ਜਨ ਸੁਰਿ ਨਰ ਜਾਚਹਿ
ਸਬਦ ਸਾਰੁ ਏਕ ਲਿਵ ਲਾਈ ਹੈ ॥

ਫੁਨਿ ਜਾਨੈ ਕੋ ਤੇਰਾ ਅਪਾਰੁ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਅਕਥ
ਕਥਨਹਾਰੁ ਤੁਝਹਿ ਬੁਝਾਈ ਹੈ ॥

ਭਰਮ ਭੂਲੇ ਸੰਸਾਰ ਛੁਟਹੁ ਜੂਨੀ ਸੰਘਾਰ ਜਮ ਕੋ ਨ ਡੰਡ
ਕਾਲ ਗੁਰਮਤਿ ਧ੍ਰਾਈ ਹੈ ॥

ਮਨ ਪ੍ਰਾਣੀ ਮੁਗਧ ਬੀਚਾਰੁ ਅਹਿਨਿਸਿ ਜਪੁ ਧਰਮ ਕਰਮ
ਪੂਰੈ ਸਤਿਗੁਰੁ ਪਾਈ ਹੈ ॥੨॥

ਹਉ ਬਲਿ ਬਲਿ ਜਾਉ ਸਤਿਗੁਰ ਸਾਚੇ ਨਾਮ ਪਰ ॥

ਕਵਨ ਉਪਮਾ ਦੇਉ ਕਵਨ ਸੇਵਾ ਸਰੇਉ ਏਕ ਮੁਖ ਰਸਨਾ
ਰਸਹੁ ਜੁਗ ਜੋਰਿ ਕਰ ॥

ਫੁਨਿ ਮਨ ਬਚ ਕ੍ਰਮ ਜਾਨੁ ਅਨਤ ਦੂਜਾ ਨ ਮਾਨੁ ਨਾਮੁ ਸੋ
ਅਪਾਰੁ ਸਾਰੁ ਦੀਨੋ ਗੁਰਿ ਰਿਦ ਧਰ ॥

ਪੰਨਾ ੧੩੯੯

ਨਲ੍ਹ ਕਵਿ ਪਾਰਸ ਪਰਸ ਕਚ ਕੰਚਨਾ ਹੁਇ ਚੰਦਨਾ
ਸੁਬਾਸੁ ਜਾਸੁ ਸਿਮਰਤ ਅਨ ਤਰ ॥

ਜਾ ਕੇ ਦੇਖਤ ਦੁਆਰੇ ਕਾਮ ਕ੍ਰੋਧ ਹੀ ਨਿਵਾਰੇ ਜੀ ਹਉ
ਬਲਿ ਬਲਿ ਜਾਉ ਸਤਿਗੁਰ ਸਾਚੇ ਨਾਮ ਪਰ ॥੩॥

ਰਾਜੁ ਜੋਗੁ ਤਖਤੁ ਦੀਅਨੁ ਗੁਰ ਰਾਮਦਾਸ ॥

ਪ੍ਰਥਮੇ ਨਾਨਕ ਚੰਦੁ ਜਗਤ ਭਯੋ ਆਨੰਦੁ ਤਾਰਨਿ ਮਨੁਖੁ
ਜਨ ਕੀਅਉ ਪ੍ਰਗਾਸ ॥

ਗੁਰ ਅੰਗਦ ਦੀਅਉ ਨਿਧਾਨੁ ਅਕਥ ਕਥਾ ਗਿਆਨੁ ਪੰਚ
ਭੂਤ ਬਸਿ ਕੀਨੋ ਜਮਤ ਨ ਤ੍ਰਾਸ ॥

ਗੁਰ ਅਮਰ ਗੁਰੂ ਸ੍ਰੀ ਸਤਿ ਕਲਿਜੁਗਿ ਰਾਖੀ ਪਤਿ ਅਘਨ
ਦੇਖਤ ਗਤੁ ਚਰਨ ਕਵਲ ਜਾਸ ॥

ਸਭ ਬਿਧਿ ਮਾਨਿਉ ਮਨੁ ਤਬ ਹੀ ਭਯਉ ਪ੍ਰਸੰਨ ਰਾਜੁ ਜੋਗੁ
ਤਖਤੁ ਦੀਅਨੁ ਗੁਰ ਰਾਮਦਾਸ ॥੪॥

satgur naam ayk liv man japai darirh^u tin^h jan
dukh paap kaho kat^h hovai jee-o.

taaran taran khin matar jaa ka-o darisat Dhaarai
sabad^h rid^h beechaarai kaam kroDh khovai jee-o.

jee-an sabhan daataa agam ga-yaan bikh-yaataa
ahinis Dhayaan Dhaavai palak na sovai jee-o.

jaa ka-o daykhat daridar jaavai naam so niDhaan
paavai gurmukh ga-yaan durmat mail Dhovai
jee-o.

satgur naam ayk liv man japai darirh tin jan dukh
paap kaho kat^h hovai jee-o. ||1||

Dharam karam poorai satgur paa-ee hai.

jaa kee sayvaa siDh^h saaDh^h mun jan sur nar jaacheh
sabad^h saar ayk liv laa-ee hai.

fun jaanai ko tayraa apaar nirbha-o nirankaar
akath kathanhaar tujheh bujhaa-ee hai.

bharam bhoolay sansaar chhutahu joonee
sanghaar jam ko na dand kaal gurmat^h Dhayaa-ee
hai.

man paraanee mugaDh^h beechaar ahinis jap
Dharam karam poorai satgur paa-ee hai. ||2||

ha-o bal bal jaa-o satgur saachay naam par.

kavan upmaa day-o kavan sayvaa saray-o ayk
mukh^h rasnaa rasahu jug jor kar.

fun man bach karam jaan anath^h doojaa na maan
naam so apaar saar deeno gur rid^h Dhar.

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nal-y kav paaras paras kach kanchnaa hu-ay
chandnaa subaas jaas simrat^h an tar.

jaa kay daykhat du-aaray kaam kroDh^h hee nivaaray
jee ha-o bal bal jaa-o satgur saachay naam par.
||3||

raaj jog takhat^h dee-an gur raamdaas.

parathmay naanak chand^h jagat^h bha-yo aanand^h
taaran manukh^h-y jan kee-a-o pargaas.

gur angad^h dee-a-o niDhaan akath katha gi-aan
panch bhoot^h bas keenay jamat^h na taraas.

gur amar guroo saree sat^h kalijug raakhee pat^h
aghan daykhat^h gat^h charan kaval jaas.

sabh biDh^h maani-ya-o man tab hee bha-ya-o
parsann raaj jog takhat^h dee-an gur raamdaas.
||4||

Now bard *Nallh* humbly presents his compositions in praise of Guru *Ram Das Ji*. First he lists the blessings, which one receives by meditating on the true Guru's Name with full faith and concentration of one's mind.

He says: “(O’ my friends), how can a person be afflicted by any sin or pain who with single-minded attention and full faith meditates on the true Guru’s Name? The true Guru is like a ship to ferry us across (this worldly ocean). On whom (the Guru) casts his merciful glance reflects on the (Guru’s) word in the mind, and is rid of lust and anger. (The true Guru) is the benefactor of all creatures; he manifests the (divine) wisdom of the incomprehensible (God). Day and night he attunes his mind to God’s meditation and doesn’t sleep (remaining unresponsive to worldly allurements) even for a moment. Seeing (the Guru and following his advice), one’s (spiritual) deficiency departs; one obtains the treasure of (God’s) Name and, following Guru’s (divine) knowledge, washes off the dirt of one’s evil intellect. How can those devotees who meditate on God’s Name with single minded attention be afflicted with any kind of pain or sin?”(1)

Continuing his praise of Guru Ram Das Ji, the bard says: “(O’ my friends), by meeting the true Guru we obtain (the merits) of all deeds of righteousness. He whose services all the adepts, saints, sages, heavenly and worldly beings crave, his word is sublime because he has attuned his mind to the one God. (O’ Guru Ram Das), who can know your (end or) limit? You are the (embodiment of the) fearless, formless (God). You alone have been blessed with the knowledge to describe the indescribable (God). O’ (those people of the) world who are lost in doubt, following the Guru-given instruction meditate (on God’s) Name. (By doing so), you will be saved from (the rounds of) birth and death, and the demon of death won’t punish you. O’ foolish mind, O’ foolish man, reflect upon this in your mind and meditate (on God) day and night. By following the perfect true Guru (Ram Das Ji), one obtains all (the merits of) righteousness.”(2)

Wondering what else he could utter in Guru Ram Das Ji’s praise, the bard says: “(O’ my friends), I sacrifice myself again and again on the Name of the true Guru (Ram Das Ji. I wonder), with what I may compare him, and what kind of service may I render? (I suppose I am only able to) fold both hands and, deeming him in front of me, utter (God’s Name) with my one mouth and tongue. Furthermore, in my mind, words, and deeds, I should recognize only the one (God), and not recognize (or worship) any other.”

Continuing his praise of the Guru, the poet says to himself: “(O’ *Nallh*), that limitless and sublime Name, Guru (Ram Das Ji) has been enshrined in your heart. Just as by coming into contact with the philosopher’s stone the raw (iron) becomes gold, and just as other trees obtain fragrance by being in the vicinity of the sandalwood tree, (similarly the touch of the Guru sanctifies a person). By perceiving His door (listening to His sermon, all one’s evil impulses of) lust and anger are eradicated. I am a sacrifice again and again to the eternal Name of such a true Guru.”(3)

Now poet *Nallh* describes the chronology of how Guru Ram Das Ji obtained this Guru ship. He says: “O’ Guru Ram Das Ji, (God) has given you the throne of *Raj Joag* (worldly-kingdom, along with His union). First like the moon (appearing in the sky), Nanak became manifest. To emancipate human beings, he illuminated the world (with spiritual wisdom), and the entire world was in bliss. Then he gave the treasure of the knowledge of indescribable discourse of God to Guru Angad Dev Ji, with which he brought under control the five demons (of lust, anger, greed, attachment, and ego), and he no longer had the fear of these demons (With the divine touch of Guru Angad Dev Ji), the true Guru Amar Das became manifest, and he saved the honor of *Kal Yug* (the present age. By listening to his immaculate words) and seeing his lotus feet, the sins of humanity hastened away. When in every way Guru Amar Das Ji’s mind was convinced, only then did he become pleased and give *Raj Joag* (the seat of Guru ship) to Guru *Ram Das Ji*.”(4)

ਰਡ ॥

ਜਿਸਹਿ ਧਾਰਿਉ ਧਰਤਿ ਅਰੁ ਵਿਉਮੁ ਅਰੁ ਪਵਣੁ ਤੇ
ਨੀਰ ਸਰ ਅਵਰ ਅਨਲ ਅਨਾਦਿ ਕੀਅਉ ॥

ਸਸਿ ਰਿਖਿ ਨਿਸਿ ਸੂਰ ਦਿਨਿ ਸੈਲ ਤਰੂਅ ਫਲ ਫੁਲ
ਦੀਅਉ ॥

ਸੁਰਿ ਨਰ ਸਪਤ ਸਮੁਦ੍ਰ ਕਿਆ ਧਾਰਿਓ ਤ੍ਰਿਭਵਣ ਜਾਸੁ ॥

ਸੋਈ ਏਕੁ ਨਾਮੁ ਹਰਿ ਨਾਮੁ ਸਤਿ ਪਾਇਓ ਗੁਰ ਅਮਰ
ਪ੍ਰਗਾਸੁ ॥੧॥੫॥

ਕਚਹੁ ਕੰਚਨੁ ਭਇਅਉ ਸਬਦੁ ਗੁਰ ਸ੍ਵਣਹਿ ਸੁਣਿਓ ॥

ਬਿਖੁ ਤੇ ਅੰਮ੍ਰਿਤੁ ਹਯਉ ਨਾਮੁ ਸਤਿਗੁਰ ਮੁਖਿ ਭਣਿਅਉ
॥

ਲੋਹਉ ਹੋਯਉ ਲਾਲੁ ਨਦਰਿ ਸਤਿਗੁਰੁ ਜਦਿ ਧਾਰੈ ॥

ਪਾਹਣੁ ਮਾਣਕ ਕਰੈ ਗਿਆਨੁ ਗੁਰ ਕਹਿਅਉ ਬੀਚਾਰੈ ॥

ਕਾਠਹੁ ਸ੍ਰੀਖੰਡੁ ਸਤਿਗੁਰਿ ਕੀਅਉ ਦੁਖ ਦਰਿਦ੍ਰ ਤਿਨ
ਕੇ ਗਇਅ ॥

ਸਤਿਗੁਰੁ ਚਰਨ ਜਿਨੁ ਪਰਸਿਆ ਸੇ ਪਸੁ ਪਰੇਤ ਸੁਰਿ ਨਰ
ਭਇਅ ॥੨॥੬॥

ਜਾਮਿ ਗੁਰੂ ਹੋਇ ਵਲਿ ਧਨਹਿ ਕਿਆ ਗਾਰਵੁ ਦਿਜਇ ॥

ਜਾਮਿ ਗੁਰੂ ਹੋਇ ਵਲਿ ਲਖ ਬਾਹੇ ਕਿਆ ਕਿਜਇ ॥

ਜਾਮਿ ਗੁਰੂ ਹੋਇ ਵਲਿ ਗਿਆਨੁ ਅਰੁ ਧਿਆਨੁ ਅਨਨ
ਪਰਿ ॥

ਜਾਮਿ ਗੁਰੂ ਹੋਇ ਵਲਿ ਸਬਦੁ ਸਾਖੀ ਸੁ ਸਚਹ ਘਰਿ ॥

ਜੇ ਗੁਰੂ ਗੁਰੂ ਅਹਿਨਿਸਿ ਜਪੈ ਦਾਸੁ ਭਟੁ ਬੇਨਤਿ ਕਰੈ ॥

ਜੇ ਗੁਰੂ ਨਾਮੁ ਰਿਦ ਮਹਿ ਧਰੈ ਸੋ ਜਨਮ ਮਰਣ ਦੁਹ ਬੇ
ਰੈ ॥੩॥੭॥

ਗੁਰ ਬਿਨੁ ਘੋਰੁ ਅੰਧਾਰੁ ਗੁਰੂ ਬਿਨੁ ਸਮਝ ਨ ਆਵੈ ॥

ਗੁਰ ਬਿਨੁ ਸੁਰਤਿ ਨ ਸਿਧਿ ਗੁਰੂ ਬਿਨੁ ਮੁਕਤਿ ਨ ਪਾਵੈ ॥

ਗੁਰੁ ਕਰੁ ਸਚੁ ਬੀਚਾਰੁ ਗੁਰੂ ਕਰੁ ਰੇ ਮਨ ਮੇਰੇ ॥

ਗੁਰੁ ਕਰੁ ਸਬਦੁ ਸਪੁੰਨ ਅਘਨ ਕਟਹਿ ਸਭ ਤੇਰੇ ॥

ਗੁਰੁ ਨਯਣਿ ਬਯਣਿ ਗੁਰੁ ਗੁਰੁ ਕਰਹੁ ਗੁਰੂ ਸਤਿ ਕਵਿ
ਨਲੁ ਕਹਿ ॥

ਜਿਨਿ ਗੁਰੂ ਨ ਦੇਖਿਅਉ ਨਹੁ ਕੀਅਉ ਤੇ ਅਕਯਥ ਸੰਸਾਰ
ਮਹਿ ॥੪॥੮॥

rad.

jisahi Dhaari-ya-o Dharat̃ ar vi-um ar pavañ tay
neer sar avar anal anaad̃ kee-a-o.

sas rik̃h nis soor din sail taroo-a fal ful dee-a-o.

sur nar sapat̃ samud̃ar ki-a Dhaari-o tarib̃havañ
jaas.

so-ee ayk naam har naam sat̃ paa-i-o gur amar
pargaas. ||1||5||

kachahu kanchan bha-i-a-o sabad̃ gur sarvañeh
suni-o.

bikh̃ tay amrit̃ hu-ya-o naam sat̃gur muk̃h
bhani-a-o.

loha-o ho-ya-o laal nad̃ar sat̃gur jad̃ Dhaarai.

paahañ maañak karai gi-aan gur kahi-a-o
beecharai.

kaat̃hahu sareek̃hand sat̃gur kee-a-o duk̃h darid̃ar
tin kay ga-i-a.

sat̃guroo charan jiñ^h parsi-aa say pas paraỹt sur
nar bha-i-a. ||2||6||

jaam guroo ho-ay val ghaneh ki-aa gaarav dij-ay.

jaam guroo ho-ay val lak̃h baahay ki-aa kij-ay.

jaam guroo ho-ay val gi-aan ar Dhi-aan anan par.

jaam guroo ho-ay val sabad̃ saak̃hee so sachah
ghar.

jo guroo guroo ahinis japai daas bhat baynat̃ kahai.

jo guroo naam rid̃ meh Dharai so janam marañ
duh thay rahai. ||3||7||

gur bin ghor anDhaar guroo bin samaj̃h na aavai.

gur bin surat̃ na siDh guroo bin mukaṭ̃ na paavai.

gur kar sach beechaar guroo kar ray man mayray.

gur kar sabad̃ sapunn agh̃an kateh sab̃h tayray.

gur na-yañ ba-yañ gur gur karahu guroo sat̃ kav
nal-y kahi.

jin guroo na dayk̃hi-a-o nahu kee-a-o tay akyath
sansaar meh. ||4||8||

Radd**(Psalms uttered in musical measure Radd)**

In the previous hymn, bard *Nallh* stated that when in every way Guru Amar Das Ji's mind was convinced, only then he became pleased and anointed Ram Das Ji as the next Guru. In this stanza, he switches to the musical measure *Radd* and tells what special boon Guru Ram Das Ji obtained from Guru Amar Das Ji before being anointed as the next Guru.

He says: “(The one God’s Name), which supports the earth and the sky, and has created the air, the water of the oceans, and also the fire and the food; by whose virtue the moon and the stars light the night, and the sun rises in the day, (that Name, which) has created the mountains and has laden the trees with flowers and fruits; who has created the angelic beings, the seven seas, and upholds all the three worlds, that same one Name is eternal, (Guru Ram Das Ji) has obtained the light of that same Name from Guru Amar Das Ji.”(1-5)

Now the poet tells us what kind of merits a person obtains who listens to the Guru’s advice and faithfully acts upon it. He explains these merits with so many metaphors. He says: “One who has listened to the Guru’s word with (the full attention of) one’s ears, has (obtained such virtues, as if) from glass one has become gold. One who has uttered the true Guru’s Name from one’s tongue, (that one’s speech becomes so sweet, as if) from poison it has turned to nectar. If the true Guru casts his glance of grace (one becomes so meritorious, as if from) iron, one is turned to ruby. When a person reflects upon the (divine) wisdom uttered by the Guru, (one’s intellect is so elevated, as if) from a stone, one has become a gem. (In short), they who have touched the feet of the true Guru (and humbly acted upon his advice have been so sanctified by the true Guru, as if from ordinary) wood, they have turned them into (fragrant) sandal, their pain and penury has disappeared, and from animals and ghosts (brute-like persons), they have become (such decent) human beings, as if they have become angels.”(2-6)

In the previous stanza, poet *Nallh* listed the divine virtues a person obtains when the true Guru casts his glance of grace on him. Now he specifically describes the virtues one acquires when one has the Guru on one’s side. He says: “When the Guru is on one’s side, one doesn’t feel proud of one’s wealth. When the Guru is on one’s side, then even millions of (armed) hands cannot do one any (harm). When the Guru is on one’s side, then one doesn’t depend on any other (except the true Guru) for (divine) wisdom or meditation. When the Guru helps a person, then the (divine) word becomes manifests in one’s heart and one abides in the true abode (of God). In short), the servant bard submits that the one who day and night utters the Guru’s Name and enshrines the Guru’s Name in one’s heart, is rid of both birth and death.”(3-7)

Now the poet takes the opposite side and states the consequences of being without the guidance of the Guru. He says: “Without the (guidance of the) Guru, there is pitch darkness (in one’s mind). Without the Guru, one cannot obtain true understanding (of life). Without the Guru, one doesn’t obtain success in contemplation, and without the Guru one doesn’t obtain salvation. Therefore O’ my mind, seek (the guidance) of the Guru: this is the right thought. Seek the guidance of the Guru who is brimming with (the divine) word, so that all your sins may be washed off. Poet *Nallh* says that the Guru is eternal; therefore, with your eyes (see) the Guru, and with your tongue utter the Guru’s Name. They who have neither seen the Guru nor have sought the shelter of the Guru, they have come (to this world) in vain.”(4-8)

ਗੁਰੂ ਗੁਰੂ ਗੁਰੂ ਕਰੁ ਮਨ ਮੇਰੇ ॥

ਪੰਨਾ ੧੪੦੦

ਤਾਰਣ ਤਰਣ ਸਮੁਝ ਕਲਿਜੁਗਿ ਸੁਨਤ ਸਮਾਧਿ ਸਬਦ
ਜਿਸੁ ਕੇਰੇ ॥

ਫੁਨਿ ਦੁਖਨਿ ਨਾਸੁ ਸੁਖਦਾਯਕੁ ਸੁਰਉ ਜੋ ਧਰਤ ਧਿਆਨੁ
ਬਸਤ ਤਿਹ ਨੇਰੇ ॥

guroo guroo gur kar man mayray.

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taaraṇ tarāṇ samrath kalijug sunat samaaDh
sabad jis kayray.

fun dukhan naas sukh-daa-yak soora-o jo Dharat
Dhi-aan basat tih nayray.

ਪੂਰਉ ਪੁਰਖੁ ਰਿਹੈ ਹਰਿ ਸਿਮਰਤ ਮੁਖੁ ਦੇਖਤ ਅਘ ਜਾਹਿ
ਪਰੇਰੇ ॥
ਜਉ ਹਰਿ ਬੁਧਿ ਰਿਧਿ ਸਿਧਿ ਚਾਹਤ ਗੁਰੁ ਗੁਰੁ ਗੁਰੁ ਕਰੁ
ਮਨ ਮੇਰੇ ॥੫॥੯॥

ਗੁਰੁ ਮੁਖੁ ਦੇਖਿ ਗੁਰੁ ਸੁਖੁ ਪਾਯਉ ॥
ਹੁਤੀ ਜੁ ਪਿਆਸ ਪਿਊਸ ਪਿਵੰਨ ਕੀ ਬੰਛਤ ਸਿਧਿ ਕਉ
ਬਿਧਿ ਮਿਲਾਯਉ ॥
ਪੂਰਨ ਭੇ ਮਨ ਠਉਰ ਬਸੇ ਰਸ ਬਾਸਨ ਸਿਉ ਜੁ ਦਹੰ
ਦਿਸਿ ਧਾਯਉ ॥
ਗੋਬਿੰਦ ਵਾਲੁ ਗੋਬਿੰਦ ਪੁਰੀ ਸਮ ਜਲ੍ਹਨ ਤੀਰਿ ਬਿਖਾਸ
ਬਨਾਯਉ ॥
ਗਯਉ ਦੁਖ ਫੂਰਿ ਬਰਖਨ ਕੇ ਸੁ ਗੁਰੁ ਮੁਖੁ ਦੇਖਿ ਗੁਰੁ ਸੁਖੁ
ਪਾਯਉ ॥੬॥੧੦॥

ਸਮਰਥ ਗੁਰੁ ਸਿਰਿ ਹਥੁ ਧਰਉ ॥
ਗੁਰਿ ਕੀਨੀ ਕ੍ਰਿਪਾ ਹਰਿ ਨਾਮੁ ਦੀਅਉ ਜਿਸੁ ਦੇਖਿ ਚਰੰਨ
ਅਘੰਨ ਹਰਉ ॥
ਨਿਸਿ ਬਾਸੁਰ ਏਕ ਸਮਾਨ ਧਿਆਨ ਸੁ ਨਾਮ ਸੁਨੇ ਸੁਤੁ
ਭਾਨ ਡਰਉ ॥
ਭਨਿ ਦਾਸ ਸੁ ਆਸ ਜਗਤੁ ਗੁਰੁ ਕੀ ਪਾਰਸੁ ਭੋਟਿ ਪਰਸੁ
ਕਰਉ ॥
ਰਾਮਦਾਸੁ ਗੁਰੁ ਹਰਿ ਸਤਿ ਕੀਯਉ ਸਮਰਥ ਗੁਰੁ ਸਿਰਿ
ਹਥੁ ਧਰਉ ॥੭॥੧੧॥

ਅਬ ਰਾਖਹੁ ਦਾਸ ਭਾਟ ਕੀ ਲਾਜ ॥
ਜੈਸੀ ਰਾਖੀ ਲਾਜ ਭਗਤ ਪ੍ਰਹਿਲਾਦ ਕੀ ਹਰਨਾਖਸ ਫਾਰੇ
ਕਰ ਆਜ ॥
ਫੁਨਿ ਦੋਪਤੀ ਲਾਜ ਰਖੀ ਹਰਿ ਪ੍ਰਭ ਜੀ ਫੀਨਤ ਬਸਤ੍ਰ
ਦੀਨ ਬਹੁ ਸਾਜ ॥
ਸੋਦਾਮਾ ਅਪਦਾ ਤੇ ਰਾਖਿਆ ਗਨਿਕਾ ਪੜ੍ਹਤ ਪੂਰੇ ਤਿਹ
ਕਾਜ ॥
ਸ੍ਰੀ ਸਤਿਗੁਰ ਸੁਪ੍ਰਸੰਨ ਕਲਜੁਗ ਹੋਇ ਰਾਖਹੁ ਦਾਸ ਭਾਟ
ਕੀ ਲਾਜ ॥੮॥੧੨॥

poora-o purakh ridai har simrat mukh daykhat agh
jaahi parayray.
ja-o har buDh riDh siDh chaahat guroo guroo gur
kar man mayray. ||5||9||

guroo mukh daykh garoo sukh paa-ya-o.
hutee jo pi-aas pi-oos pivann kee banchhat siDh
ka-o biDh milaa-ya-o.
pooran bho man tha-ur baso ras baasan si-o jo
dahaⁿ dis Dhaa-ya-o.
gobind vaal gobind puree sam jal-yan teer bipaas
banaa-ya-o.
ga-ya-o dukh door barkhan ko so guroo mukh
daykh garoo sukh paa-ya-o. ||6||10||

samrath guroo sir hath Dhar-ya-o.
gur keenee kirpaa har naam dee-a-o jis daykh
charann aghann har-ya-o.
nis baasur ayk samaan Dhi-aan so naam sunay sut
bhaan dar-ya-o.
bhan daas so aas jagtar guroo kee paaras bhayt
paras kar-ya-o.
raamdaas guroo har sat kee-ya-o samrath guroo
sir hath Dhar-ya-o. ||7||11||

ab raakho daas bhaat kee laaj.
jaisee raakhee laaj bhagat par-hilaad kee
harnaakhas faaray kar aaj.
fun daropatee laaj rakhee har parabh jee chheenat
bastar deen baho saaj.
sodaamaa apdaa tay raakhi-aa ganikaa parh^hat
pooray tih kaaj.
saree satgur suparsan kaljug ho-ay raakho daas
bhaat kee laaj. ||8||12||

After listing the merits of meditating upon the Guru and the consequences of not having the shelter of the Guru, the poet advises his own mind (and indirectly ours). He says: "O' my mind, utter again and again the Guru's (Name). Listening to whose word, we become absorbed in meditation. (That Guru) is like a ship in this *Kal Yug* (the present age), which can ferry us across (the dreadful worldly ocean). Moreover, (the Guru) is like a brave warrior who can destroy our pain and give us comfort. The Guru abides near (that person) who meditates upon him. (The Guru) is the perfect person who meditates on God in his heart. Seeing his face, all sins retreat (because after listening to his advice, one doesn't allow any sinful thought to enter one's mind. Therefore) O' my mind, if you want to attain divine wisdom, wealth, and prosperity, then continuously meditate on the Guru's (Name)."(5-9)

Now the bard tells us what kind of peace and blessings he has obtained after coming into contact with the Guru. He says: "Upon seeing the face of the Guru, I have obtained sublime peace. (Now I feel that God) has Himself arranged a way to quench my worldly thirst: through drinking the nectar (of His Name). The mind which used to wander in all

ten directions for tasting the delight of (false worldly) pleasures is now satiated, and has become steady (and still). The city of *Gobindwal* (which the Guru has) built on the bank of the river *Beas* is like (heaven) the city of God. Seeing the face of that Guru, I have obtained sublime bliss, and the pain of many years has gone away.”(6-10)

In the previous stanza the poet stated some of the blessings he obtained upon meeting the Guru *Ram Das Ji*. Now he conjectures how the Guru *Ram Das Ji* obtained such powers.

Addressing the Guru, he says: “(O’ *Guru Ram Das Ji*), the all-powerful Guru (*Amar Das Ji* blessed you) by placing his hand (of support) on your head. Seeing his feet (and listening to his words), one’s sins are washed off, that Guru (*Amar Das Ji*) showed mercy and blessed you with God’s Name. (Now) day and night, your mind consistently remains merged (in His Name), listening to which even (the judge of righteousness), the son of the Sun becomes afraid. Servant *Nallh* says that you have the support of the world Guru (*Amar Das Ji*). By bringing you into contact with the philosopher’s stone (Guru *Amar Das Ji*, God) has made you (also) a philosopher’s stone. Yes, God made *Guru Ram Das Ji* eternal (because) Guru (*Amar Das Ji*) placed his capable hand of on (Ram Das’s) head.”(7-11)

Now bard *Nallh* concludes his hymns in praise of *Guru Ram Das Ji* by praying to him to save his honor. He quotes many legends from Hindu mythology in support of this request. First he quotes the story of the devotee *Prahlad*, who in spite of threats of torture refused to abandon his faith in God and worship his demon father and king *Harnaakash*. Ultimately when the king tried to kill the boy by tying him to a red-hot pillar, God came to his rescue in the form of a man-lion, and tore the king with his nails. The second story, which the poet quotes, relates to the *Pandov* queen *Daropti*, in the legend of *Mahabharata*, who was going to be stripped naked in the open court. When she prayed to god *Krishna* to save her honor, he sent down more and more clothes to keep her covered. Next, he quotes the story of *Sudama*, the poor *Brahmin* and childhood friend of god *Krishna*, whom the latter saved from abject poverty. Finally, there is the story of a prostitute named *Ganika* whom a saint saved from going to hell by instructing her to continuously recite God’s Name to a parrot (and thus indirectly meditate on God herself).

He says: “(O’ *Guru Ji*), now please save the honor of (your) slave, bard (*Nallh*), just as (God) saved the honor of devotee *Prehlaad* by tearing apart (the demon king) *Harnakash* with His nails. Then God saved the honor of *Daropti* by covering her with many robes when her clothes were being forcibly removed (by villains). Similarly, God saved *Sudaama* from calamity. He also fulfilled the (task) of *Ganika*, who used to read (God’s Name to the parrot). O’ true Guru, now in *Kal Yug* (the present age) show your pleasure and save the honor of Your slave-bard.”(8-12)

ਝੋਲਨਾ ॥

ਗੁਰੂ ਗੁਰੂ ਗੁਰੂ ਗੁਰੂ ਜਪੁ ਪ੍ਰਾਨੀਅਹੁ ॥
ਸਬਦੁ ਹਰਿ ਹਰਿ ਜਪੈ ਨਾਮੁ ਨਵ ਨਿਧਿ ਅਪੈ ਰਸਨਿ
ਅਹਿਨਿਸਿ ਰਸੈ ਸਤਿ ਕਰਿ ਜਾਨੀਅਹੁ ॥
ਫੁਨਿ ਪ੍ਰੇਮ ਰੰਗ ਪਾਈਐ ਗੁਰਮੁਖਹਿ ਧਿਆਈਐ ਅੰਨ
ਮਾਰਗ ਤਜਹੁ ਭਜਹੁ ਹਰਿ ਗੁਨੀਅਹੁ ॥
ਬਚਨ ਗੁਰ ਰਿਦਿ ਧਰਹੁ ਪੰਚ ਭੂ ਬਸਿ ਕਰਹੁ ਜਨਮੁ ਕੁਲ
ਉਧਰਹੁ ਦੁਰਿ ਹਰਿ ਮਾਨੀਅਹੁ ॥
ਜਉ ਤ ਸਭ ਸੁਖ ਇਤ ਉਤ ਤਮ ਬੰਛਵਹੁ ਗੁਰੂ ਗੁਰੂ ਗੁਰੂ
ਗੁਰੂ ਗੁਰੂ ਜਪੁ ਪ੍ਰਾਨੀਅਹੁ ॥੧॥੧੩॥

jhlnaa.

guroo gur guroo gur guroo jap paraanee-ahu.
sabad har har japai naam nav niDh apai rasan
ahinis rasai sat kar jaanee-ahu.
fun paraym rang paa-ee-ai gurmukhheh Dhi-aa-ee-ai
ann maarag tajahu bhajahu har gayaanee-ahu.
bachan gur rid Dharahu panch bhoo bas karahu
janam kul uDhrahau davaar har maanee-ahu.
ja-o ta sabh sukh it ut tum banchhvahu guroo gur
guroo gur guroo jap paraanee-ahu. ||1||13||

ਗੁਰੂ ਗੁਰੂ ਗੁਰੂ ਗੁਰੂ ਗੁਰੂ ਜਪਿ ਸਤਿ ਕਰਿ ॥
 ਅਗਮ ਗੁਨ ਜਾਨੁ ਨਿਧਾਨੁ ਹਰਿ ਮਨਿ ਧਰਹੁ ਧ੍ਰਾਨੁ
 ਅਹਿਨਿਸਿ ਕਰਹੁ ਬਚਨੁ ਗੁਰੁ ਰਿਦੈ ਧਰਿ ॥
 ਫੁਨਿ ਗੁਰੂ ਜਲ ਬਿਮਲ ਅਥਾਹ ਮਜਨੁ ਕਰਹੁ ਸੰਤ
 ਗੁਰਸਿਖ ਤਰਹੁ ਨਾਮੁ ਸਚ ਰੰਗੁ ਸਰਿ ॥
 ਸਦਾ ਨਿਰਵੈਰੁ ਨਿਰੰਕਾਰੁ ਨਿਰਭਉ ਜਪੈ ਪ੍ਰੇਮ ਗੁਰੁ ਸਬਦੁ
 ਰਸਿ ਕਰਤ ਦ੍ਰਿੜੁ ਭਗਤਿ ਹਰਿ ॥
 ਮੁਗਧ ਮਨ ਭ੍ਰਮੁ ਤਜਹੁ ਨਾਮੁ ਗੁਰਮੁਖਿ ਭਜਹੁ ਗੁਰੂ ਗੁਰੂ
 ਗੁਰੂ ਗੁਰੂ ਗੁਰੂ ਜਪੁ ਸਤਿ ਕਰਿ ॥੨॥੧੪॥

guroo gur guroo gur guroo jap sat̃ kar.
 agam gun jaan niDhaan har man Dharahu Dhayaan
 ahinis karahu bachan gur ridai Dhar.
 fun guroo jal bimal athaah majan karahu sant̃
 gursikh tarahu naam sach rang sar.
 sadaa nirvair nirankaar nirbha-o japai paraym gur
 sabad̃ ras karat̃ darirh bhagat̃ har.
 mugaDh man bharam t̃ajahu naam gurmukh
 bhajahu guroo gur guroo gur guroo jap sat̃ kar.
 ||2||14||

Jholna

(Psalms uttered in the musical measure Jholna)

Now the poet gives the essence of his advice in this new musical measure called *Jholna* (literally meaning ‘a swing’). He says: “O’ human beings, repeat again and again the Guru’s Name. Take it as truth that the (Guru himself) repeats God’s Name, (because one who does this is blessed by God) with His Name, and with the storehouse of (all the) nine treasures (of wealth). Day and night he enjoys the delight (of God’s Name) with his tongue. If through the Guru’s instruction we meditate on God, then we are blessed with the bliss of God’s love. Therefore, O’ wise ones, forsake all other ways (of worship) and meditate only on the one true God. Enshrine God’s feet (His Name) in your heart, and thus control your mind and sanctify your birth and lineage. Then will you obtain honor in God’s court. (In short), if you wish to enjoy all the comforts of this world and the next, then O’ mortals, utter again and again the Guru’s Name.”(1-13)

Once again the poet urges us, and says: “(O’ my friends), repeat the Guru’s Name with full faith. Enshrining the Guru’s feet (his words) in your heart, realize that God is a treasure of limitless merits; enshrine Him in your heart, and day and night contemplate on Him. Then, O’ saintly Guru’s disciples, (attentively contemplate on his immaculate *Gurbani*, and enjoy the bliss of God’s Name as if you) were bathing in the immaculate and profound water of the true Guru, and swimming in the loving ocean of His true Name. (Guru *Ram Das Ji*) always contemplates on the formless and fearless (God) who is free from enmity, and with loving devotion for the Guru’s word he firmly meditates on God. O’ my foolish mind, shed your doubt through the Guru’s grace, meditate on God’s Name, and with full faith repeat the Guru’s Name again and again.”(2-14)

ਪੰਨਾ ੧੪੦੧

ਗੁਰੂ ਗੁਰੂ ਗੁਰੂ ਕਰਹੁ ਗੁਰੂ ਹਰਿ ਪਾਈਐ ॥
 ਉਦਧਿ ਗੁਰੁ ਗਹਿਰ ਗੰਭੀਰ ਬੇਅੰਤੁ ਹਰਿ ਨਾਮੁ ਨਗੁ ਹੀਰੁ
 ਮਣਿ ਮਿਲਤੁ ਲਿਵ ਲਾਈਐ ॥
 ਫੁਨਿ ਗੁਰੂ ਪਰਮਲ ਸਰਸ ਕਰਤ ਕੰਚਨੁ ਪਰਸ ਮੈਲੁ
 ਦੁਰਮਤਿ ਹਿਰਤੁ ਸਬਦਿ ਗੁਰੂ ਧਾਈਐ ॥
 ਅੰਮ੍ਰਿਤੁ ਪਰਵਾਹ ਛੁਟਕੰਤੁ ਸਦੁ ਦੁਰਿ ਜਿਸੁ ਗੁਨ ਗੁਰੁ
 ਬਿਮਲ ਸਰ ਸੰਤੁ ਸਿਖੁ ਨਾਈਐ ॥
 ਨਾਮੁ ਨਿਰਬਾਣੁ ਨਿਧਾਨੁ ਹਰਿ ਉਰਿ ਧਰਹੁ ਗੁਰੂ ਗੁਰੂ ਗੁਰੂ
 ਕਰਹੁ ਗੁਰੂ ਹਰਿ ਪਾਈਐ ॥੩॥੧੫॥

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guroo gur gur karahu guroo har paa-ee-ai.
 udaDh gur gahir gambheer bay-ant̃ har naam nag
 heer man milat̃ liv laa-ee-ai.
 fun guroo parmal saras karat̃ kanchan paras mail
 durmat̃ hirat̃ sabad̃ gur Dha-yaa-ee-ai.
 amrit̃ parvaah chhutkant̃ sad̃ davar̃ jis ga-yaan
 gur bimal sar sant̃ sikh naa-ee-ai.
 naam nirbaañ niDhaan har ur Dharahu guroo gur
 gur karahu guroo har paa-ee-ai. ||3||15||

ਗੁਰੂ ਗੁਰੂ ਗੁਰੂ ਗੁਰੂ ਗੁਰੂ ਜਪੁ ਮੰਨ ਰੇ ॥

ਜਾ ਕੀ ਸੇਵ ਸਿਵ ਸਿਧ ਸਾਧਿਕ ਸੁਰ ਅਸੁਰ ਗਣ ਤਰਹਿ
ਤੇਤੀਸ ਗੁਰ ਬਚਨ ਸੁਣਿ ਕੰਨ ਰੇ ॥

ਫੁਨਿ ਤਰਹਿ ਤੇ ਸੰਤ ਹਿਤ ਭਗਤ ਗੁਰੂ ਗੁਰੂ ਕਰਹਿ
ਤਰਿਓ ਪੁਰਲਾਏ ਗੁਰ ਮਿਲਤ ਮੁਨਿ ਜੰਨ ਰੇ ॥

ਤਰਹਿ ਨਾਰਦਾਇ ਸਨਕਾਇ ਹਰਿ ਗੁਰਮੁਖਿ ਤਰਹਿ
ਇਕ ਨਾਮ ਲਗਿ ਤਜਹੁ ਰਸ ਅੰਨ ਰੇ ॥

ਦਾਸੁ ਬੇਨਤਿ ਕਹੈ ਨਾਮੁ ਗੁਰਮੁਖਿ ਲਹੈ ਗੁਰੂ ਗੁਰੂ ਗੁਰੂ
ਗੁਰੂ ਗੁਰੂ ਜਪੁ ਮੰਨ ਰੇ ॥੪॥੧੬॥੨੯॥

guroo gur guroo gur guroo jap man ray.

jaa kee sayv siv siDh saaDhik sur asur gan tareh
taytees gur bachan sun kann ray.

fun tareh tay sant hit bhagat gur gur karahi tari-o
parahlaad gur milat mun jann ray.

tareh naardaad sankaad har gurmukheh tareh ik
naam lag tajahu ras ann ray.

daas baynat kahai naam gurmukh lahai guroo gur
guroo gur guroo jap man ray. ||4||16||29||

In the previous hymn, bard *Nallh* advised us to utter the Guru's Name again and again with full faith and concentration. In this hymn he repeats this advice, and lists the blessings which one obtains by doing so.

He says: “(O’ my friends), utter the Guru’s Name again and again, because it is through the Guru that we obtain God. The Guru is like a deep, profound, and limitless ocean. By attuning our mind to him, we obtain the jewels and diamonds (of God’s Name). Moreover, the Guru is like a sandalwood tree (which spreads its fragrance all around. He is like a philosopher’s stone, whose) touch transmutes iron into gold. If, through the word (of the Guru), we contemplate on the Guru, then our evil intellect is destroyed. He from whose gate continuously flows nectar (sweet words), in the pool of his (divine) wisdom bathe all his saintly disciples. (By attentively listening to his divine sermons, O’ my friends, you should also) enshrine in your mind the treasure of God’s detached Name, and utter that Guru’s Name again and again. Because it is through the Guru that we attain God.”(3-15)

In the previous hymn, the bard listed some of the blessings one obtains when one constantly repeats Guru’s Name, keeps reflecting on his divine advice, and lives in accordance with it. But before concluding his string of hymns in praise of Guru *Ram Das Ji*, he once again advises his own mind (and indirectly all of us) to meditate on our Guru, and cites many legendary examples of devotees who have been emancipated in the past by repeating their Guru’s Name.

He says: “O’ my mind, utter again and again the Guru’s Name. Listen (attentively) with your ears to the Guru’s words; by serving (and worshipping) Him, *Shiva*, adepts, seekers, angels, demons, servants of gods, and the three hundred thirty million gods have gained emancipation. Saints who with loving devotion repeat the Guru’s Name have been ferried across. By meeting the Guru, (devotee) *Prehlaad* and many other sages and saints were saved. Through the Guru’s grace, and by becoming attuned to the one Name, sages like *Naarad* and devotees like *Sanak* were saved. (Therefore O’ my mind, except the one Name), renounce all other (worldly) relishes. Servant (*Nallh*) makes this submission: that it is through the Guru that one obtains God’s Name; therefore O’ my mind, again and again utter the Guru’s Name.”(4-16-29)

The message of the above *Sawayyaas* (psalms) uttered in praise of Guru Ram Das Ji is that if we want to attain to God, and be emancipated from the painful rounds of birth and death, we should again and again repeat the Guru’s Name (thus continuously reminding ourselves of his advice), and always meditating on God’s Name.

Detail of Hymns = 3 kinds of hymns by Nallh =16, by Kall=13, Total=29.

ਸਿਰੀ ਗੁਰੂ ਸਾਹਿਬੁ ਸਭ ਉਪਰਿ ॥
ਕਰੀ ਕ੍ਰਿਪਾ ਸਤਜੁਗਿ ਜਿਨਿ ਧੂ ਪਰਿ ॥
ਸ੍ਰੀ ਪ੍ਰਗਲਾਦ ਭਗਤ ਉਪਰੀਅੰ ॥

ਹਸੁ ਕਮਲ ਮਾਥੇ ਪਰ ਧਰੀਅੰ ॥
ਅਲਖ ਰੂਪ ਜੀਅ ਲਖਾ ਨ ਜਾਈ ॥
ਸਾਧਿਕ ਸਿਧ ਸਗਲ ਸਰਣਾਈ ॥
ਗੁਰ ਕੇ ਬਚਨ ਸਤਿ ਜੀਅ ਧਾਰਹੁ ॥
ਮਾਣਸ ਜਨਮੁ ਦੇਹ ਨਿਸਾਰਹੁ ॥
ਗੁਰ ਜਹਾਜੁ ਖੇਵਟੁ ਗੁਰੁ ਗੁਰ ਬਿਨੁ ਤਰਿਆ ਨ ਕੋਇ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਪ੍ਰਭੁ ਪਾਈਐ ਗੁਰ ਬਿਨੁ ਮੁਕਤਿ ਨ
ਹੋਇ ॥
ਗੁਰੁ ਨਾਨਕੁ ਨਿਕਟਿ ਬਸੈ ਬਨਵਾਰੀ ॥
ਤਿਨਿ ਲਹਣਾ ਬਾਪਿ ਜੋਤਿ ਜਗਿ ਧਾਰੀ ॥
ਲਹਣੈ ਪੰਥੁ ਧਰਮ ਕਾ ਕੀਆ ॥
ਅਮਰਦਾਸ ਭਲੇ ਕਉ ਦੀਆ ॥
ਤਿਨਿ ਸ੍ਰੀ ਰਾਮਦਾਸੁ ਸੋਚੀ ਬਿਰੁ ਥਪੁਉ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਅਖੈ ਨਿਧਿ ਅਪੁਉ ॥
ਅਪੁਉ ਹਰਿ ਨਾਮੁ ਅਖੈ ਨਿਧਿ ਚਹੁ ਜੁਗਿ ਗੁਰ ਸੇਵਾ
ਕਰਿ ਫਲੁ ਲਹੀਅੰ ॥
ਬੰਦਹਿ ਜੋ ਚਰਣ ਸਰਣਿ ਸੁਖੁ ਪਾਵਹਿ ਪਰਮਾਨੰਦ
ਗੁਰਮੁਖਿ ਕਹੀਅੰ ॥
ਪਰਤਖਿ ਦੇਹ ਪਾਰਬ੍ਰਹਮੁ ਸੁਆਮੀ ਆਦਿ ਰੂਪਿ ਪੋਖਣ
ਭਰਣੰ ॥
ਸਤਿਗੁਰੁ ਗੁਰੁ ਸੇਵਿ ਅਲਖ ਗਤਿ ਜਾ ਕੀ ਸ੍ਰੀ
ਰਾਮਦਾਸੁ ਤਾਰਣ ਤਰਣੰ ॥੧॥

ਜਿਹ ਅੰਮ੍ਰਿਤ ਬਚਨ ਬਾਣੀ ਸਾਧੂ ਜਨ ਜਪਹਿ ਕਰਿ
ਬਿਚਿਤਿ ਚਾਉ ॥
ਆਨੰਦੁ ਨਿਤ ਮੰਗਲੁ ਗੁਰ ਦਰਸਨੁ ਸਫਲੁ ਸੰਸਾਰਿ ॥
ਸੰਸਾਰਿ ਸਫਲੁ ਗੰਗਾ ਗੁਰ ਦਰਸਨੁ ਪਰਸਨ ਪਰਮ
ਪਵਿਤ੍ਰੁ ਗਤੇ ॥
ਜੀਤਹਿ ਜਮ ਲੋਕੁ ਪਤਿਤ ਜੇ ਪ੍ਰਾਣੀ ਹਰਿ ਜਨ ਸਿਵ
ਗੁਰ ਗੁਨਿ ਰਤੇ ॥
ਰਘੁਬੰਸਿ ਤਿਲਕੁ ਸੁੰਦਰੁ ਦਸਰਥ ਘਰਿ ਮੁਨਿ ਬੰਢਹਿ
ਜਾ ਕੀ ਸਰਣੰ ॥

ਪੰਨਾ ੧੪੦੨

ਸਤਿਗੁਰੁ ਗੁਰੁ ਸੇਵਿ ਅਲਖ ਗਤਿ ਜਾ ਕੀ ਸ੍ਰੀ
ਰਾਮਦਾਸੁ ਤਾਰਣ ਤਰਣੰ ॥੨॥
ਸੰਸਾਰੁ ਅਗਮ ਸਾਗਰੁ ਤੁਲਹਾ ਹਰਿ ਨਾਮੁ ਗੁਰੂ ਮੁਖਿ
ਪਾਯਾ ॥
ਜਗਿ ਜਨਮ ਮਰਣੁ ਭਗਾ ਇਹ ਆਈ ਹੀਐ ਪਰਤੀਤਿ
॥
ਪਰਤੀਤਿ ਹੀਐ ਆਈ ਜਿਨ ਜਨ ਕੈ ਤਿਨ ਕਉ
ਪਦਵੀ ਉਚ ਭਈ ॥
ਤਸਿ ਮਾਇਆ ਮੋਹੁ ਲੋਭੁ ਅਰੁ ਲਾਲਚੁ ਕਾਮ ਕ੍ਰੋਧ ਕੀ
ਬ੍ਰਿਥਾ ਗਈ ॥

siree guroo saahib sabh oopar.
karee kirpaa satjug jin Dharoo par.
saree parahlaad bhagat uDhree-a^N.

has^t kamal maathay par Dharee-a^N.
alakh roop jee-a lakh-yaa na jaa-ee.
saaDhik siDh sagal sarnaa-ee.
gur kay bachan sat jee-a Dhaarahu.
maan^{as} janam dayh nistaarahu.
gur jahaaj khayvat guroo gur bin tari-aa na ko-ay.

gur parsaad parabh paa-ee-ai gur bin mukat na
ho-ay.
gur naanak nikat basai banvaaree.
tin lah^{naa} thaap jot jag Dhaaree.
lah^{nai} panth Dharam kaa kee-aa.
amard^{as} bh^{alay} ka-o dee-aa.
tin saree raamd^{as} sod^{hee} thir thap-ya-o.
har kaa naam ak^{hai} niD^h ap-ya-o.
ap-ya-o har naam ak^{hai} niD^h chahu jug gur sayvaa
kar fal lahee-a^N.
bandeh jo charan saran sukh paavahi parmaanand
gurmukh kahee-a^N.
partakh dayh paarbarahm su-aamee aad roop
pokhan bharna^N.
satgur gur sayv alakh gat jaa kee saree raamd^{as}
taaran tarna^N. ||1||

jih amrit bachan ban^{ee} saaD^{hoo} jan jaapeh kar
bichi^t chaa-o.
aanand nit mangal gur darsan safal sansaar.
sansaar safal gangaa gur darsan parsan param
pavit^{ar} gatay.
jeet^{eh} jam lok patit jay paraanee har jan siv gur
ga-yaan ratay.
raghubans tilak sundar dasrath ghar mun banch^{heh}
jaa kee sarna^N.

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satgur gur sayv alakh gat jaa kee saree raamd^{as}
taaran tarna^N. ||2||
sansaar agam saagar tul^{haa} har naam guroo mukh
paa-yaa.
jag janam maran bhagaa ih aa-ee hee-ai parteet.
parteet hee-ai aa-ee jin jan kai tinⁱ ka-o pad^{vee} uch
bha-ee.
taj maa-i-aa moh lobh ar laalach kaam kroD^h kee
baritha ga-ee.

ਅਵਲੋਕਾ ਬ੍ਰਹਮ ਭਰਮੁ ਸਭੁ ਛੁਟਕਾ ਦਿਬੁ ਦ੍ਰਿਸ਼ਿ
ਕਾਰਣ ਕਰਣੈ ॥
ਸਤਿਗੁਰੁ ਗੁਰੁ ਸੇਵਿ ਅਲਖ ਗਤਿ ਜਾ ਕੀ ਸ੍ਰੀ
ਰਾਮਦਾਸੁ ਤਾਰਣ ਤਰਣੈ ॥੩॥

avlok-yaa barahm bharam sabh chhut-yaa dib-y
darisat kaaran karna^N.
satgur gur sayv alakh gat jaa kee saree raamdaas
taaran tarna^N. ||3||

ਪਰਤਾਪੁ ਸਦਾ ਗੁਰ ਕਾ ਘਟਿ ਘਟਿ ਪਰਗਾਸੁ ਭਯਾ
ਜਸੁ ਜਨ ਕੈ ॥
ਇਕਿ ਪਤਹਿ ਸੁਣਹਿ ਗਾਵਹਿ ਪਰਭਾਤਿਹਿ ਕਰਹਿ
ਇਸ਼ਾਨੁ ॥
ਇਸ਼ਾਨੁ ਕਰਹਿ ਪਰਭਾਤਿ ਸੁਧ ਮਨਿ ਗੁਰ ਪੂਜਾ ਬਿਧਿ
ਸਹਿਤ ਕਰੈ ॥
ਕੰਚਨੁ ਤਨੁ ਹੋਇ ਪਰਸਿ ਪਾਰਸ ਕਉ ਜੋਤਿ ਸਰੂਪੀ
ਧਾਨੁ ਧਰੈ ॥
ਜਗਜੀਵਨੁ ਜਗਨਾਥੁ ਜਲ ਬਲ ਮਹਿ ਰਹਿਆ ਪੂਰਿ
ਬਹੁ ਬਿਧਿ ਬਰਨੈ ॥
ਸਤਿਗੁਰੁ ਗੁਰੁ ਸੇਵਿ ਅਲਖ ਗਤਿ ਜਾ ਕੀ ਸ੍ਰੀ
ਰਾਮਦਾਸੁ ਤਾਰਣ ਤਰਣੈ ॥੪॥

parṭaap sadaa gur kaa ghat ghat pargaas bha-yaa
jas jan kai.
ik parṭeh suneh gaavahi par**bh**aatīhi karahi isnaan.
isnaan karahi par**bha**at su**Dh** man gur poojaa bi**Dh**
sahiṭ kara^N.
kanchan ṭan ho-ay paras paaras ka-o joṭ saroopēe
Dhayaan Dhara^N.
jagjeevan jagannaath jal thal meh rahi-aa poor baho
bi**Dh** barana^N.
satgur gur sayv alakh gat jaa kee saree raamdaas
taaran tarna^N. ||4||

ਜਿਨਹੁ ਬਾਤ ਨਿਸ਼ੁਲ ਧੂਮ ਜਾਨੀ ਤੇਈ ਜੀਵ ਕਾਲ
ਤੇ ਬਚਾ ॥
ਤਿਨ੍ਹ ਤਰਿਓ ਸਮੁਦ੍ਰੁ ਰੁਦ੍ਰ ਖਿਨ ਇਕ ਮਹਿ ਜਲਹਰ
ਬਿੰਬ ਜੁਗਤਿ ਜਗੁ ਰਚਾ ॥
ਕੁੰਡਲਨੀ ਸੁਰਝੀ ਸਤਸੰਗਤਿ ਪਰਮਾਨੰਦ ਗੁਰੁ ਮੁਖਿ
ਮਚਾ ॥
ਸਿਰੀ ਗੁਰੁ ਸਾਹਿਬੁ ਸਭ ਉਪਰਿ ਮਨ ਬਚ ਕ੍ਰਿਮ ਸੇਵੀਐ
ਸਚਾ ॥੫॥

jinahu baat nischal Dharoo-a jaanee ṭay-ee jeev kaal
ṭay bachaa.
tin^H ṭari-o samudar rudar khin ik meh jalhar bimb
jugat jag rachaa.
kundlaneē surjhee satsangat parmaanand guroo
mukh machaa.
siree guroo saahib sabh oopar man bach krem
sayvee-ai sachaa. ||5||

Now bard *Gayand* begins his compositions in praise of Guru *Ram Das Ji*. As per the established tradition by his predecessors, he first pays homage to God by stating how, throughout all ages; He has been saving the honor of His devotees. After that he establishes Guru Ram Das Ji's connection with God, whom he calls the eternal Guru.

He says: "(O' my friends), that great Guru is higher than all who in *Sat Yug* (the golden age), showed mercy on (the devotee) *Dhru* and saved *Prehlaad* by placing His lotus hand (of support) on his forehead. (That God) is of indescribable form: He cannot be comprehended. All the seekers and adepts seek His shelter. (O' my friends), deeming true the Guru's words, enshrine them in your heart, and in this way emancipate your human birth and body. (In this worldly ocean), the Guru is (like) the boat and the Guru is also the captain. Without the (guidance of the) Guru, no one has been able to swim across (this ocean). It is by the Guru's grace, that we obtain God, and without (the guidance of) the Guru, salvation is impossible."

Now describing the link between Guru *Ram Das Ji* and God, the bard says: "(O' my friends), Guru Nanak abides near (God), the owner of this worldly garden. Establishing *Lehna* (as the Guru), he illuminated the world with (divine) light. *Lehna* propagated the path of righteousness, which he passed on to *Amar Das Bhalla*. He bestowed the inexhaustible Name of God on *Sodhi Ram Das*, and made him eternal. (Thus Guru *Amar Das Ji*) gave the inexhaustible treasure of his Name (to him). This treasure cannot be exhausted even through all the four ages; (*Ram Das Ji*) has obtained this fruit by serving the Guru. (Therefore), they who seek the shelter of his feet obtain peace, enjoy supreme bliss, and are called Guru's followers. God, who is the Master of all, the source of all, and

sustains all, is now visibly manifest in the person of (Guru *Ram Das Ji*. Therefore, O' my friends, we should) serve that true Guru whose glory is indescribable, because the reverend (Guru) *Ram Das* is (like a) ship to ferry us across (this worldly ocean).”(1)

The bard concluded the previous hymn with the advice that we should serve that true Guru whose glory is indescribable, because the reverend (Guru) *Ram Das* is like a ship to ferry us across this worldly ocean. Continuing to utter the Guru's praises, he touches the heights of poetic imagery, and compares seeing the sight of Guru Ji to bathing in the river *Ganges* (a river that Hindus consider most sacred). He also compares Guru Ji to god *Ram Chandra*, the hero of the legend of *Ramayana*, whom the Hindus worship as an incarnation of God.

He says: “Fruitful is the sight of that Guru in the world whose ambrosial words and speech saintly persons recite with great eagerness in their mind, reveling in joy and bliss. (Yes, seeing) his sight is fruitful, like (bathing in the river) *Ganges*, and by touching his feet one obtains a sublime state (of salvation). Even those who are sinners become devotees of God if they are imbued with the divine knowledge of the Guru; (they no longer are afraid of the demons of death, and thus) win over the city of death. Just as the sages crave to seek the shelter of (*Ram Chandra*), the crown prince in the house of king *Dashrath* of the *Raghu* dynasty. (O' man), serve that reverend true Guru *Ram Das Ji*, whose state is indescribable and who is (like) a ship to ferry us across (the worldly ocean).”(2)

Elaborating on this idea, he says: “The world is (like an) unfathomable sea, and God's Name is (like a) raft to (swim across this ocean). The one who has obtained (this raft) from the Guru, and whose heart has been convinced, ends his birth and death in this world. The devotees whose heart has been convinced have been given a high status;

they have shed worldly attachment, greed, and avarice, and their pain of lust and anger has gone. One who has seen (the Guru), who has divine insight and is the embodiment of the source of the universe, all that one's doubt has been dispelled. Therefore, serve that true Guru *Ram Das Ji*, whose state is indescribable and who is a ship to ferry us across.”(3)

In the previous hymn, bard *Gayand* stated that the one who has seen (the Guru), who has divine insight and is the embodiment of the source of the universe, all that one's doubt is dispelled. In this hymn, he elaborates on the glory of the Guru and says: “The glory of the true Guru is always in the heart of everyone, and that splendor is manifest in his devotees. There are many who, after bathing early in the morning, read, hear, and sing (praises of the Guru). Yes, many devotees bathe early in the morning, and with a pure heart and in an appropriate way worship the Guru. They attune their mind to the (Guru), the embodiment of (divine) Light. (In this way), by coming in contact with the philosopher's stone (the Guru), their body becomes (immaculate like) gold. (O' my friends), serve that true Guru *Ram Das Ji*, whose state is incomprehensible and who is (like a) ship to ferry us across (this worldly ocean). He is the embodiment of) the life of the world and the Master of the universe, who pervades in water as well as land in myriad ways.”(4)

The poet now tells us about the merits obtained by those who have full faith in the Guru's instructions. He says: “They who like devotee *Dhru*, have firmly believed in the Guru's word are saved from (the fear of) death. They have crossed over the dreadful (worldly) ocean in an instant, and have deemed the world created like the (short-lived) shadow of clouds. By participating in the company of saintly persons, the *Kundalini* (the entanglement of their mind with worldly problems) is disentangled; then they enjoy supreme bliss, and

by the Guru's grace their glory shines. Therefore, we should (also worship and) serve the venerable Guru (who is higher than all) with our mind, words, and deeds.”(5)

ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿ ਜੀਉ ॥
ਕਵਲ ਨੈਨ ਮਧੁਰ ਬੈਨ ਕੋਟਿ ਸੈਨ ਸੰਗ ਸੋਭ ਕਹਤੁ
ਮਾ ਜਸੋਦ ਜਿਸਹਿ ਦਹੀ ਭਾਤੁ ਖਾਹਿ ਜੀਉ ॥
ਦੇਖਿ ਰੂਪੁ ਅਤਿ ਅਨੂਪੁ ਮੋਹ ਮਹਾ ਮਗ ਭਈ
ਕਿੰਕਨੀ ਸਬਦ ਝਨਤਕਾਰ ਖੇਲੁ ਪਾਹਿ ਜੀਉ ॥
ਕਾਲ ਕਲਮ ਹੁਕਮੁ ਹਾਥਿ ਕਹਤੁ ਕਉਨੁ ਮੋਟਿ ਸਕੈ
ਈਸੁ ਬੰਨ੍ਹ ਗੁਨੁ ਧ੍ਰਾਨੁ ਧਰਤੁ ਹੀਐ ਚਾਹਿ ਜੀਉ
॥
ਸਤਿ ਸਾਚੁ ਸ੍ਰੀ ਨਿਵਾਸੁ ਆਦਿ ਪੁਰਖੁ ਸਦਾ ਤੁਹੀ
ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿ ਜੀਉ
॥੧॥੬॥

ਰਾਮ ਨਾਮ ਪਰਮ ਧਾਮ ਸੁਖ ਬੁਧ ਨਿਰੀਕਾਰ
ਬੇਸੁਮਾਰ ਸਰਬਰ ਕਉ ਕਾਹਿ ਜੀਉ ॥
ਸੁਬਰ ਚਿਤ ਭਗਤ ਹਿਤ ਭੇਖੁ ਧਰਿਓ ਹਰਨਾਖਸੁ
ਹਰਿਓ ਨਖ ਬਿਦਾਰਿ ਜੀਉ ॥
ਸੰਖ ਚਕ੍ਰ ਗਦਾ ਪਦਮ ਆਪਿ ਆਪੁ ਕੀਓ ਛਦਮ
ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮ ਲਖੈ ਕਉਨੁ ਤਾਹਿ ਜੀਉ ॥
ਸਤਿ ਸਾਚੁ ਸ੍ਰੀ ਨਿਵਾਸੁ ਆਦਿ ਪੁਰਖੁ ਸਦਾ ਤੁਹੀ
ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿ ਜੀਉ
॥੨॥੭॥

ਪੀਤ ਬਸਨ ਕੁੰਦ ਦਸਨ ਪ੍ਰਿਅ ਸਹਿਤ ਕੰਨ ਮਾਲ
ਮੁਕਟੁ ਸੀਸਿ ਮੋਹ ਪੰਖ ਚਾਹਿ ਜੀਉ ॥

ਪੰਨਾ ੧੪੦੩

ਬੇਵਜੀਰ ਬਡੇ ਧੀਰ ਧਰਮ ਅੰਗ ਅਲਖ ਅਗਮ ਖੇਲੁ
ਕੀਆ ਆਪਣੈ ਉਛਾਹਿ ਜੀਉ ॥
ਅਕਬ ਕਥਾ ਕਥੀ ਨ ਜਾਇ ਤੀਨਿ ਲੋਕ ਰਹਿਆ
ਸਮਾਇ ਸੁਤਹ ਸਿਧ ਰੂਪੁ ਧਰਿਓ ਸਾਹਨ ਕੈ
ਸਾਹਿ ਜੀਉ ॥
ਸਤਿ ਸਾਚੁ ਸ੍ਰੀ ਨਿਵਾਸੁ ਆਦਿ ਪੁਰਖੁ ਸਦਾ ਤੁਹੀ
ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿ ਜੀਉ
॥੩॥੮॥

ਸਤਿਗੁਰੂ ਸਤਿਗੁਰੂ ਸਤਿਗੁਰੂ ਗੁਬਿੰਦ ਜੀਉ ॥
ਬਲਿਹਿ ਛਲਨ ਸਬਲ ਮਲਨ ਭਗਿ ਫਲਨ ਕਾਨ੍ਹ
ਕੁਅਰ ਨਿਹਕਲੰਕ ਬਜੀ ਡੰਕ ਚੜ੍ਹ ਦਲ ਰਵਿੰਦ
ਜੀਉ ॥

ਰਾਮ ਰਵਣ ਦੁਰਤ ਦਵਣ ਸਕਲ ਭਵਣ ਕੁਲਸ
ਕਰਣ ਸਰਬ ਭੂਤ ਆਪਿ ਹੀ ਦੇਵਾਧਿ ਦੇਵ ਸਹਸ
ਮੁਖ ਫਨਿੰਦ ਜੀਉ ॥

ਜਰਮ ਕਰਮ ਮਛ ਕਛ ਹੁਅ ਬਰਾਹ ਜਮੁਨਾ ਕੈ ਕੂਲਿ
ਖੇਲੁ ਖੇਲਿਓ ਜਿਨਿ ਗਿੰਦ ਜੀਉ ॥

ਨਾਮੁ ਸਾਚੁ ਹੀਏ ਧਾਤੁ ਤਜੁ ਬਿਕਾਰੁ ਮਨ ਗਯੋਦ
ਸਤਿਗੁਰੂ ਸਤਿਗੁਰੂ ਸਤਿਗੁਰ ਗੁਬਿੰਦ ਜੀਉ
॥੪॥੯॥

ਸਿਰੀ ਗੁਰੂ ਸਿਰੀ ਗੁਰੂ ਸਿਰੀ ਗੁਰੂ ਸਤਿ ਜੀਉ ॥

vaahiguroo vaahiguroo vaahiguroo vaahi jee-o.
kaval nain maDhur bain kot sain sang sobh kahaṭ maa
jasod jisahi dahee bhaat khaahi jee-o.
daykh roop at anoop moh mahaa mag bha-ee kinknee
sabad jhanatkaar khayl paahi jee-o.
kaal kalam hukam haath kahhu ka-un mayt sakai ees
bamm-yu ga-yaan Dhayaan Dharat hee-ai chaahi
jee-o.
sat saach saree nivaas aad purakh sadaa tuhee
vaahiguroo vaahiguroo vaahiguroo vaahi jee-o.
||1||6||

raam naam param Dhaam suDh buDh nireekaar
baysumaar sarbar ka-o kaahi jee-o.
suthar chit bhagat hit bhaykh Dhari-o harnaakhas
hari-o nakh bigaar jee-o.
sankh chakar gadaa padam aap aap kee-o chhadam
aprampar paarbarahm lakhai ka-un taaahi jee-o.
sat saach saree nivaas aad purakh sadaa tuhee
vaahiguroo vaahiguroo vaahiguroo vaahi jee-o.
||2||7||

peet basan kund dasan pari-a sahit kanth maal mukat
sees mor pankh chaahi jee-o.

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bayvjeer baday Dheer Dharam ang alakh agam khayl
kee-aa aapnai

akath katha kathe na jaa-ay teen lok rahi-aa
samaa-ay sutah siDh roop Dhari-o saahan kai saahi
jee-o.

sat saach saree nivaas aad purakh sadaa tuhee
vaahiguroo vaahiguroo vaahiguroo vaahi jee-o.
||3||8||

satguroo satguroo satgur gubind jee-o.
balihi chhalan sabal malan bhagat falan kaan^h ku-ar
nihklank bajee dank charhhoo dal ravingd jee-o.

raam ravan durat davan sakal bhavan kusal karan
sarab bhoot aap hee dayvaaDh dayv sahas mukh
fanind jee-o.

jaram karam machh kachh hu-a baraah jamunaa kai
kool khayl khayli-o jin binn jee-o.

naam saar hee-ay Dhaar taj bikaar man ga-yand
satguroo satguroo satgur gubind jee-o. ||4||9||

siree guroo siree guroo siree guroo sat jee-o.

ਗੁਰ ਕਹਿਆ ਮਾਨੁ ਨਿਜ ਨਿਧਾਨੁ ਸਚੁ ਜਾਨੁ ਮੰਤ੍ਰੁ
ਇਹੈ ਨਿਸਿ ਬਾਸੁਰ ਹੋਇ ਕਲ੍ਹਾਨੁ ਲਹਹਿ ਪਰਮ
ਗਤਿ ਜੀਉ ॥

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਜਣ ਜਣ ਸਿਉ ਛਾਡੁ ਧੋਹੁ
ਹਉਮੈ ਕਾ ਫੰਧੁ ਕਾਟੁ ਸਾਧਸੰਗਿ ਰਤਿ ਜੀਉ ॥

ਦੋਹ ਗੇਹੁ ਤਿਆ ਸਨੇਹੁ ਚਿਤ ਬਿਲਾਸੁ ਜਗਤ ਏਹੁ
ਚਰਨ ਕਮਲ ਸਦਾ ਸੇਉ ਦ੍ਰਿੜਤਾ ਕਰੁ ਮਤਿ
ਜੀਉ ॥

ਨਾਮੁ ਸਾਰੁ ਹੀਏ ਧਾਰੁ ਤਜੁ ਬਿਕਾਰੁ ਮਨ ਗਯੰਦ
ਸਿਰੀ ਗੁਰੁ ਸਿਰੀ ਗੁਰੁ ਸਿਰੀ ਗੁਰੁ ਸਤਿ ਜੀਉ
॥੫॥੧੦॥

ਸੇਵਕ ਕੈ ਭਰਪੂਰ ਜੁਗੁ ਜੁਗੁ ਵਾਹਗੁਰੂ ਤੇਰਾ ਸਭੁ
ਸਦਕਾ ॥

ਨਿਰੰਕਾਰੁ ਪ੍ਰਭੁ ਸਦਾ ਸਲਾਮਤਿ ਕਹਿ ਨ ਸਕੈ ਕੋਊ
ਤੂ ਕਦ ਕਾ ॥

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਸਿਰੇ ਤੈ ਅਗਨਤ ਤਿਨ ਕਉ ਮੋਹੁ
ਭਯਾ ਮਨ ਮਦ ਕਾ ॥

ਚਵਰਾਸੀਹ ਲਖ ਜੋਨਿ ਉਪਾਈ ਰਿਜਕੁ ਦੀਆ ਸਭ
ਹੂ ਕਉ ਤਦ ਕਾ ॥

ਸੇਵਕ ਕੈ ਭਰਪੂਰ ਜੁਗੁ ਜੁਗੁ ਵਾਹਗੁਰੂ ਤੇਰਾ ਸਭੁ
ਸਦਕਾ ॥੧॥੧੧॥

ਵਾਹੁ ਵਾਹੁ ਕਾ ਬਡਾ ਤਮਾਸਾ ॥

ਆਪੇ ਹੁਸੈ ਆਪਿ ਹੀ ਚਿਤਵੈ ਆਪੇ ਚੰਦੁ ਸੂਰੁ
ਪਰਗਾਸਾ ॥

ਆਪੇ ਜਲੁ ਆਪੇ ਬਲੁ ਥੰਮ੍ਹਨੁ ਆਪੇ ਕੀਆ ਘਟਿ
ਘਟਿ ਬਾਸਾ ॥

ਆਪੇ ਨਹੁ ਆਪੇ ਫੁਨਿ ਨਾਰੀ ਆਪੇ ਸਾਰਿ ਆਪ
ਹੀ ਪਾਸਾ ॥

ਗੁਰਮੁਖਿ ਸੰਗਤਿ ਸਭੈ ਬਿਚਾਰਹੁ ਵਾਹੁ ਵਾਹੁ ਕਾ
ਬਡਾ ਤਮਾਸਾ ॥੨॥੧੨॥

ਕੀਆ ਖੇਲੁ ਬਡ ਮੇਲੁ ਤਮਾਸਾ ਵਾਹਿਗੁਰੂ ਤੇਰੀ
ਸਭ ਰਚਨਾ ॥

ਤੂ ਜਲਿ ਬਲਿ ਗਗਨਿ ਪਯਾਲਿ ਪੂਰਿ ਰਹਾ ਅੰਮ੍ਰਿਤੁ
ਤੇ ਮੀਠੇ ਜਾ ਕੇ ਬਚਨਾ ॥

ਮਾਨਹਿ ਬ੍ਰਹਮਾਦਿਕ ਰੁਦ੍ਰਾਦਿਕ ਕਾਲ ਕਾ ਕਾਲੁ
ਨਿਰੰਜਨ ਜਚਨਾ ॥

ਪੰਨਾ ੧੪੦੪

ਗੁਰ ਪ੍ਰਸਾਦਿ ਪਾਈਐ ਪਰਮਾਰਥੁ ਸਤਸੰਗਤਿ ਸੇਤੀ
ਮਨੁ ਖਚਨਾ ॥

ਕੀਆ ਖੇਲੁ ਬਡ ਮੇਲੁ ਤਮਾਸਾ ਵਾਹਗੁਰੂ ਤੇਰੀ ਸਭ
ਰਚਨਾ ॥੩॥੧੩॥੪੨॥

gur kahi-aa maan nij niDhaan sach jaan manṭar ihai nis
baasur ho-ay kal-yaan laheh param gaṭ jee-o.

kaam kroDh lobh moh jan jan si-o chhaad Dhohu
ha-umai kaa fanDh kaat saaDhsang raṭ jee-o.

dayh gayhu t̥ari-a sanayhu chit̥ bilaas jagat̥ ayhu
charan kamal sadāa say-o darihṭ-ṭaa kar maṭ jee-o.

naam saar hee-ay Dhaar taṭ bikaar man ga-yand sreee
guroo sreee guroo sreee guroo saṭ jee-o. ||5||10||

sayvak kai bharpoor jug jug vaahguroo tayraa sabh
sadkaa.

nirankaar parabh sadāa salaamat̥ kahi na sakai ko-oo
ṭoo kad̥ kaa.

barahmaa bisan siray tai agnat̥ tin ka-o moh bha-yaa
man mad̥ kaa.

chavraaseeh lakh jon upaa-ee rijak dee-aa sabh hoo
ka-o tad̥ kaa.

sayvak kai bharpoor jug jug vaahguroo tayraa sabh
sadkaa. ||1||11||

vaahu vaahu kaa badaa tamaasaa.

aapay hasai aap hee chit̥vai aapay chand̥ soor
pargaasaa.

aapay jal aapay thal thamⁿ an aapay kee-aa ghat̥ ghat̥
baasaa.

aapay nar aapay fun naaree aapay saar aap hee
paasaa.

gurmukh sangat̥ sabhai bichaarahu vaahu vaahu kaa
badaa tamaasaa. ||2||12||

kee-aa khayl bad mayl tamaasaa vaahiguroo tayree
sabh rachnaa.

ṭoo jal thal gagan pa-yaal poor rah-yaa amrit̥ tay
meethay jaa kay bachnaa.

maaneh barahmaad̥ik rudraad̥ik kaal kaa kaal niranjan
jachnaa.

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gur parsaad̥ paa-ee-ai parmaarath̥ satsangat̥ saytee
man khachnaa.

kee-aa khayl bad mayl tamaasaa vaahguroo tayree
sabh rachnaa. ||3||13||42||

Now poet Gayand goes into the heights of his poetic imagination, love, devotion and astonishment in *Guru Ram Das Ji* he sees the wonderful God Himself and also the god *Krishna*, whom Hindus believe was an incarnation of God.

This hymn begins with the word *Wahe Guru*, which means wonderful or astonishing enlightener. Instead of using any other word for God based upon one of His qualities, such as *Niranjan* (the immaculate one), or *Allah* (the inaccessible God), Sikhs believe that God's glories and virtues are so many that one is simply astonished or wonderstruck while reflecting on Him, and only able to say *Waheguru* (O' God, You are truly wonderful).

So, seeing that wonderful God in *Guru Ram Das Ji*, the poet exclaims again and again: "O' Guru, you are wonderful, astonishing and amazing. (For me, you are that god *Krishna*), who had lotus-like (beauteous) eyes, melodious speech, and was embellished with millions of companions (or soldiers). You are the one whose mother *Jasodha* used to lovingly call and ask to eat rice and yogurt. (Yes, for me you are that god *Krishna* who), in his play, used to make the noise of tiny bells tied to his belly; upon seeing that most beauteous form, his mother would become lost in rapture. (O' Guru, you) hold the pen and command of death in your hand, and who is there who can erase your writ? (Even gods like) *Shiva* and *Brahma* wish to enshrine your meditation and wisdom in their hearts. O' Guru, you are the embodiment of truth, you are eternal, you are the abode of *Lakshmi* (goddess of wealth), and you are the Primal Being. (In summary), you are that wonderful, astonishing, and amazing Guru."(1-6)

The bard continues his poetic flight and loving adoration of *Guru Ram Das Ji*, and sees in him the formless God and His famous incarnations.

He says: "(O' true Guru), your name is *Ram*. Sublime is your abode, pure is your intellect, and you are the limitless and the formless one; how could anyone equal You? (For me, you are the one) who, for the sake of the pure hearted devotee *Prehlaad*, assumed the form (of a man-lion) and tore apart (the demon) *Harnaakash* with his finger nails. (For me, you are god *Vishnu*) who holds a conch, the iron disc, and the bludgeon, and you are the one who turned himself (into a pigmy to) deceive (king *Ball*). O' limitless all pervading God, who can (fully) understand you? You are the embodiment of truth, the abode of *Laxmi* (the goddess of wealth). You are the primal Being, and you have always been there; O' Guru, you are wonderful, astonishing, and awesome."(2-7)

Seeing in the Guru the image of god *Krishna*, the poet says: "(O' *Guru Ram Das Ji*, for me you are) the yellow robed (god) *Krishna*, whose teeth sparkle like the jasmine flower. Who is always in the company of his beloved (*Radha*), wears a rosary on his neck, and embellishes his head with the crown of peacock feathers. You don't need any minister to counsel you. You have immense patience. You are the upholder of rights, incomprehensible, and unfathomable. You have staged this play (of the world) for your pleasure. Your indescribable discourse cannot be described, and you pervade in all the three worlds. (In your own will), in a very natural manner, you assumed this form (as *Guru Ram Das*); you are the king of kings. You are the embodiment of truth, the abode of *Laxmi* (the goddess of wealth). You are the primal Being, you have always been there; O' Guru, you are wonderful, astonishing, and awesome."(3-8)

Continuing to sing the praises of *Guru (Ram Das Ji)*, the poet sees in him many other incarnations of God, including *Kaalki* (about whom there is a strong belief that when he manifests in the world, all would be peace and bliss). So the poet lovingly addresses the Guru and says: "O' my true Guru, (for me you are the embodiment of the) Master of the universe; you are the one who incarnated as (pigmy god) *Baavan* to deceive king *Ball*. You destroy the arrogance of the mighty, and give reward to the devotees. You are the (embodiment of) the crown prince *Krishna*, and you are that (future incarnation of)

Nehklank, with whom would march the powerful armies of the sun and the moon, and whose drum of (victory) would beat all over. You are the one who contemplates upon the all pervading God, destroys sins, ensures the well-being of all places, and is present in all creatures. You are God of all gods, (for me you are) the thousand tongued cobra. (For me) you are the Guru-God who, by taking birth as *Fish*, *Tortoise*, and *Boar* did many deeds, (and as god *Krishna*) played ball game on the banks of river *Yamuna*. Therefore O' the mind of *Gayand*, enshrine the sublime (God's) Name in your heart, shed evil thoughts of your mind, (and remember that) the true *Guru Ram Das Ji* is (himself the embodiment) of the Master of the universe."(4-9)

In the previous hymn poet *Gayand* advised himself (and indirectly us) to shed the evil thoughts of our mind, enshrine the sublime God's Name in our heart, and remember that the true *Guru Ram Das Ji* is himself the embodiment of God. In this hymn, he elaborates on this advice and says: "(O' my friend), the true *Guru Ram Das Ji* is eternal. (Therefore), believe in the Guru's word. This alone is your personal treasure (which would accompany you after death); believe this as the true *mantra*, (by repeating which you) obtain bliss day and night, and also obtain the supreme state (of salvation from worldly bonds). Renounce your lust, anger, greed, worldly attachment, (and the habit of) deception. Cut off the noose of ego, and imbue yourself with the love of the congregation of saintly persons. This body, house, the love of a wife, and the entire world is merely just a play of the mind. Always serve the lotus feet (of God by meditating on His Name). Firmly implant this instruction (in your mind. In short) O' *Gayand's* mind, enshrine the true Guru's Name (in your heart), and shed all evil. The true Guru is himself the eternal (God)."(5-10)

Bard *Gayand* concluded the last hymn by advising us to enshrine the true Guru's Name (in our heart), shed all evil, and firmly believe that the true Guru is himself the eternal (God). In this hymn he again sees in *Guru Ram Das Ji* the primal God who created all creatures, including the primary gods like *Shiva* and *Vishnu*. Addressing *Guru Ji*, he says: "O' Guru, you are amazing. It is by your grace that you remain fully abiding (in the hearts of your) devotees, age after age. O' formless God, you have been in existence forever; no one can say how long You have been (there). You have created innumerable number of (gods like) *Brahma* and *Vishnu*, but they were afflicted with intoxication and attached to the arrogance of their minds. (It is You who) created millions of species, and since then You have provided all of them with their sustenance. O' wonderful Guru, it is all by your grace (that you are) pervading fully (in the hearts of your) devotees, age after age."(1-11)

The poet now sees in *Guru Ram Das Ji* the wonderful God who is the doer, and the effect (both the creator and the creation).

So he says: "(This world is the) grand play of the astonishing and wonderful (*Guru Ram Das Ji*, the embodiment of God). He Himself laughs, Himself thinks, and Himself illuminates the sun and the moon. He Himself is the water, Himself provides support to the earth, and He Himself has made His abode in each and every heart. He Himself is the man, Himself the woman; Himself is the chessboard, and Himself the chess figures. O' all the Guru ward persons, sitting in the saintly congregation, reflect on the grand play of the amazing and wonderful (Guru)."(2-12)

Finally addressing the Guru, the poet says: "O' the wonderful Guru, all (this universe) is your creation. It is you who has set up this great show and play (of the world). You are pervading in the waters, the land, the skies, and the underworlds, whose words are sweeter than nectar. (O' Guru), gods like *Brahma* and *Shiva* have faith in You; You are the death

of death (itself), You are immaculate, and all beg from You. Through the Guru's grace, we obtain the supreme object (of life (union with God), through the society of the saints, one's mind becomes absorbed (in God's meditation). O' wonderful Guru, all is your creation. It is you who has set up this great show and play (of the world)."(3-13-42)

The message of the above hymns is that we should reflect and look towards the present Guru (Granth Sahib Ji) with the same love and devotion of the bards who looked at Ram Das Ji, the reigning Guru at the time. By doing so we might obtain the supreme object of life, which is reunion with our Beloved God.

Detail of the above 42 hymns: Kalsahar=13, Nallh=16, Gayand=13, Total=42

ਅਗਮੁ ਅਨੰਤੁ ਅਨਾਦਿ ਆਦਿ ਜਿਸੁ ਕੋਇ ਨ ਜਾਣੈ ॥
ਸਿਵ ਬਿਰੰਚਿ ਧਰਿ ਧ੍ਰਾਨੁ ਨਿਤਹਿ ਜਿਸੁ ਬੇਦੁ ਬਖਾਣੈ ॥
ਨਿਰੰਕਾਰੁ ਨਿਰਵੈਰੁ ਅਵਰੁ ਨਹੀ ਦੂਸਰ ਕੋਈ ॥
ਭੰਜਨ ਗੜ੍ਹਣ ਸਮਥੁ ਤਰਣ ਤਾਰਣ ਪ੍ਰਭੁ ਸੋਈ ॥

ਨਾਨਾ ਪ੍ਰਕਾਰ ਜਿਨਿ ਜਗੁ ਕੀਓ ਜਨੁ ਮਥੁਰਾ ਰਸਨਾ
ਰਸੈ ॥
ਸ੍ਰੀ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਰਾਮਦਾਸ ਚਿਤਹ
ਬਸੈ ॥੧॥

ਗੁਰੂ ਸਮਰਥੁ ਗਹਿ ਕਰੀਆ ਧੂਵ ਬੁਧਿ ਸੁਮਤਿ ਸਮੁਾਰਨ
ਕਉ ॥
ਫੁਨਿ ਧੰਮ ਧੁਜਾ ਫਰਰੰਤਿ ਸਦਾ ਅਘ ਪੁੰਜ ਤਰੰਗ
ਨਿਵਾਰਨ ਕਉ ॥
ਮਥੁਰਾ ਜਨ ਜਾਨਿ ਕਹੀ ਜੀਅ ਸਾਧੁ ਸੁ ਅਉਰਿ ਕਛੂ ਨ
ਬਿਚਾਰਨ ਕਉ ॥
ਹਰਿ ਨਾਮੁ ਬੋਹਿਥੁ ਬਡੋ ਕਲਿ ਮੈ ਭਵ ਸਾਗਰ ਪਾਰਿ
ਉਤਾਰਨ ਕਉ ॥੨॥

ਸੰਤਤ ਹੀ ਸਤਸੰਗਤਿ ਸੰਗ ਸੁਰੰਗ ਰਤੇ ਜਸੁ ਗਾਵਤ ਹੈ ॥
ਧ੍ਰਮ ਪੰਥੁ ਧਰਿਓ ਧਰਨੀਧਰ ਆਪਿ ਰਹੇ ਲਿਵ ਧਾਰਿ ਨ
ਧਾਵਤ ਹੈ ॥
ਮਥੁਰਾ ਭਨਿ ਭਾਗ ਭਲੇ ਉਨ੍ਹ ਕੇ ਮਨ ਇਛਤ ਹੀ ਫਲ
ਪਾਵਤ ਹੈ ॥
ਰਵਿ ਕੇ ਸੁਤ ਕੇ ਤਿਨ੍ਹ ਤ੍ਰਾਸੁ ਕਹਾ ਜੁ ਚਰੰਨ ਗੁਰੂ ਚਿਤੁ
ਲਾਵਤ ਹੈ ॥੩॥

ਨਿਰਮਲ ਨਾਮੁ ਸੁਧਾ ਪਰਪੂਰਨ ਸਬਦ ਤਰੰਗ ਪ੍ਰਗਟਿਤ
ਦਿਨ ਆਗਰੁ ॥
ਗਹਿਰ ਗੰਭੀਰੁ ਆਥਾਹ ਅਤਿ ਬਡ ਸੁਭਰੁ ਸਦਾ ਸਭ ਬਿਧਿ
ਚਤਨਾਗਰੁ ॥
ਸੰਤ ਮਰਾਲ ਕਰਹਿ ਕੰਤੂਹਲ ਤਿਨ ਜਮ ਤ੍ਰਾਸ ਮਿਟਿਓ
ਦੁਖ ਕਾਗਰੁ ॥
ਕਲਜੁਗ ਦੁਰਤ ਦੂਰਿ ਕਰਬੇ ਕਉ ਦਰਸਨੁ ਗੁਰੂ ਸਗਲ
ਸੁਖ ਸਾਗਰੁ ॥੪॥

agam anant anaad aad jis ko-ay na jaanai.
siv biranch Dhar Dhayaan nitheh jis bayd bakhaanai.
nirankaar nirvair avar nahee doosar ko-ee.
bhanjan garh^{an} samath taran taaran parabh
so-ee.
naanaa parkaar jin jag kee-o jan mathuraa rasnaa
rasai.
saree sat naam kartaa purakh gur raamdaas chitah
basai. ||1||

guroo samrath geh karee-aa Dharuv buDh sumat
sam^{aa}araan ka-o.
fun Dharamm Dhujaa fahrant sadaa agh punj
tarang nivaaran ka-o.
mathuraa jan jaan kahee jee-a saach so a-or
kachhoo na bichaaran ka-o.
har naam bohith badou kal mai bhav saagar paar
utaraan ka-o. ||2||

santat hee satsangat sang surang ratay jas gaavat
hai.
Dharam panth Dhari-o DharneeDhar aap rahay liv
Dhaar na Dhaavat hai.
mathuraa bhan bhaag bhalay un^h kay man ichhat
hee fal paavat hai.
rav kay sut ko tin^h taraas kahaa jo charann guroo
chit laavat hai. ||3||

nirmal naam suDhaa parpooran saba^d tarang
paragti^t din aagar.
gahir gambheer athaah at bad subhar sadaa sabh
biDh ratnaagar.
sant maraal karahi kantooal tin jam taraas miti-o
dukh kaagar.
kaljug durat door karbay ka-o darsan guroo sagal
sukh saagar. ||4||

ਜਾ ਕਉ ਮੁਨਿ ਧਾਨੁ ਧਰੈ ਫਿਰਤ ਸਗਲ ਜੁਗ ਕਬਹੂ ਕ
ਕਉ ਪਾਵੈ ਆਤਮ ਪ੍ਰਗਾਸ ਕਉ ॥

ਬੇਦ ਬਾਣੀ ਸਹਿਤ ਬਿਰੰਚਿ ਜਸੁ ਗਾਵੈ ਜਾ ਕੇ ਸਿਵ ਮੁਨਿ
ਗਹਿ ਨ ਤਜਾਤ ਕਬਿਲਾਸ ਕਉ ॥

ਜਾ ਕੋ ਜੋਗੀ ਜਤੀ ਸਿਧ ਸਾਧਿਕ ਅਨੇਕ ਤਪ ਜਟਾ ਜੂਟ
ਭੇਖ ਕੀਏ ਫਿਰਤ ਉਦਾਸ ਕਉ ॥

ਸੁ ਤਿਨਿ ਸਤਿਗੁਰਿ ਸੁਖ ਭਾਇ ਕ੍ਰਿਪਾ ਧਾਰੀ ਜੀਅ ਨਾਮ
ਕੀ ਬਡਾਈ ਦਈ ਗੁਰ ਰਾਮਦਾਸ ਕਉ ॥੫॥

jaa ka-o mun Dhayaan Dharai firat sagal jug
kabahu ka ko-oo paavai aatam pargaas ka-o.

bayd banee sahit biranch jas gaavai jaa ko siv mun
geh na tajaat kabilaas kaⁿ-u.

jaa kou jogee jatee siDh saadhik anayk tap jataa
joot bhaykh kee-ay firat udaas ka-o.

so tin satgur sukh bhaa-ay kirpaa Dhaaree jee-a
naam kee badaa-ee da-ee gur raamdass ka-o.
||5||

ਨਾਮੁ ਨਿਧਾਨੁ ਧਿਆਨ ਅੰਤਰਗਤਿ ਤੇਜ ਪੁੰਜ ਤਿਹੁ ਲੋਗ
ਪ੍ਰਗਾਸੇ ॥

ਦੇਖਤ ਦਰਸੁ ਭਟਕਿ ਭ੍ਰਮੁ ਭਜਤ ਦੁਖ ਪਰਹਰਿ ਸੁਖ ਸਹਜ
ਬਿਗਾਸੇ ॥

ਸੇਵਕ ਸਿਖ ਸਦਾ ਅਤਿ ਲੁਭਿਤ ਅਲਿ ਸਮੂਹ ਜਿਉ
ਕੁਸਮ ਸੁਬਾਸੇ ॥

ਬਿਦਮਾਨ ਗੁਰਿ ਆਪਿ ਬਪੁਉ ਬਿਰੁ ਸਾਚਉ ਤਖਤੁ ਗੁਰੁ
ਰਾਮਦਾਸੈ ॥੬॥

ਪੰਨਾ ੧੪੦੫

ਤਾਰ੍ਹਉ ਸੰਸਾਰੁ ਮਾਯਾ ਮਦ ਮੋਹਿਤ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਦੀਅਉ
ਸਮਰਥੁ ॥

ਫੁਨਿ ਕੀਰਤਿਵੰਤ ਸਦਾ ਸੁਖ ਸੰਪਤਿ ਰਿਧਿ ਅਰੁ ਸਿਧਿ
ਨ ਛੋਡੈ ਸਬੁ ॥

ਦਾਨਿ ਬਡੋ ਅਤਿਵੰਤੁ ਮਹਾਬਲਿ ਸੇਵਕਿ ਦਾਸਿ ਕਹਿਉ
ਇਹੁ ਤਬੁ ॥

ਤਾਹਿ ਕਹਾ ਪਰਵਾਹ ਕਾਹੂ ਕੀ ਜਾ ਕੈ ਬਸੀਸਿ ਧਰਿਉ
ਗੁਰਿ ਹਬੁ ॥੭॥੪੯॥

naam niDhaan Dhi-aan antargat tayj punj tihu log
pargaasay.

daykhat daras bhatak bharam bhajat dukh parhar
sukh sahi bigaasay.

sayvak sikh sadaa at lubhit al samooh ji-o kusam
subaasay.

bid-yamaan gur aap thap-ya-o thir saacha-o takhat
guroo raamdassai. ||6||

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taar-ya-o sansaar maa-yaa mad mohit amrit naam
dee-a-o samrath.

fun keertivant sadaa sukh sampat riDh ar siDh na
chhod-ay sath.

daan badou ativant mahaabal sayvak daas kahi-o
ih tath.

taahi kahaa parvaah kaahoo kee jaa kai basees
Dhari-o gur hath. ||7||49||

Now it is the turn of bard *Mathura* to sing the praises of Guru Ram Das Ji. He says: "That unfathomable, infinite, and eternal God, whose beginning no one knows, on whom meditate gods *Shiva* and *Brahma*, and whose virtues *Vedas* describe daily, that formless God is without enmity, and there is no other like Him. He is powerful enough to create and destroy, and is (like a) ship to ferry creatures across (the worldly) ocean. He who has created this universe in myriad ways, whom devotee *Mathura* praises with his tongue, that true Creator resides in the heart of Guru *Ram Das*." (1)

The poet concluded the previous hymn with the remark that in the heart of Guru *Ram Das Ji* resides the true Name of the Creator, who has created this universe in myriad ways. Now he tells why he has sought the Guru's shelter. He says: "In order to obtain steady and sublime intellect, and to rid myself of the waves of sin (in my mind), I have grasped the support of the all-powerful Guru, whose flag of righteousness is always flying high. After due deliberation, devotee *Mathura* has said that there is nothing else to think about; in *Kal Yug* (the present age), God's Name is the mighty ship to ferry us across the dreadful (worldly) ocean, (and His Name only Guru *Ram Das Ji* can provide)." (2)

In the previous hymn, bard *Mathura* stated that that in the present age, God's Name is the mighty ship to ferry us across the dreadful worldly ocean, and only Guru *Ram Das Ji* can provide that gift. In this hymn, he tells how the Guru obtained this commodity, how he is able to distribute it so freely, and what kinds of blessings those persons enjoy who obtain this gift. He says: "Meeting with the saints in the holy congregation, imbued with love, (Guru *Ram Das Ji*) sings God's praises. God is the support of the earth, and has Himself

established this way of (divine) faith (through amassing the wealth of God's Name). Therefore, the minds of those who remain attuned (to the praise of God) don't wander in any other direction. *Mathura* says, fortunate are they who attune their mind to the feet of Guru *Ram Das Ji* (and meditate on God's Name). They obtain the fruits of their heart's desire. There is no question of their having any dread of the son of god Sun (the judge of righteousness)."(3)

Now comparing Guru *Ram Das Ji* to a mighty ocean, poet *Mathura* says: "(Guru *Ram Das Ji* is like an) immaculate pool, brimming with the immaculate nectar of God's Name, in which the waves of devotion surge every dawn. (This tank) is very deep, fathomless, and is always brimming (with nectar), like a mine of priceless jewels. Like swans, the saints enjoy and revel in it, because for them the writ of pains and the dread of demons (of death) have been erased. Yes, the true Guru is like an ocean of peace, to rid the mortals of pain in *Kal Yug* (the present age)."(4)

Now describing how Guru *Ram Das Ji* obtained the above merits, the poet says: For (seeing whose sight), the sages contemplate and continue wandering age after age, but only a rare one gains self-illumination. He whose praise god *Brahma* sings, along with the *Vedic* hymns, and for whose sake god *Shiva* doesn't abandon the *Kailash* mountain, for whose sake the yogis, celibates, adepts, and seekers do unaccountable number of penances and wander about in a detached manner wearing religious garbs and matted hair, that (embodiment of God), the true Guru (*Amar Das Ji*), in His pleasure has shown mercy on the mortals. He has blessed Guru *Ram Das Ji* with the glory of His Name."(5)

Bard *Mathura Ji* concluded the previous *Sawaeeya* with the statement that in His pleasure God has shown mercy on Guru *Ram Das Ji*, and blessed him with the glory of His Name. In this stanza, he describes the blessings, which Guru *Ram Das Ji* bestows on his devotees, along with the gift of His Name. He says: "(Guru *Ramdas Ji*) is the treasure of (God's) Name. From inside he remains attuned (to God) and the treasure of his divine light (and wisdom) is manifest in all three worlds. Seeing his sight, all one's doubts and pains flee, and pleasures imperceptibly manifest (in their place). Just as swarms of black bees continue gathering around the fragrance of flowers, the (Guru's) devotees and disciples always remain attracted to him. Right in his own presence, Guru (*Amar Das Ji*) himself has established (Guru *Ram Das Ji*) on the true and eternal throne (of Guru-ship)."(6)

In closing, bard *Mathura Ji* says: "(Guru *Ram Das Ji*) has ferried us across the world, which was intoxicated by the wine of *Maya* (worldly riches and power). The capable (Guru) has given (the gift) of the nectar of God's Name (to the world). In addition, he is always the giver of (divine) glory, eternal peace, and wealth. Prosperity and miraculous powers never forsake his company. His servant and slave (bard *Mathura*) has said this truth: that (Guru *Ram Das Ji*) is a great Giver. Upon whose head the Guru has placed his hand of support, that person has no need to care for anyone else."(7-49)

The message of the above hymns by poet *Mathura*, in praise of Guru *Ram Das Ji*, is that if we want to be rid of all our doubts, dreads, sins and cycles of birth and deaths, then we should seek the shelter of the Guru. Reflecting on the nectar of His words (included in *Guru Granth Sahib Ji*), we should meditate on God's Name.

Detail of the above 49 hymns: Kalsahar=13, Nallh=16, Gayand=13, Mathura=7, Total=49

ਤੀਨਿ ਭਵਨ ਭਰਪੂਰਿ ਰਹਿਓ ਸੋਈ ॥
 ਅਪਨ ਸਰਸੁ ਕੀਅਉ ਨ ਜਗਤ ਕੋਈ ॥
 ਆਪੁਨ ਆਪੁ ਆਪੁ ਹੀ ਉਪਾਯਉ ॥
 ਸੁਰਿ ਨਰ ਅਸੁਰ ਅੰਤੁ ਨਹੀ ਪਾਯਉ ॥
 ਪਾਯਉ ਨਹੀ ਅੰਤੁ ਸੁਰੇ ਅਸੁਰਹ ਨਰ ਗਣ ਗੰਧੂਬ ਖੋਜੰਤੁ
 ਫਿਰੇ ॥
 ਅਬਿਨਾਸੀ ਅਚਲੁ ਅਜੋਨੀ ਸੰਭਉ ਪੁਰਖੋਤਮੁ ਅਪਾਰ ਪਰੇ ॥
 ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਸਦਾ ਸੋਈ ਸਰਬ ਜੀਅ ਮਨਿ
 ਧ੍ਰਾਇਯਉ ॥
 ਸ੍ਰੀ ਗੁਰ ਰਾਮਦਾਸ ਜਯੋ ਜਯ ਜਗ ਮਹਿ ਤੈ ਹਰਿ ਪਰਮ ਪਦੁ
 ਪਾਇਯਉ ॥੧॥

ਸਤਿਗੁਰਿ ਨਾਨਕਿ ਭਗਤਿ ਕਰੀ ਇਕ ਮਨਿ ਤਨੁ ਮਨੁ ਧਨੁ
 ਗੋਬਿੰਦ ਦੀਅਉ ॥
 ਅੰਗਦਿ ਅਨੰਤ ਮੂਰਤਿ ਨਿਜ ਧਾਰੀ ਅਗਮ ਗ੍ਰਾਨਿ ਰਸਿ
 ਰਸਉ ਹੀਅਉ ॥
 ਗੁਰਿ ਅਮਰਦਾਸਿ ਕਰਤਾਰੁ ਕੀਅਉ ਵਸਿ ਵਾਹੁ ਵਾਹੁ ਕਰਿ
 ਧ੍ਰਾਇਯਉ ॥
 ਸ੍ਰੀ ਗੁਰ ਰਾਮਦਾਸ ਜਯੋ ਜਯ ਜਗ ਮਹਿ ਤੈ ਹਰਿ ਪਰਮ ਪਦੁ
 ਪਾਇਯਉ ॥੨॥

ਨਾਰਦੁ ਪੂ ਪ੍ਰਹਲਾਦੁ ਸੁਦਾਮਾ ਪੁਬ ਭਗਤ ਹਰਿ ਕੇ ਜੁ ਗਣ ॥
 ਅੰਬਰੀਕੁ ਜਯਦੇਵ ਤ੍ਰਿਲੋਚਨੁ ਨਾਮਾ ਅਵਰੁ ਕਬੀਰੁ ਭਣ ॥
 ਤਿਨ ਕੋ ਅਵਤਾਰੁ ਭਯਉ ਕਲਿ ਭਿੰਤਰਿ ਜਸੁ ਜਗਤੁ ਪਰਿ
 ਛਾਇਯਉ ॥
 ਸ੍ਰੀ ਗੁਰ ਰਾਮਦਾਸ ਜਯੋ ਜਯ ਜਗ ਮਹਿ ਤੈ ਹਰਿ ਪਰਮ ਪਦੁ
 ਪਾਇਯਉ ॥੩॥

ਮਨਸਾ ਕਰਿ ਸਿਮਰੰਤ ਤੁਝੈ ਨਰ ਕਾਮੁ ਕ੍ਰੋਧੁ ਮਿਟਾਇਉ
 ਜੁ ਤਿਣੈ ॥
 ਬਾਚਾ ਕਰਿ ਸਿਮਰੰਤ ਤੁਝੈ ਤਿਨੁ ਦੁਖੁ ਦਰਿਦੁ ਮਿਟਾਇਉ
 ਜੁ ਖਿਣੈ ॥
 ਕਰਮ ਕਰਿ ਤੁਅ ਦਰਸ ਪਰਸ ਪਾਰਸ ਸਰ ਬਲੁ ਭਟ ਜਸੁ
 ਗਾਇਯਉ ॥
 ਸ੍ਰੀ ਗੁਰ ਰਾਮਦਾਸ ਜਯੋ ਜਯ ਜਗ ਮਹਿ ਤੈ ਹਰਿ ਪਰਮ ਪਦੁ
 ਪਾਇਯਉ ॥੪॥

ਜਿਹ ਸਤਿਗੁਰ ਸਿਮਰੰਤ ਨਯਨ ਕੇ ਤਿਮਰ ਮਿਟਹਿ ਖਿਨੁ ॥
 ਜਿਹ ਸਤਿਗੁਰ ਸਿਮਰੰਥਿ ਰਿਦੈ ਹਰਿ ਨਾਮੁ ਦਿਨੇ ਦਿਨੁ ॥
 ਜਿਹ ਸਤਿਗੁਰ ਸਿਮਰੰਥਿ ਜੀਅ ਕੀ ਤਪਤਿ ਮਿਟਾਵੈ ॥
 ਜਿਹ ਸਤਿਗੁਰ ਸਿਮਰੰਥਿ ਰਿਧਿ ਸਿਧਿ ਨਵ ਨਿਧਿ ਪਾਵੈ ॥
 ਸੋਈ ਰਾਮਦਾਸੁ ਗੁਰੁ ਬਲੁ ਭਣਿ ਮਿਲਿ ਸੰਗਤਿ ਧੰਨਿ ਧੰਨਿ
 ਕਰਹੁ ॥
 ਜਿਹ ਸਤਿਗੁਰ ਲਗਿ ਪ੍ਰਭੁ ਪਾਈਐ ਸੋ ਸਤਿਗੁਰੁ ਸਿਮਰਹੁ
 ਨਰਹੁ ॥੫॥੫੪॥

teen bhavan bharpoor rahi-o so-ee.
 apan saras kee-a-o na jagat ko-ee.
 aapun aap aap hee upaa-ya-o.
 sur nar asur ant nahee paa-ya-o.
 paa-ya-o nahee ant suray asureh nar gan
 ganDharab khojant firay.
 abhinaasee achal ajonee sambha-o purkhotam
 apaar paray.
 karan kaaran samrath sadaa so-ee sarab jee-a
 man Dhayaa-i-ya-o.
 saree gur raamdass ja-yo ja-y jag meh tai har
 param pad paa-i-ya-o. ||1||

satgur naanak bhagat karee ik man tan man
 Dhan gobind dee-a-o.
 angad anant moorat nij Dhaaree agam ga-yaan
 ras ras-ya-o hee-a-o.
 gur amardass kartaar kee-a-o vas vaahu vaahu
 kar Dhayaa-i-ya-o.
 saree gur raamdass ja-yo ja-y jag meh tai har
 param pad paa-i-ya-o. ||2||

naarad Dharoo parahlaad sudaamaa pub bhagat
 har kay jo gana^N.
 ambreek ja-ydayv tarilochan naamaa avar
 kabeer bhana^N.
 tin kou avtaar bha-ya-o kal bhintar jas jagtar par
 chhaa-i-ya-o.
 saree gur raamdass ja-yo ja-y jag meh tai har
 param pad paa-i-ya-o. ||3||

mansaa kar simrant tujhai nar kaam kroDh
 miti-a-o jo tina^N.
 baachaa kar simrant tujhai tin^N dukh daridar
 miti-ya-o jo khina^N.
 karam kar tu-a daras paras paaras sar bal-y bhat
 jas gaa-i-ya-o.
 saree gur raamdass ja-yo ja-y jag meh tai har
 param pad paa-i-ya-o. ||4||

jih satgur simrant na-yan kay timar miteh khin.
 jih satgur simranth ridai har naam din din.
 jih satgur simranth jee-a kee tapat mitaavai.
 jih satgur simranth riDh siDh nav niDh paavai.
 so-ee raamdass gur bal-y bhan mil sangat Dhan
 Dhan karahu.
 jih satgur lag parab paa-ee-ai so satgur simrahu
 marahu. ||5||54||

Now it is the turn of poet Ballh to offer his appreciation and praise for Guru Ram Das Ji. First of all, he wants to tell us why the glory of Guru Ram Das Ji is resounding in all the

three worlds, and explain the source of his merits. He says: "In all the three worlds that same God is pervading. He has created no one else in the world like Him.

He has created Himself. None of the angels, humans, or demons has found His limit. Angels, demons, heavenly musicians, and their servants are searching, but no one has found the end of His limit. (That God) is imperishable, immovable, unborn, and has manifested out of Himself; the supreme Being is beyond the limit of limitlessness. That God is the doer and the cause. He is all-powerful, all creatures have meditated on that (God) in their mind."

(Therefore, bard *Ballh* says): "O' *Sri Guru Ramdas Ji*, your glory resounds in the world, because you have obtained sublime status from that God."(1)

Now the poet offers a chronology of how this glory passed from Guru Nanak Dev Ji to Guru Ram Das Ji. He says: "(First), the true Guru *Nanak (Dev Ji)* worshipped (God) with single minded devotion. He surrendered his mind, body and wealth before God. Then (Guru) *Angad (Dev Ji)* enshrined the infinite form of God in his mind, and enjoyed the unfathomable delight of divine wisdom. By repeatedly saying, '(O' God, You are) wonderful, You are wonderful,' Guru Amar Das Ji brought God under his (loving) control. (Now) O' *Sri Guru Ram Das Ji*, your victory resounds in the world because you have obtained the supreme status (from God)."(2)

In the previous hymn, bard *Ballh* described how Guru Ram Das Ji obtained his supreme status. In this stanza he tells how, like the ancient and famed devotees of God, Guru Ram Das Ji's glory is spreading throughout the world.

He says: "Just as *Narad, Dhru, Prahlad, and Sudama* are counted as the devotees of the past (ages), and *Ambrik, Jaidev, Tirlochan, Nam Dev, and Kabir Ji* (who were born in the present *Kal Yug*, and whose glory has spread all over the world), similarly O' *Sri Guru Ram Das*, your glory is resounding throughout the world because you have obtained prime status from God."(3)

In the previous Sawayeeas, poet *Ballh Ji* stated that the glory of Guru Ram Das Ji has spread throughout the world. Now he tells us about the blessings people are obtaining from Guru Ram Das Ji.

He says: "(O' *Guru Ram Das Ji*), the men who contemplate upon you with true faith in their mind remove their lust and anger. They who worship you with their words (by uttering your Name with their tongue), in an instant their pain and penury are erased. They who by their deeds see your sight, and come in your contact, become like a philosopher's stone (and purify those who come in contact with them). Therefore bard *Ballh* sings your praise and says: "O' *Sri Guru Ram Das Ji*, "You have obtained the supreme status from God."(4)

In conclusion, poet *Ballh* advises himself (and us), and says: "(O' my friends), by worshipping that true Guru, we dispel the darkness (of ignorance of our inner) eyes, by contemplating that true Guru, day after day, more and more God's Name (is enshrined in the mind). By worshipping that true Guru, one removes the agony of one's soul, and by meditating upon that true Guru, one obtains prosperity, miraculous powers, and all the nine treasures (of wealth). *Ballh* says: "Joining the saintly congregation, all of you should hail the victory of that *Guru Ram Das Ji*. Attuning to whom, we obtain God, O' human beings, meditate on that true Guru."(5-54)

The message of the hymns uttered by poet *Ballh Ji* is that we should meditate on that *Guru Ram Das Ji* (and now *Guru Granth Sahib Ji*), who has obtained the supreme status from God Himself, and sing his glory. By worshipping the *Guru* (and devotedly following his advice), all our pains are dispelled, and we obtain peace.

Detail of the above 54 hymns: Kalsahar=13, Nallh=16, Gayand=13, Mathura=7, Ballh=5, Total=54

ਜਿਨਿ ਸਬਦੁ ਕਮਾਇ ਪਰਮ ਪਦੁ ਪਾਇਓ ਸੇਵਾ ਕਰਤ
ਨ ਛੋਡਿਓ ਪਾਸੁ ॥

ਤਾ ਤੇ ਗਉਹਰੁ ਗੁਨ ਪ੍ਰਗਟੁ ਉਜੀਆਰਉ ਦੁਖ ਦਰਿਦ੍ਰੁ
ਅੰਧਾਰੁ ਕੇ ਨਾਸੁ ॥

ਪੰਨਾ ੧੪੦੬

ਕਵਿ ਕੀਰਤ ਜੋ ਸੰਤ ਚਰਨ ਮੁਤਿ ਲਾਗਹਿ ਤਿਨੁ ਕਾਮ
ਕ੍ਰੋਧ ਜਮ ਕੇ ਨਹੀ ਤ੍ਰਾਸੁ ॥

ਜਿਵ ਅੰਗਦੁ ਅੰਗਿ ਸੰਗਿ ਨਾਨਕ ਗੁਰ ਤਿਵ ਗੁਰ
ਅਮਰਦਾਸ ਕੈ ਗੁਰੁ ਰਾਮਦਾਸੁ ॥੧॥

ਜਿਨਿ ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਦਾਰਥੁ ਪਾਯਉ ਨਿਸਿ ਬਾਸੁਰ
ਹਰਿ ਚਰਨ ਨਿਵਾਸੁ ॥

ਤਾ ਤੇ ਸੰਗਤਿ ਸਘਨ ਭਾਇ ਭਉ ਮਾਨਹਿ ਤੁਮ
ਮਲੀਆਗਰ ਪ੍ਰਗਟ ਸੁਬਾਸੁ ॥

ਸੂ ਪੁਰਲਾਦ ਕਬੀਰ ਤਿਲੋਚਨ ਨਾਮੁ ਲੈਤ ਉਪਜੇ ਜੁ
ਪ੍ਰਗਾਸੁ ॥

ਜਿਹ ਪਿਖਤ ਅਤਿ ਹੋਇ ਰਹਸੁ ਮਨਿ ਸੋਈ ਸੰਤ
ਸਹਾਰੁ ਗੁਰੁ ਰਾਮਦਾਸੁ ॥੨॥

ਨਾਨਕਿ ਨਾਮੁ ਨਿਰੰਜਨ ਜਾਨਉ ਕੀਨੀ ਭਗਤਿ ਪ੍ਰੇਮ
ਲਿਵ ਲਾਈ ॥

ਤਾ ਤੇ ਅੰਗਦੁ ਅੰਗ ਸੰਗਿ ਭਯੋ ਸਾਇਰੁ ਤਿਨਿ ਸਬਦ
ਸੁਰਤਿ ਕੀ ਨੀਵ ਰਖਾਈ ॥

ਗੁਰ ਅਮਰਦਾਸ ਕੀ ਅਕਥ ਕਥਾ ਹੈ ਇਕ ਜੀਹ ਕਛੁ
ਕਹੀ ਨ ਜਾਈ ॥

ਸੋਢੀ ਸਿਸਿ ਸਕਲ ਤਾਰਣ ਕਉ ਅਬ ਗੁਰ ਰਾਮਦਾਸ
ਕਉ ਮਿਲੀ ਬਡਾਈ ॥ ੩॥

ਹਮ ਅਵਗੁਣਿ ਭਰੇ ਏਕੁ ਗੁਣੁ ਨਾਹੀ ਅੰਮ੍ਰਿਤੁ ਛਾਡਿ
ਬਿਖੇ ਬਿਖੁ ਖਾਈ ॥

ਮਾਯਾ ਮੋਹ ਭਰਮ ਪੈ ਭੂਲੇ ਸੁਤ ਦਾਰਾ ਸਿਉ ਪ੍ਰੀਤਿ
ਲਗਾਈ ॥

ਇਕੁ ਉਤਮ ਪੰਥੁ ਸੁਨਿਓ ਗੁਰ ਸੰਗਤਿ ਤਿਹ ਮਿਲਤ
ਜਮ ਤ੍ਰਾਸ ਮਿਟਾਈ ॥

ਇਕ ਅਰਦਾਸਿ ਭਾਟ ਕੀਰਤਿ ਕੀ ਗੁਰ ਰਾਮਦਾਸ
ਰਾਖਹੁ ਸਰਣਾਈ ॥ ੪॥੫੮॥

jin sabad kamaa-ay param pad paa-i-o sayvaa karat
na chhodi-o paas.

taa tay ga-uhar ga-yaan pargat ujee-aara-o dukh
daridar anDh-yaar ko naas.

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kav keerat jo sant charan murh laageh tin⁴ kaam
kroDh jam ko nahee taraas.

jiv angad ang sang naanak gur tiv gur amardas kai
gur raamdass. ||1||

jin satgur sayv padaarath paa-ya-o nis baasur har
charan nivaas.

taa tay sangat saghan bhaa-ay bha-o maaneh tum
malee-aagar pargat subaas.

Dharoo parahlaad kabeer tilochan naam lait upjayo
jo pargaas.

jih pikhat at ho-ay rahas man so-ee sant sahaar
guroo raamdass. ||2||

naanak naam niranjan jaan-ya-o keenee bhagat
paraym liv laa-ee.

taa tay angad ang sang bha-yo saa-ir tin sabad surat
kee neev rakhaa-ee.

gur amardas kee akath kathaa hai ik jeeh kachh
kahee na jaa-ee.

sodhee sarisat sakal taaran ka-o ab gur raamdass
ka-o milee badaa-ee. ||3||

ham avgun bharay ayk gun naahee amrit chhaad
bikhai bikh khaa-ee.

maa-yaa moh bharam pai bhooley sut daaraa si-o
pareet lagaa-ee.

ik utam panth suni-o gur sangat tih milant jam
taraas mitaa-ee.

ik ardas bhaat keerat kee gur raamdass raakh
sarna-ee. ||4||58||

Now bard *Keerat* offers his appreciation for *Guru Ram Das Ji*. First, referring to *Guru Ram Das Ji's* spirit of service for *Guru Amar Das Ji* (in spite of being his son-in-law), the poet says: "The one who by obeying the word (of *Guru Amar Das Ji*) obtained supreme (spiritual) status, and while serving (the *Guru*) never left his company (or disobeyed him), from that (*Guru*) became manifest the illumination of (divine) wisdom, like the light from a jewel, and the darkness of pain and poverty was destroyed. Therefore poet *Keerat* says that they who turn away from the world and yoke themselves to the feet of the saint (*Guru Ram*

Das Ji, and obediently follow his advice) do not dread the demons of lust and anger. Just as Guru Angad Dev Ji always remained in the company (and presence) of Guru Nanak Dev Ji, similarly Guru Ram Das Ji remained in the presence of Guru Amar Das Ji (and obtained the sublime status of Guru).”(1)

In the previous stanza bard *Keerat* stated how Guru Ram Das Ji served Guru Amar Das Ji. In this stanza the poet tells us how all the congregation respects and worships him. He says: “Who obtained the commodity (of God’s Name) by serving the true Guru (Amar Das Ji) day and night, (he keeps remembering God, and) abides at the God’s feet all times. Therefore, the entire congregation respects him with immense love and says: “(O’ Guru Ram Das Ji), your divine fragrance manifests like the pleasant odor of a sandalwood tree growing on *Malyagar* mountain. The kind of (divine) illumination, which manifested in (devotees) *Dhru*, *Prahlad*, *Kabir*, and *Tirlochan* through their meditation on God’s Name, sends the mind into extreme ecstasy; Guru Ram Das Ji offers the same support of the saints.”(2)

Now the poet traces back the chronology of the attainment of this sublime status and glory by Guru Ram Das Ji. He says: “(First of all), it was Nanak who realized the immaculate Name (of God), and worshipped Him with true love and devotion. Then, by remaining in (Guru Nanak Dev Ji’s) company, Guru Angad Dev Ji (meditated on God’s Name) and himself became the ocean (of divine wisdom. He so propagated the concept of attuning one’s mind to the word of the Guru, and the immaculate Name of God all around, as if) he poured the rain of (divine) word onto the people’s consciousness.”

Continuing to trace the history, bard *Keerat* says: “(Guru Angad Dev Ji was followed by) Guru Amar das Ji whose discourse is so indescribable, that it cannot be uttered with one tongue (alone. Because) now to emancipate the entire world, this honor has been bestowed upon Guru Ram Das of the Sodhi caste.”(3)

Now the bard makes a most sincere and humble prayer before Guru Ji and says: “(O’ *Guru Ram Das Ji*), we are full of faults, and do not have even a single merit (in us. Instead of meditating on God’s Name, we have committed sins for the sake of worldly riches and power. As if) abandoning the nectar, we have eaten more and more poison. We have been deluded by the doubt and attachments for *Maya* (the worldly riches and power), and have imbued ourselves with the love of our sons and wife. We have heard about a sublime path of the congregation of the Guru, by joining which we have rid ourselves of the fear of death. Now there is one supplication of bard *Keerat*: O’ *Guru Ram Das Ji*, please keep us in your shelter.”(4-58)

The message of the hymns uttered by bard *Keerat Ji* is that *Guru Ram Das Ji* (now the eternal *Guru Granth Sahib Ji*) is like an ocean of divine virtues and wisdom. If we want all our pains and problems to end forever, and if we wish to obtain salvation from the continuous cycle of births and deaths, then we should approach *Guru Sahib*, and say: “O’ *Guru Ji*, we are all full of sins and do not have a single virtue. Please show mercy, and accept us in your refuge.” If we pray like this daily, the *Guru* would surely bless us with the gift of God’s Name, and eternal bliss.

Detail of the above 58 hymns: Kalsahar=13, Nallh=16, Gayand=13, Mathura=7, Ballh=5, Keerat=4, Total=58

ਮੋਹੁ ਮਲਿ ਬਿਵਸਿ ਕੀਅਉ ਕਾਮੁ ਗਹਿ ਕੇਸ ਪਛਾੜਉ ॥

ਕ੍ਰੋਧੁ ਖੰਡਿ ਪਰਚੰਡਿ ਲੋਭੁ ਅਪਮਾਨ ਸਿਉ ਝਾੜਉ ॥

ਜਨਮੁ ਕਾਲੁ ਕਰ ਜੋਤਿ ਹੁਕਮੁ ਜੋ ਹੋਇ ਸੁ ਮੰਨੈ ॥

ਭਵ ਸਾਗਰੁ ਬੰਧਿਅਉ ਸਿਖ ਤਾਰੇ ਸੁਪ੍ਰਸੰਨੈ ॥

ਸਿਰਿ ਆਤਪਤੁ ਸਚੋ ਤਖਤੁ ਜੋਗ ਭੋਗ ਸੰਜੁਤੁ ਬਲਿ ॥

ਗੁਰ ਰਾਮਦਾਸ ਸਚੁ ਸਲ੍ਹ ਭਣਿ ਤੂ ਅਟਲ ਰਾਜਿ ਅਭਗੁ ਦਲਿ
॥੧॥

ਤੂ ਸਤਿਗੁਰੁ ਚਹੁ ਜੁਗੀ ਆਪਿ ਆਪੇ ਪਰਮੇਸਰੁ ॥

ਸੁਰਿ ਨਰ ਸਾਧਿਕ ਸਿਧ ਸਿਖ ਸੇਵੰਤ ਧੁਰਹ ਧੁਰੁ ॥

ਆਦਿ ਜੁਗਾਦਿ ਅਨਾਦਿ ਕਲਾ ਧਾਰੀ ਤ੍ਰਿਹੁ ਲੋਅਹ ॥

ਅਗਮ ਨਿਗਮ ਉਪਰਣ ਜਰਾ ਜੰਮਿਹਿ ਆਰੋਅਹ ॥

ਗੁਰ ਅਮਰਦਾਸਿ ਬਿਹੁ ਬਖਿਅਉ ਪਰਗਾਮੀ ਤਾਰਣ ਤਰਣ ॥

ਅਖ ਅੰਤਕ ਬੈ ਨ ਸਲ੍ਹ ਕਵਿ ਗੁਰ ਰਾਮਦਾਸ ਤੇਰੀ ਸਰਣ
॥੨॥੬੦॥

moh mal bivas kee-a-o kaam geh kays
pachh^haarh-ya-o.

kro^{Dh} khand parchand lobh apmaan si-o
jha^haarh-ya-o.

janam kaal kar jorh hukam jo ho-ay so mannai.

bhav saagar bandhi-a-o sikh taaray
suparsannai.

sir aatpat sachou takhat jog bhog sanjut bal.

gur raamdaas sach sal-y bhan too atal raaj
abhag dal. ||1||

too satgur chahu jugee aap aapay parmaysar.

sur nar saa^{Dh}ik si^{Dh} sikh sayvant Dhurah Dhur.

aad jugaad anaad kalaa Dhaaree tarihu lo-ah.

agam nigam uDhran jaraa jamihi aaro-ah.

gur amardaas thir thapi-a-o pargaamee taaran
taran.

agh antak badai na sal-y kav gur raamdaas
tayree saran. ||2||60||

Lastly, poet *Sallh* takes his turn to praise Guru Ram Das Ji. He says: “(O’ Guru Ram Das Ji), crushing ‘Attachment,’ you have brought it (fully) under your control. (You have so overpowered the impulse of) ‘Lust,’ (as if) grasping it by its forelocks, you have hurled it to the ground. (You have so controlled the impulse of) ‘Anger,’ (as if) you have smashed it into pieces with the clout of your divine power. As for ‘Greed,’ (you have so banished it out of your life, as if) you have chastised it with great disrespect. Now even ‘Birth’ and ‘Death’ (are so under your control, as though) with folded hands they remain ready to obey your orders. You have (devised such a spiritual method of avoiding the pains of births and deaths, as if) you have built a bridge across the dreadful worldly ocean, and you have ferried across (those) disciples with whom you were very pleased. (Over your) head is the canopy (of divine grace), you are sitting on the eternal throne (of spiritual power), and you are enjoying both spiritual and worldly power. Poet *Sallh* says this truth: that O’ Guru *Ram Das Ji*, you are enjoying eternal kingdom, and unconquerable is your army (of spiritual power).”(1)

Now poet *Sallh* goes into heights of his poetic imagination, and sees in Guru Ram Das Ji the manifestation of God. He says: “(O’ Guru Ram Das Ji), you are the true Guru; throughout all the four ages, You Yourself are the all-pervading God. All the angels, humans, seekers, adepts, and devotees have been serving (and meditating upon) You from the very beginning. You were there from the beginning, even before the beginning of the ages.”

Continuing his praise poet *Sallh* says: “(O’ Guru Ram Das Ji), you have no beginning or end, and You have manifested Your power in all the three worlds. You are the one who saved even *Vedas* and *Shastras* (by incarnating as god *araah*), and you have gained control over old age and death. Guru Amar Das Ji has established you as the eternal (Guru). You yourself are emancipated, and are (like) a ship to ferry others across (the worldly ocean). Poet *Sallh* says, “O’ Guru Ram Das Ji, any one who seeks your shelter is no longer afraid of sins or the demon of death.”(2-60)

ਆਸੰਭਉ ਉਦਵਿਅਉ ਪੁਰਖੁ ਪੂਰਨ ਬਿਧਾਤਉ ॥
ਨਾਨਕ ਆਦਿ ਅੰਗਦ ਅਮਰ ਸਤਿਗੁਰ ਸਬਦਿ
ਸਮਾਇਅਉ ॥
ਧਨੁ ਧੰਨੁ ਗੁਰੁ ਰਾਮਦਾਸ ਗੁਰੁ ਜਿਨਿ ਪਾਰਸੁ ਪਰਸਿ
ਮਿਲਾਇਅਉ ॥੫॥

asambha-o udvi-a-o purakh pooran biDhaata-o.
naanak aad angad amar satgur sabad samaa-i-a-o.
Dhan Dhan guroo raamdaas gur jin paaras paras
milaa-i-a-o. ||5||

Sawayeeaiy Mehlayi Panjaviai Kaiy-5

(Psalms uttered in praise of Guru Arjan Dev Ji)

Like the first four Gurus, now bard *Kallh* utters hymns in praise of the fifth Guru Arjan Dev Ji. But, as per the usual practice of poets and bards of those days, he first pays homage to God Almighty.

He says: “I meditate on that eternal and imperishable God, whom upon contemplating, one’s evil intellect flees away. Then I enshrine the lotus feet of the true Guru in my mind, and with loving devotion, in a state of poise I reflect upon the merits of Guru Arjan Dev Ji. He manifested in the house of Guru Ram Das Ji, and fulfilled all his objectives and desires.”

Next addressing the Guru himself, the poet says: “O’ Guru, with folded hands I describe your praise, and say that through the Guru’s intellect you have realized the all pervading God from your very birth. In you (God has created) the incarnation of (the divinely wise king) *Janak*, the conqueror of *Bhakti yoga*, (who realized God through devotion). You have manifested the word Guru (Granth Sahib Ji) and God abides on your tongue. By attuning yourself to the feet of Guru Nanak Dev Ji, Guru Angad Dev

Ji, and Guru Amar Das Ji, you have obtained sublime status. (In short, I say): O’ Guru Arjan Dev Ji, you have come as the incarnation of devotion in the house of Guru Ram Das Ji.”(1)

The poet concluded the previous hymn with the remark that Guru Arjan Dev Ji has come as the incarnation of devotion in the house of Guru Ram Das Ji. In this stanza, the poet describes some of the spiritual attainments of the Guru. He says: “(Guru Arjan Dev Ji) is very fortunate: he has attained a state of ecstasy, and has enshrined (the Guru’s) word in his heart. Guru (Ram Das Ji) has firmly implanted God’s Name in him, which has brought contentment to his jewel-like mind. The true Guru has shown him the unfathomable and incomprehensible all-pervading God. (In this way), in the house of Guru Ram Das Ji, (God) has established Guru Arjan Dev Ji as the embodiment of inner divine wisdom.”(2)

Now the poet describes the glories of Guru Arjan Dev Ji. He says: “(Guru Arjan Dev Ji) has brought about the kingdom (of divine wisdom, like that of *Janak*, (as if instead of falsehood or *Kal yug*, the rule of truth or) *Sat Yug* have merged. Through the word of the Guru, the mind has been convinced, and this insatiable mind has been satiated. Just as after laying the foundation of truth, Guru Nanak Dev Ji merged and became one with (God) the eternal Guru; similarly in the house of Guru Ram Das Ji, Guru Arjan Dev Ji is seen as (the embodiment of) the Limitless (God).”(3)

In the previous hymns, bard *Kallh* described how Guru Arjan Dev Ji brought about the rule of truth and justice (or *Sat Yug*) in the present age of falsehood and injustice (or *Kal Yug*). In this hymn, he describes how all this happened.

He says: “God the King staged this mysterious play. (Guru Arjan Dev Ji) conducts himself in a contented manner, and his immaculate intellect is absorbed in the true Guru (Nanak Dev Ji). Poet *Kallh* says that (Guru Arjan Dev Ji is the embodiment of the) unborn and self-created (God), whose praise the poets have described. (Just as) Guru Nanak Dev Ji blessed Guru Angad Dev Ji, and then Guru Angad Dev Ji (passed on the) treasure (of divine wisdom) to Guru Amar Das Ji, similarly Guru Ram Das Ji has blessed Guru Arjan Dev Ji. Just as there is the example of (iron becoming gold) through coming into contact with a Philosopher’s stone (in a similar manner, through coming into contact with Guru Ram Das Ji, Arjan Dev Ji has also become a true Guru (like him)).”(4)

Poet *Kallh* concluded the previous stanza with the remark that just as iron becomes gold by coming into contact with the philosopher’s stone, in a similar way Arjan Dev Ji has also become a true Guru by coming into contact with Guru Ram Das Ji. In this hymn, he elaborates on this statement and lists some unique merits and powers of Guru Arjan Dev Ji.

He says: “(Guru) Arjan Dev Ji has eternal life; he is invaluable, un-born, and self-existent. He is the destroyer of fear, and dispeller of pain. He is infinite, and the embodiment of divine wisdom. He has attained the Unattainable (God). He is the dispeller of doubt and dread, and the giver of cool comforts; it is (as if) the self-born God, the perfect Creator Himself has become manifest. (By the grace of) the primal (Guru) Nanak Dev Ji, (Guru) Angad Dev Ji, and (Guru) Amar Das Ji, (Guru Arjan Dev Ji) is absorbed in the word of the true Guru. (Also) blessed is Guru Ram Das Ji who has made (Guru Arjan Dev Ji) like the philosopher’s stone, by blessing him with his (divine) touch.”(5)

ਜੈ ਜੈ ਕਾਰੁ ਜਾਸੁ ਜਗ ਅੰਦਰਿ ਮੰਦਰਿ ਭਾਗੁ ਜੁਗਤਿ
ਸਿਵ ਰਹਤਾ ॥

ਗੁਰੁ ਪੂਰਾ ਪਾਯਉ ਬਡ ਭਾਗੀ ਲਿਵ ਲਾਗੀ ਮੇਦਨਿ ਭਰੁ
ਸਹਤਾ ॥

ਭਯ ਭੰਜਨੁ ਪਰ ਪੀਰ ਨਿਵਾਰਨੁ ਕਲ੍ਹੁ ਸਹਾਰੁ ਤੋਹਿ ਜਸੁ
ਬਕਤਾ ॥

ਕੁਲਿ ਸੋਢੀ ਗੁਰ ਰਾਮਦਾਸ ਤਨੁ ਧਰਮ ਧੁਜਾ ਅਰਜੁਨੁ
ਹਰਿ ਭਗਤਾ ॥੬॥

ਪ੍ਰੰਮ ਧੀਰੁ ਗੁਰਮਤਿ ਗਭੀਰੁ ਪਰ ਦੁਖ ਬਿਸਾਰਣੁ ॥

ਸਬਦ ਸਾਰੁ ਹਰਿ ਸਮ ਉਦਾਰੁ ਅਹੰਮੇਵ ਨਿਵਾਰਣੁ ॥

ਮਹਾ ਦਾਨਿ ਸਤਿਗੁਰ ਗਿਆਨਿ ਮਨਿ ਚਾਉ ਨ ਹੁਟੈ ॥

ਸਤਿਵੰਤੁ ਹਰਿ ਨਾਮੁ ਮੰਤ੍ਰੁ ਨਵ ਨਿਧਿ ਨ ਨਿਖੁਟੈ ॥

ਗੁਰ ਰਾਮਦਾਸ ਤਨੁ ਸਰਬ ਮੈ ਸਹਜਿ ਚੰਦੋਆ ਤਾਣਿਅਉ
॥

ਗੁਰ ਅਰਜੁਨ ਕਲ੍ਹਚਰੈ ਤੈ ਰਾਜ ਜੋਗ ਰਸੁ ਜਾਣਿਅਉ
॥੭॥

ਪੰਨਾ ੧੪੦੮

ਤੈ ਨਿਰਭਉ ਮਾਣਿਅਉ ਲਾਖ ਮਹਿ ਅਲਖੁ ਲਖਾਯਉ ॥

ਅਗਮੁ ਅਗੋਚਰ ਗਤਿ ਗਭੀਰੁ ਸਤਿਗੁਰਿ ਪਰਚਾਯਉ ॥

jai jai kaar jaas jag andar mandar bhaag jugat siv
rahta.

gur pooraa paa-ya-o bad bhaagee liv laagee
maydan bhar sahata.

bha-y bhanjan par peer nivaaran kal-y sahaar tohi
jas baktaa.

kul sodhee gur raamd^{aa}s tan Dharam Dhujaa
arjun har bhagtaa. ||6||

Dharamm Dheer gurmat gabheer par dukh
bisaaran.

sabad saar har sam u^{da}ar aha^mmayv nivaaran.

mahaa daan satgur gi-aan man chaa-o na hutai.

satvant har naam man^{tar} nav ni^{Dh} na nikhutai.

gur raamd^{aa}s tan sarab mai sahj chand^o-aa
ta^{an}i-a-o.

gur arjun kal-yuchrai tai raaj jog ras ja^{an}i-a-o.
||7||

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bhai nirbha-o ma^{an}i-a-o laakh meh alakh
lakhaa-ya-o.

agam agochar gat gabheer satgur parchaa-ya-o.

ਗੁਰ ਪਰਚੈ ਪਰਵਾਣੁ ਰਾਜ ਮਹਿ ਜੋਗੁ ਕਮਾਯਉ ॥
 ਧੰਨਿ ਧੰਨਿ ਗੁਰੁ ਧੰਨਿ ਅਭਰ ਸਰ ਸੁਭਰ ਭਰਾਯਉ ॥
 ਗੁਰ ਗਮ ਪ੍ਰਮਾਣਿ ਅਜਰੁ ਜਰਿਓ ਸਰਿ ਸੰਤੋਖ
 ਸਮਾਇਯਉ ॥
 ਗੁਰ ਅਰਜੁਨ ਕਲ੍ਹਚਰੈ ਤੈ ਸਹਜਿ ਜੋਗੁ ਨਿਜੁ ਪਾਇਯਉ
 ॥੮॥

gur parchai parvaan raaj meh jog kamaa-ya-o.
 Dhan Dhan gur Dhan abhar sar subhar bharaa-ya-o.
 gur gam parmaan ajar jari-o sar santokh
 samaa-i-ya-o.
 gur arjun kal-yuchrai tai sahj jog nij paa-i-ya-o.
 ||8||

ਅਮਿਉ ਰਸਨਾ ਬਦਨਿ ਬਰ ਦਾਤਿ ਅਲਖ ਅਪਾਰ ਗੁਰ
 ਸੂਰ ਸਬਦਿ ਹਉਮੈ ਨਿਵਾਰਉ ॥
 ਪੰਚਾਹਰੁ ਨਿਦਲਿਅਉ ਸੁੰਨ ਸਹਜਿ ਨਿਜ ਘਰਿ ਸਹਾਰਉ
 ॥
 ਹਰਿ ਨਾਮਿ ਲਾਗਿ ਜਗ ਉਧਰਉ ਸਤਿਗੁਰੁ ਰਿਦੈ
 ਬਸਾਇਅਉ ॥
 ਗੁਰ ਅਰਜੁਨ ਕਲ੍ਹਚਰੈ ਤੈ ਜਨਕਹ ਕਲਸੁ ਦੀਪਾਇਅਉ
 ॥੯॥

ami-o rasnaa badan bar daat alakh apaar gur soor
 sabad ha-umai nirvaar-ya-o.
 panchaahar nidli-a-o sunn sahj nij ghar
 sahaar-ya-o.
 har naam laag jag uDhar-ya-o satgur ridai
 basaa-i-a-o.
 gur arjun kal-yuchrai tai jankah kalas deepaa-i-a-o.
 ||9||

Continuing to sing praises of Guru Arjan Dev Ji, poet *Kallh Sahaar* says: “That (Guru Arjan Dev Ji’s), victory is resounding in the world, in his heart the destiny has awakened, because his mind remains united with God. By good fortune he has obtained the perfect Guru, and his mind remains attuned (to God), and who bears the load (of responsibility) of the entire world. (O’ Guru Arjan Dev Ji), *Kallh Sahaar* is uttering your praise, that you are the destroyer of fear, and the dispeller of the pain of others. (O’ my friends), in the *Sodhi* lineage, Guru Arjan Dev Ji, the son of Guru Ram Das Ji, is holding the flag of faith and is a (true) devotee of God.”(6)

Continuing his praise of Guru Arjan Dev Ji, bard *Kallh* says: “(Guru Arjan Dev Ji) is the support of righteousness, profound in the Guru’s wisdom, and the dispeller of pain of others. His word is sublime, he is benevolent like God Himself, and is the dispeller of self-conceit. He is a generous donor, possesses the true Guru’s wisdom, and from his mind the craving for (God) never lessens. He is the embodiment of truth, and has the mantra of (God’s) Name, the treasure of (all the) nine kinds of riches, which never falls short. (Guru Arjan Dev Ji), the son of Guru Ram Das Ji, is pervading in all, and he has spread the canopy of poise. Bard *Kallh* says, ‘O’ Guru Arjan Dev Ji, you have truly realized the delight of the spiritual kingdom.”(7)

Poet *Kallh* concluded his hymn (6) with the remark that Guru Arjan Dev Ji is holding the flag of faith, and is a (true) devotee of God. Explaining his above remark, he says: “Abiding in His fear, (Guru Arjan Dev Ji) has realized the fearless (God), and he has helped millions to comprehend the incomprehensible (God). The true Guru (Ram Das Ji) has made (Guru Arjan Dev Ji) familiar with the unfathomable, unperceivable, and profound the eternal Guru (God).”

Next, addressing the Guru himself, the bard says: “(O’ Guru Arjan Dev Ji), because of Guru (Ram Das Ji’s) instruction you have been approved (in God’s court), and you have attained *yoga* (union with God) while enjoying the kingdom (of worldly pleasures). Blessed again and again are you, O’ Guru, who have filled to the brim the empty pools (of the hearts of your devotees with the nectar of God’s Name). By attaining the status of the Guru, you have endured the unendurable, and you have merged in the pool of contentment. (In short, poet) *Kallh* says, O’ Guru Arjan Dev Ji, by remaining in a state of poise, you have yourself realized *yoga* (union with God).”(8)

Now listing some of the blessings which Guru Arjan Dev Ji bestows on his devotees, the bard says: “O’ the incomprehensible and limitlessly brave Guru, from your tongue you rain nectar, with your mouth you shower blessings, and with your word you have destroyed ego. You have utterly smothered the five demons (of lust, anger, greed, attachment, and ego), and you have imperceptibly enshrined the absolute (God) in your heart. Becoming attuned to God’s Name, you have emancipated the world, and have enshrined the true Guru in your heart. In short, *Kallh* says, O’ Guru Arjan Dev Ji, you have illuminated the pinnacle of (divine) wisdom.”(9)

ਸੋਰਠੇ ॥

ਗੁਰੁ ਅਰਜੁਨੁ ਪੁਰਖੁ ਪ੍ਰਮਾਣੁ ਪਾਰਬਉ ਚਾਲੈ ਨਹੀ ॥
ਨੇਜਾ ਨਾਮ ਨੀਸਾਣੁ ਸਤਿਗੁਰ ਸਬਦਿ ਸਵਾਰਿਅਉ
॥੧॥

sorthay.

gur arjun purakh parmaan paartha-o chaalai nahee.
nayjaa naam neesaan satgur sabaḍ savaari-a-o.
||1||

ਭਵਜਲੁ ਸਾਇਰੁ ਸੇਤੁ ਨਾਮੁ ਹਰੀ ਕਾ ਬੋਹਿਥਾ ॥
ਤੁਅ ਸਤਿਗੁਰ ਸੰ ਹੇਤੁ ਨਾਮਿ ਲਾਗਿ ਜਗੁ ਉਧਰਉ
॥੨॥

bhavjal saa-ir sayt naam haree kaa bohithaa.
tu-a satgur saⁿ hayt naam laag jag uDhar-yao. ||2||

ਜਗਤ ਉਧਾਰਣੁ ਨਾਮੁ ਸਤਿਗੁਰ ਤੁਠੈ ਪਾਇਅਉ ॥
ਅਬ ਨਾਹਿ ਅਵਰ ਸਰਿ ਕਾਮੁ ਬਾਰੰਤਰਿ ਪੂਰੀ ਪੜੀ
॥੩॥੧੨॥

jagat uDhaaran naam satgur tuthai paa-i-a-o.
ab naahi avar sar kaam baaranṭar pooree parhee.
||3||12||

Soartha

These hymns (called *Soarthas*) are a form of *Sawaqyas*, but with a different rhythm. Continuing his praise in this musical measure, poet *Kallh* now compares Guru Arjan Dev Ji with the famous warrior Arjan of the epic of *Mahabharata*.

He says: “Guru Arjan Dev Ji is an exemplary brave person. Like the warrior *Arjan*, he does not budge from the battlefield. He holds in his hand the spear of (God’s) Name. The Guru’s word has embellished him.”(1)

Continuing his praise of the Guru, the poet says: “This world is like the dreadful ocean, and God’s Name is like a bridge or ship (to help humans across this ocean. O’

Guru Arjan Dev Ji), you are imbued with the love of the true Guru (Ram Das Ji); becoming attuned to God’s Name, you have saved the world (from drowning in the dreadful ocean).”(2)

In conclusion, *Kallh* says: “(O’ Guru Ji), you have obtained the world emancipating Name, when the true Guru (Ram Das Ji) became gracious upon you. Now I don’t have to go anywhere, because at your door all my desires have been fulfilled.” (3-12)

The message of the above hymns uttered by the poet *Kallh* is that by meditating on God’s Name, Guru Nanak Dev Ji obtained the treasure of God’s divine wisdom, which he passed onto Guru Angad Dev Ji, and ultimately to Guru Arjan Dev Ji (who built a kind of bridge or boat in the form of Guru Granth Sahib Ji, to help mortals cross over the dreadful worldly ocean). Now there is no need for us to go anywhere else. All we need to do is to read, understand, and follow the advice given therein, and we will obtain eternal peace, poise, and bliss.

ਜੋਤਿ ਰੂਪਿ ਹਰਿ ਆਪਿ ਗੁਰੂ ਨਾਨਕੁ ਕਹਾਯਉ ॥
ਤਾ ਤੇ ਅੰਗਦੁ ਭਯਉ ਤਤ ਸਿਉ ਤਤੁ ਮਿਲਾਯਉ ॥
ਅੰਗਦਿ ਕਿਰਪਾ ਧਾਰਿ ਅਮਰੁ ਸਤਿਗੁਰੁ ਬਿਰੁ ਕੀਅਉ ॥
ਅਮਰਦਾਸਿ ਅਮਰਤੁ ਛਤੁ ਗੁਰ ਰਾਮਹਿ ਦੀਅਉ ॥
ਗੁਰ ਰਾਮਦਾਸ ਦਰਸਨੁ ਪਰਸਿ ਕਹਿ ਮਥੁਰਾ ਅੰਮ੍ਰਿਤ ਬਯਣ ॥
ਮੂਰਤਿ ਪੰਚ ਪ੍ਰਮਾਣ ਪੁਰਖੁ ਗੁਰੁ ਅਰਜੁਨੁ ਪਿਖਹੁ ਨਯਣ ॥੧॥

ਸਤਿ ਰੂਪੁ ਸਤਿ ਨਾਮੁ ਸਤੁ ਸੰਤੋਖੁ ਧਰਿਓ ਉਰਿ ॥
ਆਦਿ ਪੁਰਖਿ ਪਰਤਖਿ ਲਿਖੁਓ ਅਛਰੁ ਮਸਤਕਿ ਧੁਰਿ ॥

ਪ੍ਰਗਟ ਜੋਤਿ ਜਗਮਗੈ ਤੇਜੁ ਭੂਅ ਮੰਡਲਿ ਛਾਯਉ ॥

ਪਾਰਸੁ ਪਰਸਿ ਪਰਸੁ ਪਰਸਿ ਗੁਰਿ ਗੁਰੁ ਕਹਾਯਉ ॥
ਭਨਿ ਮਥੁਰਾ ਮੂਰਤਿ ਸਦਾ ਬਿਰੁ ਲਾਇ ਚਿਤੁ ਸਨਮੁਖ ਰਹਹੁ ॥
ਕਲਜੁਗਿ ਜਹਾਜੁ ਅਰਜੁਨੁ ਗੁਰੁ ਸਗਲ ਸ੍ਰਿਸ੍ਟਿ ਲਗਿ ਬਿਤਰਹੁ ॥੨॥

ਤਿਹ ਜਨ ਜਾਚਹੁ ਜਗਤੁ ਪਰ ਜਾਨੀਅਤੁ ਬਾਸੁਰ ਰਯਨਿ ਬਾਸੁ ਜਾ ਕੇ ਹਿਤੁ ਨਾਮ ਸਿਉ ॥
ਪਰਮ ਅਤੀਤੁ ਪਰਮੇਸੁਰ ਕੈ ਰੰਗਿ ਰੰਗੈ ਬਾਸਨਾ ਤੇ ਬਾਹਰਿ ਪੈ ਦੇਖੀਅਤੁ ਧਾਮ ਸਿਉ ॥
ਅਪਰ ਪਰੰਪਰ ਪੁਰਖ ਸਿਉ ਪ੍ਰੇਮੁ ਲਾਗੈ ਬਿਨੁ ਭਗਵੰਤ ਰਸੁ ਨਾਹੀ ਅਉਰੈ ਕਾਮ ਸਿਉ ॥
ਮਥੁਰਾ ਕੇ ਪ੍ਰਭੁ ਸੁਖ ਮਯ ਅਰਜੁਨ ਗੁਰੁ ਭਗਤਿ ਕੈ ਹੇਤਿ ਪਾਇ ਰਹਿਓ ਮਿਲਿ ਰਾਮ ਸਿਉ ॥੩॥

ਪੰਨਾ ੧੪੦੯

ਅੰਤੁ ਨ ਪਾਵਤ ਦੇਵ ਸਬੈ ਮੁਨਿ ਇੰਦ੍ਰ ਮਹਾ ਸਿਵ ਜੋਗ ਕਰੀ ॥
ਫੁਨਿ ਬੇਦ ਬਿਰੰਚਿ ਬਿਚਾਰਿ ਰਹਿਓ ਹਰਿ ਜਾਪੁ ਨ ਛਾਡਿਉ ਏਕ ਘਰੀ ॥
ਮਥੁਰਾ ਜਨ ਕੇ ਪ੍ਰਭੁ ਦੀਨ ਦਯਾਲੁ ਹੈ ਸੰਗਤਿ ਸ੍ਰਿਸ੍ਟਿ ਨਿਹਾਲੁ ਕਰੀ ॥
ਰਾਮਦਾਸਿ ਗੁਰੂ ਜਗ ਤਾਰਨ ਕਉ ਗੁਰ ਜੋਤਿ ਅਰਜੁਨ ਮਾਹਿ ਧਰੀ ॥੪॥

ਜਗ ਅਉਰੁ ਨ ਯਾਹਿ ਮਹਾ ਤਮ ਮੈ ਅਵਤਾਰੁ ਉਜਾਗਰੁ ਆਨਿ ਕੀਅਉ ॥
ਤਿਨ ਕੇ ਦੁਖ ਕੋਟਿਕ ਦੂਰਿ ਗਏ ਮਥੁਰਾ ਜਿਨ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਪੀਅਉ ॥
ਇਹ ਪਧਤਿ ਤੇ ਮਤ ਚੂਕਹਿ ਰੇ ਮਨ ਭੇਦੁ ਬਿਭੇਦੁ ਨ ਜਾਨ ਬੀਅਉ ॥
ਪਰਤਛਿ ਰਿਦੈ ਗੁਰ ਅਰਜੁਨ ਕੈ ਹਰਿ ਪੂਰਨ ਬ੍ਰਹਮਿ ਨਿਵਾਸੁ ਲੀਅਉ ॥੫॥

ਜਬ ਲਉ ਨਹੀ ਭਾਗ ਲਿਲਾਰ ਉਦੈ ਤਬ ਲਉ ਕ੍ਰਮਤੇ ਫਿਰਤੇ ਬਹੁ ਧਾਯਉ ॥

joṭ roop har aap guroo naanak kahaa-ya-o.
taa tay angad bha-ya-o tat si-o tat milaa-ya-o.
angad kirpaa Dhaar amar satgur thir kee-a-o.
amardaaas amrat chhaṭar gur raameh dee-a-o.
gur raamdāas darsan paras kahi mathuraa amrit ba-yaṇ.
moorat panch parmaan purakh gur arjun pikhahu na-yaṇ. ||1||

sat roop sat naam sat santokh Dhari-o ur.
aad purakh partakh likh-ya-o achhar mastak Dhur.
pargat joṭ jagmagai tayj bhoo-a mandal chhaa-ya-o.
paaras paras paras paras gur guroo kahaa-ya-o.
bhan mathuraa moorat sadā thir laa-ay chit sanmukh rahhu.
kaljug jahaaj arjun guroo sagal sarisat lag bitrahu. ||2||

tih jan jaachahu jagtar par jaanee-at baasur ra-yan baas jaa ko hit naam si-o.
param ateet parmaysur kai rang rang-y-ou baasnaa tay baahar pai daykhee-at Dhaam si-o.
apar parampar purakh si-o paraym laag-y-ou bin bhagvant ras naahee a-urai kaam si-o.
mathuraa ko parabh sarab ma-y arjun gur bhagat kai hayt paa-ay rahi-o mil raam si-o. ||3||

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ant na paavat dayv sabai mun indar mahaa siv jog karee.
fun bayd biranch bichaar rahi-o har jaap na chhaadi-ya-o ayk gharee.
mathuraa jan ko parabh deen da-yaal hai sangat sarisat nihaal karee.
raamdāas guroo jag taaran ka-o gur joṭ arjun maahi Dharee. ||4||

jag a-or na yaahi mahaa tam mai avtaar ujaagar aan kee-a-o.
tin kay dukh kotik door ga-ay mathuraa jin amrit naam pee-a-o.
ih paDhat tay mat chookeh ray man bhayd bibhayd na jaan bee-a-o.
partachh ridai gur arjun kai har pooran barahm nivaas lee-a-o. ||5||

jab la-o nahee bhaag lilaar udai tab la-o bharamtay firay baho Dhaa-ya-o.

ਕਲਿ ਘੋਰ ਸਮੁਦ੍ਰ ਮੈ ਬੁਡਤ ਥੇ ਕਬਹੂ ਮਿਟਿ ਹੈ ਨਹੀ ਰੇ
ਪਛੁਤਾਯਉ ॥

ਤਤੁ ਬਿਚਾਰੁ ਯਹੈ ਮਥੁਰਾ ਜਗ ਤਾਰਨ ਕਉ ਅਵਤਾਰੁ
ਬਨਾਯਉ ॥

ਜਪੁਉ ਜਿਨ੍ ਅਰਜੁਨ ਦੇਵ ਗੁਰੂ ਫਿਰਿ ਸੰਕਟ ਜੋਨਿ ਗਰਭ
ਨ ਆਯਉ ॥੬॥

kal ghor samudar mai boodat thay kabhoo mit
hai nahee ray pachhotaa-ya-o.

tat bichaar yahai mathuraa jag taaran ka-o
avtaar banaa-ya-o.

jap-ya-o jin^{ti} arjun dayv guroo fir sankat jon
garabh na aa-ya-o. ||6||

ਕਲਿ ਸਮੁਦ੍ਭਏ ਰੂਪ ਪ੍ਰਗਟਿ ਹਰਿ ਨਾਮ ਉਧਾਰਨੁ ॥

ਬਸਹਿ ਸੰਤ ਜਿਸੁ ਰਿਦੈ ਦੁਖ ਦਾਰਿਦ੍ਰ ਨਿਵਾਰਨੁ ॥

ਨਿਰਮਲ ਭੇਖ ਅਪਾਰ ਤਾਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥

ਮਨ ਬਚ ਜਿਨਿ ਜਾਣਿਅਉ ਭਯਉ ਤਿਹ ਸਮਸਰਿ ਸੋਈ ॥

kal samudar bha-ay roop pargat har naam
uDhaaran.

baseh sant jis ridai dukh daridar nivaaran.

nirmal bhaykh apaar taas bin avar na ko-ee.

man bach jin jaani-a-o bha-ya-o tih samsar
so-ee.

ਧਰਨਿ ਗਗਨ ਨਵ ਖੰਡ ਮਹਿ ਜੋਤਿ ਸ੍ਵਰੂਪੀ ਰਹਿਓ ਭਰਿ ॥

Dharan gagan nav khand meh jot savroopee
rahi-o bhar.

ਭਨਿ ਮਥੁਰਾ ਕਛੁ ਭੇਦੁ ਨਹੀ ਗੁਰੁ ਅਰਜੁਨੁ ਪਰਤਖੁ ਹਰਿ
॥੨॥੧੯॥

bhan mathuraa kachh bhayd nahee gur arjun
partakh-y har. ||7||19||

Now it is the poet *Mathura* who sings the praises of Guru Arjan Dev Ji. According to the tradition of the bards, he first chronologically praises Guru Arjan Dev Ji's predecessors. Touching the heights of his poetic imagination, he says: "(Firstly God), the embodiment of light, let Himself be called Guru Nanak. From him (Guru) Angad became manifest, whose soul he united with (God) the prime soul. Showing his mercy, (Guru) Angad Dev Ji eternally established Amar Das Ji as the true Guru. Guru Amar Das Ji gave the imperishable canopy (of Guru ship) to Ram Das Ji. *Mathura* says these immortal words: that by seeing the sight of Guru Ram Das Ji, fifth Guru (Arjan Dev Ji) has become manifest as the perfect Being. (O' my friends, all of you should) see Guru Arjan Dev Ji with your eyes (and obtain divine bliss)."(1)

Bard *Mathura Ji* concluded the previous stanza with the advice that all of us should see Guru Arjan Dev Ji with our own eyes. In this stanza, he describes the virtues and excellences he himself sees in the fifth Guru. He says: “By meditating on the true Name of (God), who is the embodiment of truth, (Guru Arjan Dev Ji) has enshrined truth and contentment in his heart. From the very beginning, the primal Being has written this (sublime status of the Guru) in his destiny. His divine light manifestly glitters, and his grandeur spreads all over the world. By meeting and coming into contact with the philosopher’s stone (Guru Ram Das Ji), he himself is known as the Guru. *Mathura* says, ‘O’ the people of the world, keeping your mind fixed on the Guru, always remain in his presence. In *Kal Yug* (the present age), Guru Arjan is like a ship: riding it you can safely cross over (this dreadful worldly ocean).”(2)

In the previous hymn, poet *Mathura* Ji told us that Guru Arjan Dev Ji is like a ship to ferry us across the worldly ocean, and riding it we should also swim across. Now he tells us that even for other needs, whether worldly pleasures or spiritual wisdom, we need not go anywhere else.

He says: “O’ people, beg only from (that Guru) who is known all over the world (as the one) who day and night remains imbued and absorbed in (God’s) Name. Beg only from Him who is completely detached, imbued with God’s love, without any worldly desire, (but otherwise) lives in the household. He is imbued with the love of the infinite and limitless

God, and he has no dealing with anyone except God. For *Mathura*, (that Guru) *Arjan Dev Ji* is his all-pervading God, who for the sake of devotion remains attuned to God's feet.”(3)

Now the poet *Mathura* tells us what kind of special enlightenment Guru Arjan Dev possesses. He says: “All gods and sages, including *Indira* and *Shiva* who practiced yoga, and (god) *Brahma* who didn't forsake contemplating (on God for a moment), became exhausted reflecting on *Vedas*, (yet still) were unable to find (God's) limit. (O' my friends, Guru Arjan Dev Ji), the God of devotee *Mathura*, is merciful to the meek; he has blessed the entire congregation and the world. To emancipate the world, Guru Ram Das Ji has embedded the (divine) light in (Guru) Arjan Dev Ji.”(4)

In the previous stanza, bard *Mathura Ji* stated that to emancipate the world, Guru Ram Das Ji embedded the (divine) light in (Guru) Arjan Dev Ji. In this stanza, the poet re-states his above statement in still more clear terms, and explains why God performed this act. He says: “When in the pitch darkness (of ignorance), there was no other person to provide (spiritual guidance) in the world, (then God) brought about (Guru Arjan Dev Ji), and manifested him as His incarnation. O' *Mathura*, they who came and drank the nectar of his Name (from the Guru), their millions of pains went away. O' my mind, don't let yourself slip from this (divine) path, and don't deem any difference or distinction (between God and the Guru), because quite visibly the all-pervading God has come to reside in the heart of Guru Arjan Dev Ji.”(5)

Now the bard states how fortunate he considers himself for coming into contact with Guru Arjan Dev Ji. He says: “As long as my destiny remained unawakened, I wandered through many places. We were being drowned in the deep dark (worldly) ocean of *Kal Yug*, and our remorse would never cease. O' *Mathura*, the essence of deliberation is this: that in order to emancipate the world (God) incarnated Himself (as the Guru). Therefore they, who have meditated on Guru Arjan Dev Ji, haven't suffered again the calamity of falling into the womb.”(6)

Poet *Mathura Ji* concluded the previous hymn with the remark that they who have meditated on Guru Arjan Dev Ji haven't suffered the calamity of falling into the womb again. In this hymn he explains his above statement. He says: “To ferry (humanity) across the ocean of (the dark age of) *Kal Yug*, (Guru Arjan Dev Ji) manifested as God's Name. He in whose heart the saint (Guru) resides is rid of all his pain and penury. (Guru Arjan Dev Ji) is the immaculate form of the limitless (God). Except him, there is no one else. Whosoever by his thought and word has realized (God) has become like Him. (It is the Guru) who is pervading all over land, skies and the nine continents as the light of God. (In short) *Mathura* says, there is no difference between (God and the Guru, because Guru Arjan Dev Ji is the visible manifestation of God Himself.” (7-19)

The message of the above *Sawaeeya* by bard *Mathura* is that Guru Arjan Dev Ji is the manifestation of God Himself. Therefore, if we wish to wash off all our past sins, and end forever our rounds of pains of birth and death, we need not go anywhere. All we must do is have full faith in Guru Arjan Dev Ji, and follow his advice (contained in Guru Granth Sahib Ji). In this way, we will surely be ferried across the dreadful worldly ocean.

ਅਜੈ ਗੰਗ ਜਲੁ ਅਟਲੁ ਸਿਖ ਸੰਗਤਿ ਸਭ ਨਾਵੈ ॥
ਨਿਤ ਪੁਰਾਣ ਬਾਚੀਅਹਿ ਬੇਦ ਬ੍ਰਹਮਾ ਮੁਖਿ ਗਾਵੈ ॥

ajai gang jal atal sikh sangat sabh naavai.
nit puraana baachee-ah bayd barahmaa mukh
gaavai.

ਅਜੈ ਚਵਰੁ ਸਿਰਿ ਢੁਲੈ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਮੁਖਿ ਲੀਅਉ ॥
 ਗੁਰ ਅਰਜੁਨ ਸਿਰਿ ਛਤ੍ਰੁ ਆਪਿ ਪਰਮੇਸਰਿ ਦੀਅਉ ॥
 ਮਿਲਿ ਨਾਨਕ ਅੰਗਦ ਅਮਰ ਗੁਰ ਗੁਰ ਰਾਮਦਾਸੁ ਹਰਿ
 ਪਹਿ ਗਯਉ ॥
 ਹਰਿਬੰਸ ਜਗਤਿ ਜਸੁ ਸੰਚਰਉ ਸੁ ਕਵਣੁ ਕਹੈ ਸ੍ਰੀ ਗੁਰੁ
 ਮੁਖਉ ॥੧॥

ajai chavar sir dhulai naam amrit mukh lee-a-o.
 gur arjun sir chhatar aap parmaysar dee-a-o.
 mil naanak angad amar gur gur raamdaas har
 peh ga-ya-o.
 harbans jagat jas sanchar-ya-o so kavan kahai
 saree gur mu-ya-o. ||1||

ਦੇਵ ਪੁਰੀ ਮਹਿ ਗਯਉ ਆਪਿ ਪਰਮੇਸ੍ਵਰ ਭਾਯਉ ॥
 ਹਰਿ ਸਿੰਘਾਸਣੁ ਦੀਅਉ ਸਿਰੀ ਗੁਰੁ ਤਹ ਬੈਠਾਯਉ ॥
 ਰਹਸੁ ਕੀਅਉ ਸੁਰ ਦੇਵ ਤੋਹਿ ਜਸੁ ਜਗ ਜਗ ਜਪਹਿ ॥
 ਅਸੁਰ ਗਏ ਤੇ ਭਾਗਿ ਪਾਪ ਤਿਨੁ ਭੀਤਰਿ ਕੰਪਹਿ ॥
 ਕਾਟੇ ਸੁ ਪਾਪ ਤਿਨੁ ਨਰਹੁ ਕੇ ਗੁਰੁ ਰਾਮਦਾਸੁ ਜਿਨੁ
 ਪਾਇਯਉ ॥
 ਛਤ੍ਰੁ ਸਿੰਘਾਸਨੁ ਪਿਰਥਮੀ ਗੁਰ ਅਰਜੁਨ ਕਉ ਦੇ ਆਇਅਉ
 ॥੨॥੨੧॥੯॥੧੧॥ ੧੦॥੧੦॥੨੨॥੬੦॥੧੪੩॥

dayv puree meh ga-ya-o aap parmaysvar
bhaa-ya-o.
 har singhaasan dee-a-o siree gur tah bathaa-ya-o.
 rahas kee-a-o sur dayv tohi jas ja-y ja-y jampeh.
 asur ga-ay tay bhaag paap tin^h bheetar kampeh.
 kaatay so paap tin^h marahu kay gur raamdaas
 jin^h paa-i-ya-o.
chhatar singhaasan pirathmee gur arjun ka-o
 day aa-i-a-o. ||2||21||9||11||10||10||22||60||
 143||

Now bard *Harbans* takes his turn in singing the praises of Guru Arjan Dev Ji. It appears that poet *Harbans* uttered this and the next stanza after the death of Guru *Ram Das Ji*. Like many other poets of his day, he uses metaphors from Hindu mythology to express his appreciation for the greatness of the Guru. He compares the holy congregation of the Guru to the ever-flowing pure waters of the river *Ganges* (considered very sacred by Hindus). In his poetic flight, he imagines the sage *Vyas* (the author of *Puranas*) and god *Brahma* (author of the *Vedas*) singing in the Guru's court.

He says: “(In the court of Guru Arjan Dev Ji) flows the inexhaustible and unconquerable water of the *Ganges* (in the form of God's Name), in which all the sikh congregation bathes. Every day *Puranas* are recited there, and god *Brahma* utters *Vedas* from his tongue. On the head (of the Guru) waves the unconquerable (divine) royal brush, and with his mouth he has partaken the nectar of His Name. It is God Himself who has provided the canopy (of this spiritual kingdom). Meeting with Guru Nanak Dev Ji, Angad Dev Ji, and Amar Das Ji, Guru Ram Das Ji has merged with God. O' Harbans, his glory is spreading in the world; therefore, who says that Guru (Ram Das Ji) has died?” (1)

Now poet *Harbans* paints a very beautiful scene depicting Guru Ram Das Ji's departure to the abode of God, and his welcome and honor there. He says: “When it so pleased God, (Guru Ram Das Ji) repaired to the city of angels (the court of God). There God (honored him) by offering him His throne, and seated the Guru on it. The angels and gods in heaven expressed their happiness and said: “(O' Guru) we proclaim your victory and sing your praise, and every demon has fled. Because of their sins, they were trembling within. They who have obtained (the guidance of) Guru Ram Das Ji have washed away all their sins. (But now Guru Ram Das Ji has proceeded to his heavenly abode, and) he has passed on the canopy and throne (of the spiritual kingdom) of earth to Guru Arjan Dev Ji.” (2-21-9-11-10-10-22-60-143)

The message of these two *Sawayeeas* uttered by poet *Harbans* is that the Guru's light has been passing on from Guru Nanak to Guru Angad, to Guru Amar Das, to Guru Ram Das, to Guru Arjan Dev Ji (and finally to the eternal Guru Granth Sahib Ji). Whosoever serves the Guru (*Granth Sahib Ji*) with full faith and devotion washes away all his or her sins.

Detail of all the Sawayeeas: Kallh Sahaar=12, Mathura=7, Harbans=2, Total=21

Detail of figures at the end: Sawayeeas uttered by Guru Arjan Dev Ji (part 1) =9, part 2=11, Sawayeeas uttered by the bards in praise of first Guru=10, second Guru=10, third Guru=22, fourth Guru=60, fifth Guru=21, Total=143. The figure 122 doesn't include the 21 Sawayeeas uttered in praise of Guru Arjan Dev Ji.

Detail of Sawayeeas uttered by the bards: Kall Sahaar=10+10+9+13+12=54, Jaalap=5, Keerat=4+4=8, Bhikha=2, Sallh=1+2=3, Ballh=1, Nallh=16, Gayand=13, Mathura=7+7=14, Ballh=5, Harbans=2, Total=123

ਪੰਨਾ ੧੪੧੦

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਲੋਕ ਵਾਰਾਂ ਤੇ ਵਧੀਕ ॥

ਮਹਲਾ ੧ ॥

ਉਤੰਗੀ ਪੈਓਹਰੀ ਗਹਿਰੀ ਗੰਭੀਰੀ ॥
ਸਸੁਤਿ ਸੁਰੀਆ ਕਿਵ ਕਰੀ ਨਿਵਣੁ ਨ ਜਾਇ ਬਣੀ ॥
ਗਚੁ ਜਿ ਲਗਾ ਗਿਝਵਤੀ ਸਖੀਏ ਧਉਲਹਰੀ ॥
ਸੇ ਭੀ ਢਹਦੇ ਡਿਠੁ ਮੇ ਮੁੱਧ ਨ ਗਰਬੁ ਬਣੀ ॥੧॥

ਸੁਣਿ ਮੁੱਧੇ ਹਰਣਾਖੀਏ ਗੂੜਾ ਵੈਣੁ ਅਪਾਰੁ ॥
ਪਹਿਲਾ ਵਸਤੁ ਸਿਵਾਣਿ ਕੈ ਤਾਂ ਕੀਚੈ ਵਾਪਾਰੁ ॥
ਦੋਹੀ ਦਿਚੈ ਦੁਰਜਨਾ ਮਿਤ੍ਰਾਂ ਕੂੰ ਜੈਕਾਰੁ ॥
ਜਿਤੁ ਦੋਹੀ ਸਜਣ ਮਿਲਨਿ ਲਹੁ ਮੁੱਧੇ ਵੀਚਾਰੁ ॥
ਤਨੁ ਮਨੁ ਦੀਜੈ ਸਜਣਾ ਐਸਾ ਹਸਣੁ ਸਾਰੁ ॥
ਤਿਸ ਸਉ ਨੇਹੁ ਨ ਕੀਚਈ ਜਿ ਦਿਸੈ ਚਲਣਹਾਰੁ ॥
ਨਾਨਕ ਜਿਨੀ ਇਵ ਕਰਿ ਬੁਝਿਆ ਤਿਨ੍ਹਾ ਵਿਟਹੁ
ਕੁਰਬਾਣੁ ॥੨॥

ਜੇ ਤੂੰ ਤਾਰੂ ਪਾਣਿ ਤਾਹੁ ਪੁਛੁ ਤਿਤੰਨੁ ਕਲ ॥
ਤਾਹੁ ਖਰੇ ਸੁਜਾਣ ਵੰਞਾ ਏਨੀ ਕਪਰੀ ॥੩॥

ਝੜ ਝਖੜ ਓਹਾੜ ਲਹਰੀ ਵਹਨਿ ਲਖੇਸਰੀ ॥
ਸਤਿਗੁਰ ਸਿਉ ਆਲਾਇ ਬੇਤੇ ਡੁਬਣਿ ਨਾਹਿ ਭਉ
॥੪॥

ਨਾਨਕ ਦੁਨੀਆ ਕੈਸੀ ਹੋਈ ॥
ਸਾਲਕੁ ਮਿਤੁ ਨ ਰਹਿਓ ਕੋਈ ॥
ਭਾਈ ਬੰਧੀ ਹੋਤੁ ਚੁਕਾਇਆ ॥
ਦੁਨੀਆ ਕਾਰਣਿ ਦੀਨੁ ਗਵਾਇਆ ॥੫॥

ਹੈ ਹੈ ਕਰਿ ਕੈ ਓਹਿ ਕਰੇਨਿ ॥
ਗਲ੍ਹਾ ਪਿਟਨਿ ਸਿਰੁ ਖੋਹੇਨਿ ॥
ਨਾਉ ਲੈਨਿ ਅਰੁ ਕਰਨਿ ਸਮਾਇ ॥
ਨਾਨਕ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਇ ॥੬॥

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ik-oⁿkaar sat naam kartaa purakh nirbha-o
nirvair akaal moorat ajoonee saibhaⁿ gur
parsaad.

salok vaaraaⁿ tay vaDheek.

mehlai 1.

utangee pai-ohree gahiree gambheeree.
sasurh suhee-aa kiv karee nivan na jaa-ay thanee.
gach je lagaa girvarhee sakhee-ay Dha-ulharee.
say bhee dhahday dith mai munDh na garab thanee.
||1||

sun munDhay harnaakhee-ay goorhaa vain apaar.
pahilaa vasat sinjaan kai taaⁿ keechai vaapaar.
dohee dichai durjanaa mitraaⁿ kooⁿ jaikaar.
jit dohee sajan milan lahu munDhay veechaar.
tan man deejai sajnaa aisaa hasan saar.
tis sa-o nayhu na keech-ee je disai chalanhaar.
naanak jin^{ee} iv kar bujhi-aa tin^{aa} vitahu kurbaan.
||2||

jay tooⁿ taaroo paan taahoo puchh tirh^{aa}-n^h kal.
taahoo kharay sujaan vanjaa ayn^{ee} kapree. ||3||

jharh jhakharh ohaarh lahree vahan lakhaysaree.
satgur si-o aalaa-ay bayrhay duban naahi bha-o.
||4||

naanak dunee-aa kaisee ho-ee.
saalak mit na rahi-o ko-ee.
bhaa-ee bandhee hayt chukaa-i-aa.
dunee-aa kaaran deen gavaa-i-aa. ||5||

hai hai kar kai ohi karayn.
gal^{aa} pitan sir khohayn.
naa-o lain ar karan samaa-ay.
naanak tin balihaarai jaa-ay. ||6||

ਰੇ ਮਨ ਭੀਗਿ ਨ ਭੋਲੀਐ ਸੀਧੈ ਮਾਰਗਿ ਧਾਉ ॥
 ਪਾਛੈ ਬਾਘੁ ਭਰਾਵਣੈ ਆਗੈ ਅਗਨਿ ਤਲਾਉ ॥
 ਸਹਸੈ ਜੀਅਰਾ ਪਰਿ ਰਹਿਓ ਮਾ ਕਉ ਅਵਰੁ ਨ ਚੰਗੁ
 ॥੨॥

ray man deeg na dolee-ai seeDhai maarag Dhaa-o.
 paa**ch**hai baagh daraavno aagai agan talao.
 sahsai jee-araa par rahi-o maa ka-o avar na dhang.
 naanak gurmukh **ch**hutee-ai har pareetam si-o sang.
 ||7||

Salok Vaaraan Taiy Vadheek

(Couplets not included in the epics)

Mehla-1

There are a total of 22 *Vaars* (epics) in the Guru Granth Sahib Ji. The *Vaars*, which were composed by Guru Nanak Dev Ji, Guru Amar Das Ji, and Guru Ram Das Ji, originally consisted of only *Paurrees* (or steps). Later, when Guru Arjan Dev Ji compiled the Guru Granth Sahib Ji and arranged *Gurbani* (divine compositions) in accordance with the *Ragas* (or musical measures), then before each *Pauree* of a *Vaar* he added suitable matching *saloks*. The *saloks*, which were not thus included, have been entered here at the end of the Guru Granth Sahib Ji as *Salok Vaaraan Taiy Vadheek*.

In this first *salok*, Guru Ji teaches us the value of humility and cautions us against becoming self-conceited. He uses the metaphor of a conversation between two girlfriends, one of whom is mature and has learnt the lessons of life. The other is a tall, handsome, full-breasted newly wed bride, who is proud of her youth and beauty and doesn't understand the values of being civil and respectful to her in-laws. Therefore, her mature friend advises her and says: "O' tall woman with elevated full breasts, adopt an attitude of sobriety and deep respect (for your in-laws)."

The young bride, intoxicated by her own beauty, replies: "(O' my friend), how can I bow before my mother-in-law? My stiff erect breasts don't let me bend down."

Then her mature friend responds: "(O' my friend, don't be proud of your youth and stiff high breasts), I have seen even mountain like high mansions plastered with lime come, crumbling down."(1)

In this *salok* Guru Ji gives us a few simple rules to enjoy a peaceful and fruitful life. Continuing the metaphor of a conversation between two girlfriends, the mature woman says: "O' young bride, of deer-like beautiful eyes, listen to the words of infinite wisdom. Buy (acquire) anything only after fully examining it. Proclaim your refusal to associate with evil persons (or impulses), but welcome (virtuous) friends, and hail their victory. The proclamations, which bring you close with virtuous friends, have those thoughts in your mind. Surrender your body and mind to such virtuous friends, and discover how sublime is such laughing (enjoyment of life with such friends). Don't fall in love with that (expanse), which appears transitory. Nanak says, I am a sacrifice to them who have thus understood (the way of life)."(2)

In the above two *saloks*, Guru Ji gave us a few simple but very precious practical rules to enjoy a peaceful and happy life in this world. However, the real object of human life is to

cross over this worldly ocean so that we do not have to endure the pain of birth and death again. In this *salok*, he tells us what we should do to obtain this objective.

He says: “(O’ man, if you wish to obtain salvation, and thus want to) become a swimmer of the waters (of the world), ask those (saints) who know the art (of swimming across the worldly ocean). Even those who were considered truly wise were wasted by the waves (of worldly evils) if they did not consult the experts first.”(3)

In the above *salok* Guru Ji advised us that if we want to cross over this worldly ocean, we should acquire the necessary art from those saintly persons who have experience in this regard. Otherwise, even those who consider themselves as worldly and wise are drowned in the worldly ocean. In this *salok*, he explains why it is so difficult to swim across the worldly ocean, and what we should do to save ourselves from being drowned in it.

He says: “(O’ man), amidst torrential rains, storms and floods, millions of waves (of sins) surge (in this worldly ocean. If you want to save the boat of your life from drowning, then) call upon the true Guru. Only then will you no longer have any fear of drowning (in the worldly ocean, or suffering the pain of birth and death again).”(4)

In the previous *salok*, Guru Ji told us metaphorically that amidst torrential rains, storms and floods, millions of waves (of sins) are surging (in this worldly ocean). In this *salok*, he explains why he says so.

He says: “(O’ Nanak, see how (evil and deceitful) this world has become. There is no true friend or well-wisher left in this world. Even brothers and relatives have forsaken their love. For the sake of (riches and power, the people) have forsaken (even) their faith (and sense of righteousness).”(5)

Now Guru Ji makes another very important observation, about the nature of human beings when they suffer a great tragedy (such as the death of their near and dear relatives). He says: “(When a person dies), the (women) relatives utter loud cries, slap their cheeks and pull their hair. (However, even at such sad times, they who are truly wise) meditate on God’s Name and contentedly accept (God’s will). Nanak is a sacrifice to such (persons).”(6)

In *salok* (4), Guru Ji compared our life to a boat, which is in the midst of a vast deep ocean in which millions of high tidal waves are surging. In order to save the boat of our life from drowning, he advised us to call upon the true Guru. In this *salok*, he compares our life in this world to that of a traveler who, if he looks behind him, sees the wolf of death ready to pounce upon him. If he looks in front of him, he sees the ocean of fire (or hell). Guru Ji tells us how to save ourselves even in such a precarious condition.

Assuming himself to be that traveler, Guru Ji says: “(O’ (my) mind, we should not worry or waiver, but keep walking on the straight path (of righteousness. Even though) behind us is the fearful wolf (of death), and in front the pool of fire (or hell, and even though we are in the midst of troubles and dangers, we shouldn’t lose faith in our Guru). I cannot see any other way (to escape these predicaments). O’ Nanak, it is only by the Guru’s grace that we can be emancipated, and enjoy the company of our beloved (God).”(7)

ਬਾਘੁ ਮਰੈ ਮਨੁ ਮਾਰੀਐ ਜਿਸੁ ਸਤਿਗੁਰ ਦੀਖਿਆ
ਹੋਇ ॥
ਆਪੁ ਪਛਾਣੈ ਹਰਿ ਮਿਲੈ ਬਹੁਤਿ ਨ ਮਰਣਾ ਹੋਇ ॥

baagh marai man maaree-ai jis satgur deekhi-aa
ho-ay.
aap pachhaanai har milai bahuti na marna ho-ay.

ਪੰਨਾ ੧੪੧੧

ਕੀਚੜਿ ਹਾਥੁ ਨ ਬੂਝਈ ਏਕਾ ਨਦਰਿ ਨਿਹਾਲਿ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਬਰੇ ਗੁਰੁ ਸਰਵਰੁ ਸਚੀ ਪਾਲਿ
॥੮॥

ਅਗਨਿ ਮਰੈ ਜਲੁ ਲੋੜਿ ਲਹੁ ਵਿਣੁ ਗੁਰ ਨਿਪਿ ਜਲੁ
ਨਾਹਿ ॥

ਜਨਮਿ ਮਰੈ ਭਰਮਾਈਐ ਜੇ ਲਖ ਕਰਮ ਕਮਾਹਿ ॥
ਜਮੁ ਜਾਗਾਤਿ ਨ ਲਗਈ ਜੇ ਚਲੈ ਸਤਿਗੁਰ ਭਾਇ ॥
ਨਾਨਕ ਨਿਰਮਲੁ ਅਮਰੁ ਪਦੁ ਗੁਰੁ ਹਰਿ ਮੇਲੈ ਮੇਲਾਇ
॥੯॥

ਕਲਰ ਕੇਰੀ ਛਪੜੀ ਕਉਆ ਮਲਿ ਮਲਿ ਨਾਇ ॥
ਮਨੁ ਤਨੁ ਮੇਲਾ ਅਵਗੁਣੀ ਚਿੰਜੁ ਭਰੀ ਗੰਧੀ ਆਇ ॥

ਸਰਵਰੁ ਹੰਸਿ ਨ ਜਾਣਿਆ ਕਾਗ ਕੁਪੰਖੀ ਸੰਗਿ ॥
ਸਾਕਤ ਸਿਉ ਐਸੀ ਪ੍ਰੀਤਿ ਹੈ ਬੂਝਹੁ ਗਿਆਨੀ ਰੰਗਿ ॥
ਸੰਤ ਸਭਾ ਜੈਕਾਰੁ ਕਰਿ ਗੁਰਮੁਖਿ ਕਰਮ ਕਮਾਉ ॥
ਨਿਰਮਲੁ ਨਾਵਣੁ ਨਾਨਕਾ ਗੁਰੁ ਤੀਰਥੁ ਦਰੀਆਉ
॥੧੦॥

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keecharh haath na bood-ee aykaa nadar nihaal.
naanak gurmukh ubray gur sarvar sachee paal. ||8||

agan marai jal lorh lahu vin gur niDh jal naahi.

janam marai bharmaa-ee-ai jay lakh karam kamaahi.
jam jaagaat na lag-ee jay chalai satgur bhaa-ay.
naanak nirmal amar pad gur har maylai maylaa-ay.
||9||

kalar kayree chhaprhee ka-oo-aa mal mal naa-ay.
man tan mailaa avgunee binn bharee ganDhee
aa-ay.
sarvar hans na jaani-aa kaag kupankhee sang.
saakat si-o aisee pareet hai boojhu gi-aanee rang.
sant sabhaa jaikaar kar gurmukh karam kamaa-o.
nirmal naavaan naankaa gur tirath daree-aa-o. ||10||

In the previous *salok*, Guru Ji stated that it is by the Guru's grace that we are rid of the 'wolf' (the fear) of death, and we obtain the company of our beloved God. In this *salok*, he further explains the merits of the Guru's instruction.

He says: "(O' my friends), one who is blessed with the instruction of the true Guru is able to control the mind, and as a result one's wolf (fear of death) also dies. One realizes oneself, and doesn't suffer (the cycle of birth and) death again. With just one glance of His grace (God) blesses that person, and then one's hand doesn't sink in the mud (of worldly problems). O' Nanak, the Guru's followers are saved because the Guru acts like a wall around the pool (of worldly problems, and saves them from drowning in it)."(8)

Guru Ji concluded the previous stanza with the remark that the Guru's followers are saved because the Guru acts like a wall around the pool (of worldly problems, and saves them from drowning in it). One of the gravest worldly problems is man's desire for riches, possessions, and power. Because of this desire and jealousy one feels when one sees that others have what one does not, and then one suffers in agony as if one is burning in fire. In this stanza, Guru Ji tells us how this fire can be extinguished.

He says: "(O' my friends), if you wish to extinguish this fire (of jealousy), then find the water (of God's Name, which can extinguish such a fire. However, remember that) except for the Guru, no one else has the treasure (like pool) of the water (of God's Name). Even if one performs millions of (ritualistic) deeds, one continues to be lost in the cycle of birth and death. (On the other hand), if one lives in accordance with the will of the true Guru, one is not taxed (or bothered) by the demon of death. O' Nanak, only that person obtains the supreme immaculate status, whom the Guru unites with God, by first uniting that person with himself."(9)

Guru Ji concluded the previous *salok* with the remark that person alone obtains the immaculate supreme status whom the Guru (after) uniting with himself, unites with God.

But sometimes even good people fall into bad or wrong company, and instead of going to the true Guru they end up following the fake and hypocritical saints (who misguide and ruin them). Therefore, in this *salok*, Guru Ji advises us to remain away from bad company and instead of following false gurus or making pilgrimages to holy places, go only to the true Guru.

Comparing a power hungry person to a crow, Guru Ji says: “(O’ my friends), a crow may rub and wash itself in a muddy puddle, but because its mind and body are filled with (the filth of) evil, its beak remains full of foul odor. (It may happen that a) swan is not aware of the pool of clean water, and falls into the company of filthy birds like the crows (who cause it to become dirty like them). O’ (divinely) wise persons who are imbued with the love (of God) understand this thing: that similar (to the crows) is the love of power-hungry people (just as a crow may lead a swan into a dirty pool, similarly a worshipper of evil worldly riches and power may lead you into the world of sins. Therefore), hailing victory to the society of saints, do the deeds like the Guru’s followers O’ Nanak, the Guru is the (true) pilgrimage place, and the holy river. To bathe in that (river and to follow the Guru’s advice) is the real immaculate ablution.”(10)

ਜਨਮੇ ਕਾ ਫਲੁ ਕਿਆ ਗਣੀ ਜਾਂ ਹਰਿ ਭਗਤਿ ਨ ਭਾਉ ॥

ਪੈਧਾ ਖਾਧਾ ਬਾਇ ਹੈ ਜਾਂ ਮਨਿ ਦੂਜਾ ਭਾਉ ॥

ਵੇਖਣੁ ਸੁਨਣਾ ਭੂਠੁ ਹੈ ਮੁਖਿ ਭੂਠਾ ਆਲਾਉ ॥

ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਹੋਰੁ ਹਉਮੈ ਆਵਉ ਜਾਉ
॥੧੧॥

ਹੈਨਿ ਵਿਰਲੇ ਨਾਹੀ ਘਣੇ ਫੈਲ ਫਕਤੁ ਸੰਸਾਰੁ ॥੧੨॥

ਨਾਨਕ ਲਗੀ ਤੁਰਿ ਮਰੈ ਜੀਵਣ ਨਾਹੀ ਤਾਣੁ ॥

ਚੋਟੈ ਸੇਤੀ ਜੋ ਮਰੈ ਲਗੀ ਸਾ ਪਰਵਾਣੁ ॥

ਜਿਸ ਨੋ ਲਾਏ ਤਿਸੁ ਲਗੈ ਲਗੀ ਤਾ ਪਰਵਾਣੁ ॥

ਪਿਰਮ ਪੈਕਾਮੁ ਨ ਨਿਕਲੈ ਲਾਇਆ ਤਿਨਿ ਸੁਜਾਣਿ
॥੧੩॥

ਭਾਂਡਾ ਧੋਵੈ ਕਉਣੁ ਜਿ ਕਰਾ ਸਾਜਿਆ ॥

ਧਾਤੂ ਪੰਜਿ ਰਲਾਇ ਕੂਤਾ ਪਾਜਿਆ ॥

ਭਾਂਡਾ ਆਣਗੁ ਰਾਜਿ ਜਾਂ ਤਿਸੁ ਭਾਵਸੀ ॥

ਪਰਮ ਜੋਤਿ ਜਾਗਾਇ ਵਾਜਾ ਵਾਵਸੀ ॥੧੪॥

ਮਨਹੁ ਜਿ ਅੰਧੇ ਘੁਪੁ ਕਹਿਆ ਬਿਰਦੁ ਨ ਜਾਣਨੀ ॥

ਮਨਿ ਅੰਧੈ ਊਧੈ ਕਵਲ ਦਿਸਨਿ ਖਰੇ ਕਰੂਪ ॥

ਇਕਿ ਕਹਿ ਜਾਣਨਿ ਕਹਿਆ ਬੁਝਨਿ ਤੋ ਨਰ ਸੁਧਤ
ਸਰੂਪ ॥

ਇਕਨਾ ਨਾਦੁ ਨ ਬੇਦੁ ਨ ਗੀਅ ਰਸੁ ਰਸੁ ਕਸੁ ਨ ਜਾਣਤਿ
॥

ਇਕਨਾ ਸਿਧਿ ਨ ਬੁਧਿ ਨ ਅਕਲਿ ਸਰ ਅਖਰ ਕਾ ਭੋਉ
ਨ ਲਹੰਤਿ ॥

janmay kaa fal ki-aa ganee jaaⁿ har bhagat na
bhaa-o.

paiDhaa khaaDhaa baad hai jaaⁿ man doojaa
bhaa-o.

vaykhan sunnaa jhooth hai mukh jhoothaa aalaa-o.

naanak naam salaahi too hor ha-umai aava-o
jaa-o. ||11||

hain virlay naahee ghanay fail fakarh sansaar.
||12||

naanak lagee tur marai jeevan naahee taan.

chotai saytee jo marai lagee saa parvaan.

jis no laa-ay tis lagai lagee taa parvaan.

piram paikaam na niklai laa-i-aa tin sujaan. ||13||

bhaaⁿdaa Dhovai ka-un je kachaa saaji-aa.

Dhaatoo panj ralaay koorhaa paaji-aa.

bhaaⁿdaa aanag raas jaaⁿ tis bhaavsee.

param jot jaagaa-ay vaajaa vaavsee. ||14||

manhu je anDhay ghoop kahi-aa birad na jaannee.

man anDhai ooⁿDhai kaval disan kharay karoop.

ik kahi jaanⁿ kahi-aa bujhan tay nar sugharh
saroop.

iknaa naad na bayd na gee-a ras ras kas na
jaanant.

iknaa siDh na buDh na akal sar akhar kaa bhay-o
na laahant.

ਨਾਨਕ ਤੇ ਨਰ ਅਸਲਿ ਖਰ ਜਿ ਬਿਨੁ ਗੁਣ ਗਰਬੁ ਕਰੰਤੁ ॥੧੫॥

ਸੋ ਬ੍ਰਹਮਣੁ ਜੋ ਬਿੰਦੈ ਬ੍ਰਹਮੁ ॥
ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਕਮਾਵੈ ਕਰਮੁ ॥
ਸੀਲ ਸੰਤੋਖ ਕਾ ਰਖੈ ਧਰਮੁ ॥
ਬੰਧਨ ਤੋੜੈ ਹੋਵੈ ਮੁਕਤੁ ॥
ਸੋਈ ਬ੍ਰਹਮਣੁ ਪੂਜਣ ਜੁਗਤੁ ॥੧੬॥

ਖੜੀ ਸੋ ਜੁ ਕਰਮਾ ਕਾ ਸੂਰੁ ॥
ਪੁੰਨ ਦਾਨ ਕਾ ਕਰੈ ਸਰੀਰੁ ॥
ਖੇਤੁ ਪਛਾਣੈ ਬੀਜੈ ਦਾਨੁ ॥
ਸੋ ਖੜੀ ਦਰਗਹ ਪਰਵਾਣੁ ॥
ਲਬੁ ਲੇਭੁ ਜੇ ਕੂਤੁ ਕਮਾਵੈ ॥
ਅਪਣਾ ਕੀਤਾ ਆਪੇ ਪਾਵੈ ॥੧੭॥

ਤਨੁ ਨ ਤਪਾਇ ਤਨੂਰ ਜਿਉ ਬਾਲਣੁ ਹਭ ਨ ਬਾਲਿ ॥
ਸਿਰਿ ਪੈਰੀ ਕਿਆ ਫੇੜਿਆ ਅੰਦਰਿ ਪਿਰੀ ਸਮਾਲਿ ॥੧੮॥

ਪੰਨਾ ੧੪੧੨

ਸਭਨੀ ਘਟੀ ਸਹੁ ਵਸੈ ਸਹ ਬਿਨੁ ਘਟੁ ਨ ਕੋਇ ॥
ਨਾਨਕ ਤੇ ਸੋਹਾਗਣੀ ਜਿਨ੍ਹਾ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥੧੯॥

ਜਿਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥
ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥
ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥
ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥੨੦॥

naanak tay nar asal khar je bin gun garab karant. ||15||

so barahman jo bindai barahm.
jap tap sanjam kamaavai karam.
seel santokh kaa rakhai Dharam.
banDhan torhai hovai mukat.
so-ee barahman poojan jugat. ||16||

khatee so jo karmaa kaa soor.
punn daan kaa karai sareer.
khayt pachhaanai beejai daan.
so khatree dargeh parvaan.
lab lobh jay koorh kamaavai.
apnaa keetaa aapay paavai. ||17||

tan na tapaa-ay tanoor ji-o baalan had na baal.
sir pairee ki-aa faythi-aa andar piree samaal. ||18||

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sabhnee ghatee saho vasai sah bin ghat na ko-ay.
naanak tay sohaagane jinh'aa gurmukh pargat ho-ay. ||19||

ja-o ta-o paraym khaylan kaa chaa-o.
sir Dhar talee galee mayree aa-o.
it maarag pair Dhareejai.
sir deejai kaan na keejai. ||20||

In the previous stanza, Guru Ji advised us to avoid the company of the worshippers of power. In this stanza, he explains the object of human life, and what happens when we pursue worldly pleasures to satisfy our ego.

He says: “(O’ man), what can be counted as the fruit of one’s life, if one hasn’t (developed any) love or devotion for God (in one’s heart)? As long as there is love for things other than God in one’s mind, all one’s life is in vain. All that one sees or hears is false (and useless), and also false is what one utters from one’s mouth. Therefore, Nanak says, (O’ my friend) praise only God’s Name, (because all else is only the pursuit of) ego, which keeps you engaged in the process of coming and going (or cycles of birth and death).” (11)

In the previous *salok*, Guru Ji advised us that we should only praise God’s Name (because all else is only the pursuit of) ego. In this *salok*, he observes how many are those who follow this advice, and truly praise God’s Name.

He says: “(O’ my friends), there are only a few rare persons (who meditate on God’s Name). Otherwise, most of the world is full of those people who are evil and indecent talkers.” (12)

In the previous stanza, Guru Ji told us that there are only very rare persons who are truly in love with God, and who meditate on God's Name. The rest of the world is living in vanity and indecent talks. In this stanza he tells us how to recognize the signs of true love for God's Name, and also tells how a person becomes imbued with such a love.

He says: "O' Nanak, (one who is) imbued with (the true love of God's Name, immediately that one's self-conceit dies and has no (willpower) to live (a purposeless life). The one who dies (to the self) through the strike (of God's love) is approved in God's court. But only that person is struck (imbued with the strike of divine love whom the Guru God) strikes (with this love), and when one is struck, one is approved (in God's court). Finally whom the all-wise (Guru God) has struck with the arrow of love, that arrow of the beloved is never removed (and one always remains imbued with divine love)." (13)

In the previous stanza Guru Ji stated that only the person whom God Himself strikes with the arrow of His love is imbued with the love for God's Name. In this stanza, he uses the metaphor of washing clean a pot made with unbaked clay to explain the inability of anyone except (God or the Guru) to purify a human being.

He says: "(O' my friends), no one can wash the (body) pot clean, which (God) has made of mud (of evil tendencies). Mixing together five elements (air, fire, water, earth, and sky, He) has fashioned this false (and perishable toy). When it pleases Him, He will set this vessel right (and make it pure and everlasting). By illuminating the sublime light (of divine wisdom), He would play this (human) instrument (and make him or her sing the song of the Guru's word)." (14)

Guru Ji began the previous *salok* with the remark that no one can wash the body pot clean, which has been made out of mud (of evil tendencies). But there are many persons in this world who, even though they have no merits in them, yet they keep boasting about their virtues or qualities. In this *salok*, Guru Ji expresses his opinion about such people.

He says: "(O' my friends), they who are completely blind (ignorant) in their minds, by their very nature they do not understand what (the Guru) tells them. Being blind in their minds' (eyes), the lotus of their heart remains inverted (gloomy) and they appear ugly (and of bad character). But there are some who know what to say, and understand what is said to them; such persons look wise and are of beauteous form. There are some who have no understanding of the tune played by yogis, nor any desire to listen to the *Vedas* (or any holy books), nor do they relish (divine) songs, or know the difference between sweet and sour (or good and bad). Then there are some who haven't achieved any perfection, or insight, or the essence of wisdom, and they don't understand the mystery of the (Guru's) word. But O' Nanak, real fools are those persons, who feel proud (of themselves) without any merit." (15)

In the previous *salok*, Guru Ji described the different categories of foolish and ignorant people in this world. He concluded with the remark that the real fools are those who feel proud of themselves without any merits. In this *salok*, he explains who is a truly wise or virtuous *Brahmin*, worthy of worship in Hindu society.

Guru Ji says: "(That person) alone is a (true) *Brahmin* who knows *Braham* (the all pervading God. Such a person) practices austerity, contemplation, and self-control, and performs the righteous deeds. That person observes the faith of contentment and culture, breaks the bonds (of worldly attachments), and becomes detached. Only such a *Brahmin* is worthy of worship." (16)

In the previous *salok*, Guru Ji stated whom he considered as a true *Brahmin*. Now he gives the definition of a true *Khatttri* (or a person belonging to the warrior class, considered next in status in the hierarchy of Hindu caste system).

Guru Ji says: “That person alone is *Khatttri* who is brave in (performing virtuous) deeds, and who dedicates his or her body to compassion and charity. Recognizing the right field, such a person sows in it the seed of charity. (In other words, before giving charity, such a person ensures that the person (asking for charity) truly deserves and would make good use of the help). Such a *Khatttri* is approved in God’s court. However, if one practices greed, avarice, and falsehood, then one reaps the fruit of one’s own deeds.”(17)

In the previous two *saloks*, Guru Ji told us who should be considered as true *Brahmins* or true *Khatttris*. Now he takes up the case of those who renounce their households and become yogis or sages: those who begin heating their body in front of a continuous smoldering fire, practice difficult yoga postures, and subject their heads and feet to great torture in the hope of attaining God by such penances.

Addressing such a person, Guru Ji says: “(O’ my friend), don’t heat your body like an oven, and don’t burn your bones like firewood. What wrong have your head and feet done (that you subject them to such tortures, or walk for miles in order to find God)? Realize your beloved (God) within yourself.”(18)

In the previous stanza Guru Ji advised us that there is no need to torture our body, or roam around in different holy places in search of our beloved God. Instead, we should try to realize Him within our own self. In this *salok*, he again emphasizes this point, and says: “(O’ man), God resides in all hearts. There is no heart in which God does not reside. O’ Nanak, truly wedded and united are those bride (souls) in whose heart (He) becomes manifest by the Guru’s grace.”(19)

Guru Ji concluded the previous *salok* with the remark that truly wedded and united are those bride (souls) in whose heart (God) becomes manifest by the Guru’s grace. In this *salok*, he lays down the fundamental principle of true love, and that principle is that when you truly love another, then you long for your beloved so much that even if you had to sacrifice your life, you want to be with him or her. It was on this touchstone of love that Guru *Gobind Singh Ji* tested his sikhs before initiating them with *Amrit* (the divine nectar), and bestowing upon them the title of *Panj Pyaraas* (the five beloveds).

Stating this principle, Guru *Nanak Dev Ji* says: “(O’ my friend), if you have a craving to play the game of Love (then follow me with no care for your life and without any ego. In this way) come to my street, placing your head on your hand. Once you step onto this path, then you shouldn’t hesitate to surrender even your head (or sacrifice your life).”(20)

ਨਾਲਿ ਕਿਰਾੜਾ ਦੋਸਤੀ ਕੂੜੈ ਕੂੜੀ ਪਾਇ ॥
ਮਰਣੁ ਨ ਜਾਪੈ ਮੂਲਿਆ ਆਵੈ ਕਿੜੈ ਬਾਇ ॥੨੧॥

naal kiraar^hhaa dostee koorhai koor^hhee paa-ay.
maran^u na jaapai mooli-aa aavai kitai thaa-ay. ||21||

ਗਿਆਨ ਹੀਣੰ ਅਗਿਆਨ ਪੂਜਾ ॥
ਅੰਧ ਵਰਤਾਵਾ ਭਾਉ ਦੂਜਾ ॥੨੨॥

gi-aan heeⁿa agi-aan poojaa.
an^{Dh} var^taaavaa bh^aaa-o doojaa. ||22||

ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਧਰਮ ਬਿਨੁ ਧਿਆਨੁ ॥
ਸਚ ਬਿਨੁ ਸਾਖੀ ਮੂਲੇ ਨ ਬਾਕੀ ॥੨੩॥

gur bin gi-aan Dh^aram bin Dhⁱ-aan.
sach bin saakh^hee moolo na baakee. ||23||

ਮਾਣੂ ਘਲੈ ਉਠੀ ਚਲੈ ॥
ਸਾਦੁ ਨਾਹੀ ਇਵੇਹੀ ਗਲੈ ॥੨੪॥

ਰਾਮੁ ਬੁਰੈ ਦਲ ਮੇਲਵੈ ਅੰਤਰਿ ਬਲੁ ਅਧਿਕਾਰੁ ॥
ਬੰਤਰ ਕੀ ਸੈਨਾ ਸੇਵੀਐ ਮਨਿ ਤਨਿ ਜੁਬੁ ਅਪਾਰੁ ॥
ਸੀਤਾ ਲੈ ਗਇਆ ਦਹਸਿਰੇ ਲਛਮਣੁ ਮੁਓ ਸਰਾਪਿ ॥
ਨਾਨਕ ਕਰਤਾ ਕਰਣਹਾਰੁ ਕਰਿ ਵੇਖੈ ਥਾਪਿ ਉਥਾਪਿ ॥੨੫॥

ਮਨ ਮਹਿ ਬੁਰੈ ਰਾਮਚੰਦੁ ਸੀਤਾ ਲਛਮਣ ਜੋਗੁ ॥
ਹਣਵੰਤਰੁ ਆਰਾਧਿਆ ਆਇਆ ਕਰਿ ਸੰਜੋਗੁ ॥
ਭੂਲਾ ਦੈਤੁ ਨ ਸਮਝਈ ਤਿਨਿ ਪ੍ਰਭ ਕੀਏ ਕਾਮ ॥
ਨਾਨਕ ਵੇਪਰਵਾਹੁ ਸੋ ਕਿਰਤੁ ਨ ਮਿਟਈ ਰਾਮ ॥੨੬॥

ਲਾਹੌਰ ਸਹਰੁ ਜਹਰੁ ਕਹਰੁ ਸਵਾ ਪਹਰੁ ॥੨੭॥
ਮਹਲਾ ੩ ॥
ਲਾਹੌਰ ਸਹਰੁ ਅੰਮ੍ਰਿਤ ਸਰੁ ਸਿਫਤੀ ਦਾ ਘਰੁ ॥੨੮॥
ਮਹਲਾ ੧ ॥
ਉਦੋਸਾਹੈ ਕਿਆ ਨੀਸਾਨੀ ਤੋਟਿ ਨ ਆਵੈ ਅੰਨੀ ॥
ਉਦੋਸੀਅ ਘਰੇ ਹੀ ਵੁਠੀ ਕੁਝਿਈ ਰੰਨੀ ਧੰਮੀ ॥
ਸਤੀ ਰੰਨੀ ਘਰੇ ਸਿਆਪਾ ਰੋਵਨਿ ਕੂੜੀ ਕੰਮੀ ॥
ਜੋ ਲੇਵੈ ਸੋ ਦੇਵੈ ਨਾਹੀ ਖਟੇ ਦੰਮ ਸਹੰਮੀ ॥੨੯॥

ਪਬਰ ਤੂੰ ਹਰੀਆਵਲਾ ਕਵਲਾ ਕੰਚਨ ਵੰਨਿ ॥
ਕੈ ਦੋਖੜੈ ਸਤਿਓਹਿ ਕਾਲੀ ਹੋਈਆ ਦੇਹੁਰੀ ਨਾਨਕ ਮੈ
ਤਨਿ ਭੰਗੁ ॥
ਜਾਣਾ ਪਾਣੀ ਨਾ ਲਹਾਂ ਜੈ ਸੇਤੀ ਮੇਰਾ ਸੰਗੁ ॥
ਜਿਤੁ ਡਿਠੈ ਤਨੁ ਪਰਫੁੜੈ ਚੜੈ ਚਵਗਣਿ ਵੰਨੁ ॥੩੦॥

ਰਜਿ ਨ ਕੋਈ ਜੀਵਿਆ ਪਹੁਚਿ ਨ ਚਲਿਆ ਕੋਇ ॥
ਗਿਆਨੀ ਜੀਵੈ ਸਦਾ ਸਦਾ ਸੁਰਤੀ ਹੀ ਪਤਿ ਹੋਇ ॥
ਸਰਫੈ ਸਰਫੈ ਸਦਾ ਸਦਾ ਏਵੈ ਗਈ ਵਿਹਾਇ ॥
ਨਾਨਕ ਕਿਸ ਨੋ ਆਖੀਐ ਵਿਣੁ ਪੁਛਿਆ ਹੀ ਲੈ ਜਾਇ ॥੩੧॥

ਦੋਸੁ ਨ ਦੇਅਹੁ ਰਾਇ ਨੋ ਮਤਿ ਚਲੈ ਜਾਂ ਬੁਢਾ ਹੋਵੈ ॥
ਗਲਾਂ ਕਰੇ ਘਣੇਰੀਆ ਤਾਂ ਅੰਨ੍ਹੇ ਪਵਣਾ ਖਾਤੀ ਟੋਵੈ ॥੩੨॥

ਪੂਰੇ ਕਾ ਕੀਆ ਸਭ ਕਿਛੁ ਪੂਰਾ ਘਟਿ ਵਧਿ ਕਿਛੁ
ਨਾਹੀ ॥

maanoo ghalai uthee chalai.
saad naahee ivayhee galai. ||24||

raam jhurai dal maylvai antar bal adhikaar.
bantar kee sainaa sayvee-ai man tan jujh apaar.
seetaa lai ga-i-aa dehsiro lachhman moo-o saraap.
naanak kartaa karanhaar kar vaykhai thaap
uthaap. ||25||

man meh jhoorai raamchand seetaa lachhman jog.
hanvantar aaraaDhi-aa aa-i-aa kar sanjog.
bhoolaa dait na samjha-ee tin parabh kee-ay
kaam.
naanak vayparvaahu so kirat na mit-ee raam.
||26||

laahour sahar jahar kahar savaa pahar. ||27||
mehlaa 3.
laahour sahar amrit sar siftee daa ghar. ||28||
mehlaa 1.
udosaahai ki-aa neesaanee tot na aavai annee.
udosee-a gharay hee vuthee kurhi-eeⁿ rannee
Dhammee.
sattee rannee gharay si-aapaa rovan koorhee
kamme.
jo layvai so dayvai naahee khatay damm sahamee.
||29||

pabar tooⁿ haree-aavlaa kavlaa kanchan vann.
kai dokh-rhai sarhi-ohi kaalee ho-ee-aa dayhuree
naanak mai tan bhang.
jaanaa paanee naa lahaaⁿ jai saytee mayraa sang.
jit dithai tan parfurhai charhai chavagan vann. ||30||

raj na ko-ee jeevi-aa pahuch na chali-aa ko-ay.
gi-aanee jeevai sadaa sadaa surtee hee pat ho-ay.
sarfai sarfai sadaa sadaa ayvai ga-ee vihaa-ay.
naanak kis no aakhee-ai vin puchhi-aa hee lai jaa-ay.
||31||

dos na day-ahu raa-ay no mat chalai jaaⁿ budhaa
hovai.
galaaⁿ karay ghanayree-aa taaⁿ annⁿay pavnaa
khaatee tovai. ||32||

pooray kaa kee-aa sabh kichh pooraa ghat vaDh
kichh naahee.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਐਸਾ ਜਾਣੈ ਪੂਰੇ ਮਾਂਹਿ ਸਮਾਂਹੀ
॥੩੩॥

naanak gurmukh aisaa jaanai pooray maa^Nhi
samaa^Nhee. ||33||

It is believed that Guru *Nanak Dev Ji* uttered this stanza when one of his businessman friends, named *Moola* (who was overly infatuated with money), heard that Guru *Nanak Dev Ji* was coming to his house as a mendicant. He thought that Guru *Nanak Dev Ji* might ask him for some money, which he did not want to give, so he hid himself in a dark corner of his house. When Guru *Nanak Dev Ji* went, his wife answered that her husband (*Moola*) was not there. Guru *Ji* asked her to check around one more time, but she still insisted that he was not there. Then Guru *Ji* said, “if he is not there, then he is not there” (in the world) and went along his way. It so happened that right then a snake bit *Moola*, and he died on the spot. Guru *Ji*, who knew everything, then uttered this *salok* as general advice.

He says: “Friendship with money minded people is false (and unreliable, because it is) built on false foundations. (O’ my friend) Moola, no one knows (when and) where death can overtake you. (Do not try to unnecessarily hoard false wealth, or hide yourself from friends for the sake of this wealth. Who knows (when and) where death may overtake you and you may have to depart from this world, leaving all this wealth behind).”(21)

In the above *salok*, Guru Ji advised us to avoid friendships with money-minded persons, who are so infatuated with worldly wealth that they would try to hide themselves from you (lest you may ask them for monetary help). Now he tells us why some people are like this, and why they love worldly riches so much.

He says: “They who are without (divine) wisdom, always adore (spiritual) ignorance. Therefore their (life) conduct (is misguided by) ignorance, because in them is the love of the ‘other’ (worldly wealth, instead of love for God).”(22)

In the above *salok*, Gūru Ji told us that because of the absence of divine wisdom, the conduct of life of many persons is blinded by the love of money. In this *salok*, he offers some basic truths about life.

He says: “Without (the guidance of) the Guru, (divine) wisdom cannot be obtained. Without faith, there can be no meditation. Without truth, the evidence is of no meaning (just as) without the principle, there can be no balance.”(23)

Now Guru Ji comments on the life of ordinary human beings and how they depart from this world fruitlessly.

He says: “(God) sends a human being (into this world to achieve the spiritual objective of union with God, but if one) departs from here (without achieving this objective, then) there is no joy in such a life.”(24)

Next Guru Ji explains the omnipotence of God, and how even mighty kings (whom people worshipped as incarnations of God) feel helpless before His will. In this *salok*, he refers to the legend of *Ramayana*: (in which it is told that in spite of all his power and an army of monkeys to serve King Rama, when king Raavan kidnapped his wife Sita and his brother Laxman (almost) died (as the result of a) curse, king Rama became sad and depressed.

Guru Ji says: “(Ram Chandra) agonized and gathered armies (to attack Raavan). He had (both) the strength and authority to do that. An army of monkeys was already in his service,

and in their mind was a limitless craving for war. (But still he was feeling very sad, when) the ten-headed (demon Ravan) kidnapped (his wife) Sita, and Laxman (nearly) died of a curse. O' Nanak, the Creator is the Doer (of everything); On His own He creates and destroys, and then watches what He does.”(25)

In the previous *salok*, Guru Ji stated that even though Ram Chandra had so many powers, still he agonized in pain when demon king Ravan kidnapped his wife. Continuing to comment on this event, Guru Ji once again stresses upon the fact that all powers are in the hand of God, and whatever He writes in anyone's destiny cannot be erased.

He says: “Ram Chandra agonized a lot for the sake of his wife (whom Ravan had kidnapped, and for his brother) *Laxman* (who had been seriously injured). Then he remembered Hanuman, and according to his prewritten destiny, (the monkey god)

came to Rama's help. The misguided demon (Ravan) did not understand that God Himself pre-arranged all these things. O' Nanak, God is carefree, and whatever He has written (in anyone's destiny) cannot be erased.”(26)

It is believed that Guru Nanak Dev Ji uttered this remark regarding the city of Lahore (Pakistan) when he observed that the city remained engaged in sin (drinking and dancing and slaughtering animals from evening till late morning).

He said: “Until mid-day, the city of *Lahore* is the (embodiment) of poison and oppression (from late night to late morning, the inhabitants remain engaged in erotic dancing, drinking, and the slaughtering of animals).”(27)

Mehla-3

It is believed that after some time, several sikhs asked Guru Amar Das Ji about the above remarks of Guru Nanak Dev Ji regarding the city of Lahore. By that time, Guru *Ram Das Ji* had been born in the city. Knowing that he was destined to be the future Guru, Guru Amar Das Ji said: “(Now) the city of *Lahore* has become a pool of nectar (because in it has been born the sacred soul of *Ram Das Ji*, who will bless millions with the nectar of his sweet words).”

Another possible explanation of this *salok* might be that someone asked Guru Amar Das Ji about the need for planning the new city of Amritsar, next to Lahore. He may have responded by saying: Lahore is just a city (like any other city, but Amritsar (will be) a house of praise (where God's praises will be sung all the twenty-four hours of the day).”(28)

Mehla-1

Now Guru Ji explains how to recognize those who are infatuated with earning and hoarding money: for whom money is everything, and nothing else matters.

He says: “(If you ask me) what the sign is of one obsessed with making money, my (answer is that though) there is no shortage of food (or other goods in the house, there still) pervades an atmosphere of pursuing wealth, and an uproar of women and wives in the houses of those money minded (people). The presence of so many wives and women (who keep crying for false things or short lived pleasures) causes a constant uproar in his home.

Whatever one borrows one does not return, and continues to earn (wealth) even at the cost of immense pain.”(29)

It appears that Guru Nanak Dev Ji saw a person who always used to be full of life and laughter, but now was miserably sad and withered. He asks him the reason for this condition. After hearing his reply, Guru Ji compared his situation to a beautiful pool that used to be full of golden lotus flowers, but now was only filled with dirty black water.

Addressing this person using the metaphor of such a pool, he asks: “O’ pool, you used to be surrounded by green grass, and filled with golden-hued lotus flowers. What pain has caused you to become burnt, and your body blackened?”

To this the man (on behalf of the pool) replies: “O’ Nanak, a defect has occurred in my body (a disconnection of my soul from God, who used to provide me with nourishment. It is as if) I am no longer receiving the water with which I was connected, due to which my body used to blossom and my beauty was enhanced.”(30)

Now Guru Ji comments on our desire to live a long life for various reasons (such as enjoying the pleasures of life, completing family or business tasks, or amassing wealth). Guru Ji also tells who lives a true life, and is honored in God’s court.

He says: “No one has ever lived to one’s full satisfaction (in this world), nor has anyone reached (God’s court after settling all one’s worldly affairs). But the (divinely) wise person lives forever, and that one alone obtains honor (in God’s court) whose consciousness remains focused (on God). Those who pinch pennies pass their lives in vain. O’ Nanak, to whom can we say (or complain, because) without asking (anyone, death) takes us all away.”(31)

In this *salok* Guru Ji advises us not to blame a king or a rich money-minded person when one becomes old. He says: “Don’t blame the king (or the money minded person, because) when one becomes old one’s (spiritual) wisdom retreats. One talks too much, but the blind (fool) must fall into many pits and ditches (and make many mistakes).”(32)

Finally, Guru Nanak Dev Ji advises us to have complete faith in our perfect God, and not to try to find fault with His deeds.

He says: “Everything done by God is perfect, and there is no deficiency or excess in it. O’ Nanak, this is how a Guru following person fully believes (in God), and merges in the perfect One.”(33)

Although every *salok* in this chapter is a message in itself, the essence of the above *saloks* is that the creation of God is perfect, and we should accept His creation and deeds without criticism.

ਪੰਨਾ ੧੪੧੩

ਸਲੋਕ ਮਹਲਾ ੩

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅਭਿਆਗਤ ਏਹ ਨ ਆਖੀਅਹਿ ਜਿਨ ਕੈ ਮਨ ਮਹਿ
ਭਰਮੁ ॥

ਤਿਨ ਕੇ ਦਿਤੇ ਨਾਨਕਾ ਤੇਹੋ ਜੇਹਾ ਧਰਮੁ ॥੧॥

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salok mehlāa 3

ik-oṁkaar satgur pāsaad.

abhi-aagat̤ ayh na aakhee-ahi jin kai man meh
bharam.

tin kay d̤it̤ay naankaa tayho jayhaa Dharam. ||1||

ਅਭੈ ਨਿਰੰਜਨ ਪਰਮ ਪਦੁ ਤਾ ਕਾ ਭੀਖਕੁ ਹੋਇ ॥
ਤਿਸ ਕਾ ਭੋਜਨੁ ਨਾਨਕਾ ਵਿਰਲਾ ਪਾਏ ਕੋਇ ॥੨॥

abhai niranjan param pad̃ taa kaa bheekhak ho-ay.
tis kaa bhojan naankaa viralaa paa-ay ko-ay. ||2||

ਹੋਵਾ ਪੰਡਿਤੁ ਜੋਤਕੀ ਵੇਦ ਪੜਾ ਮੁਖਿ ਚਾਰਿ ॥
ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਆ ਅਪਨੇ ਚਜ ਵੀਚਾਰ ॥੩॥

hovaa pandit̃ jotkee vayd̃ parhaa mukh̃ chaar.
navaa khaanda vich jaanee-aa apnay chaj veechaar.
||3||

ਬੁਰਮਣ ਕੈਲੀ ਘਾਤੁ ਕੰਵਕਾ ਅਣਚਾਰੀ ਕਾ ਧਾਨੁ ॥
ਫਿਟਕ ਫਿਟਕਾ ਕੋਤੁ ਬਦੀਆ ਸਦਾ ਸਦਾ ਅਭਿਮਾਨੁ ॥
ਪਾਹਿ ਏਤੇ ਜਾਹਿ ਵੀਸਰਿ ਨਾਨਕਾ ਇਕੁ ਨਾਮੁ ॥
ਸਭ ਬੁਧੀ ਜਾਲੀਅਹਿ ਇਕੁ ਰਹੈ ਤਤੁ ਗਿਆਨੁ ॥੪॥

barahmañ kailee ghaat̃ kanjkaa añchaaree kaa
Dhaan.
fitak fitkaa korh̃ badē-aa sadāaa sadāaa abhimaan.
paahi aytay jaahi veesar naankaa ik naam.
sabh̃ buDhee jaalee-ah ik rahai tat̃ gi-aan. ||4||

ਮਾਥੈ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੁ ਮੋਟਿ ਨ ਸਕੈ ਕੋਇ ॥
ਨਾਨਕ ਜੋ ਲਿਖਿਆ ਸੇ ਵਰਤਦਾ ਸੇ ਬੂਝੈ ਜਿਸ ਨੋ ਨਦਰਿ
ਹੋਇ ॥੫॥

maathai jo Dhur likhi-aa so mayt na sakai ko-ay.
naanak jo likhi-aa so varatdaa so boojhai jis no
nadar ho-ay. ||5||

ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਕੂੜੈ ਲਾਲਚਿ ਲਗਿ ॥
ਧੰਧਾ ਮਾਇਆ ਮੋਹਣੀ ਅੰਤਰਿ ਤਿਸਨਾ ਅਗਿ ॥
ਜਿਨ੍ਹਾ ਵੇਲਿ ਨ ਤੂੰਬਤੀ ਮਾਇਆ ਠਗੇ ਠਗਿ ॥
ਮਨਮੁਖਿ ਬੰਨ੍ਹਿ ਚਲਾਈਅਹਿ ਨਾ ਮਿਲਗੀ ਵਗਿ ਸਗਿ ॥
ਆਪਿ ਭੁਲਾਏ ਭੁਲੀਐ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਛੁਟੀਐ ਜੇ ਚਲੈ ਸਤਿਗੁਰ ਭਾਇ ॥੬॥

jinee naam visaari-aa koorhai laalach lag.
DhanDhaa maa-i-aa mohnee antar̃ tisnaa ag.
jin'aa vayl na toombhree maa-i-aa thagay thag.
manmukh̃ baneh chala-ee-ah naa milhee vag sag.
aap bhulaa-ay bhulee-ai aapay mayl milaa-ay.
naanak gurmukh̃ chhutee-ai jay chalai satgur
bhaa-ay. ||6||
saalaahēe salaahnaa bhee sachaa saalaahi.
naanak sachaa ayk dar beebhaa parhar aahi. ||7||

ਸਾਲਾਹੀ ਸਾਲਾਹਣਾ ਭੀ ਸਚਾ ਸਾਲਾਹਿ ॥
ਨਾਨਕ ਸਚਾ ਏਕੁ ਦਰੁ ਬੀਭਾ ਪਰਹਰਿ ਆਹਿ ॥੭॥

ਨਾਨਕ ਜਹ ਜਹ ਮੈ ਫਿਰਉ ਤਹ ਤਹ ਸਾਚਾ ਸੋਇ ॥
ਜਹ ਦੇਖਾ ਤਹ ਏਕੁ ਹੈ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥੮॥

naanak jah jah mai fira-o tah̃ tah̃ saachaa so-ay.
jah daykhaa tah̃ ayk hai gurmukh̃ pargat ho-ay.
||8||

ਦੂਖ ਵਿਸਾਰਣੁ ਸਬਦੁ ਹੈ ਜੇ ਮੰਨਿ ਵਸਾਏ ਕੋਇ ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਮਨਿ ਵਸੈ ਕਰਮ ਪਰਾਪਤਿ ਹੋਇ ॥੯॥

dookh̃ visaarañ sabad̃ hai jay man vasaa-ay ko-ay.
gur kirpaa tay man vasai karam paraapat̃ ho-ay.
||9||

ਨਾਨਕ ਹਉ ਹਉ ਕਰਤੇ ਖਪਿ ਮੁਏ ਖੂਹਣਿ ਲਖ ਅਸੰਖ ॥
ਸਤਿਗੁਰ ਮਿਲੇ ਸੁ ਉਬਰੇ ਸਾਚੈ ਸਬਦਿ ਅਲੰਖ ॥੧੦॥

naanak ha-o ha-o kartay khaṇ mu-ay kḥoohañ lakh̃
asaⁿkh̃.
satgur milay so ubray saachai sabad̃ alankh̃. ||10||

Salok Mehla-3

Now begin the *saloks* uttered by the third Guru (*Amar Das Ji*), which the fifth Guru (*Arjan Dev Ji*) did not include in the *Vaars* (epics) while compiling the *Guru Granth Sahib Ji*.

In those days and to a large extent even now, many people think it an act of great benevolent charity to serve those saints or yogis who wander about begging for food and clothes. Guru Ji wants us to realize that there is very little merit in feeding or clothing such yogis and saints who are merely wandering around for food and clothing and are not truly

united with God, but may have run away from their families merely to escape their worldly problems.

He says: “(O’ my friends), they are not called (true) saints in whose mind there is doubt (and who merely beg for food). O’ Nanak, the merit of giving food (to such persons) is equally doubtful.”(1)

Now Guru Ji tells us whose service is truly fruitful. He says: “(O’ my friends), to obtain union with the fearless and immaculate God is to achieve the most sublime (spiritual) status. The person who begs (for this sublime status is a true saint). O’ Nanak, it is only a rare person (who obtains the opportunity) to serve food to such (a saint).”(2)

In the previous *salok*, Guru Ji gave the definition of a true saint. In this *salok*, he explains that it is not what we read or to what extent we propagate, but how we conduct our lives, which determines our real character.

He says: “Even if I become a pundit, an astrologer, and from my tongue I utter all the four *Vedas*, still in all the nine regions of the world I would be known according to my deeds and thoughts (and not what I profess).”(3)

In the previous *salok*, Guru Ji told us that we would be known according to our deeds and thoughts, and not what we may profess to be. In this *salok*, he explains the most sinful deed of all.

He says: “(One who) kills a *Brahmin*, cow, or a virgin, or accepts charity from a person of immoral character, and always remains proud and arrogant, is cursed (by the society) as though afflicted by myriad evils. O’ Nanak, they who forsake the one (God’s) Name are afflicted (with countless sins). All other clever tricks are burnt down (and considered useless): only God’s Name lasts (forever), which is the essence of all wisdom.”(4)

In the above *salok*, Guru Ji warned us of the consequences of not meditating on God’s Name. In this *salok*, he describes how powerful God’s Name is.

He says: “Whatever (God has) written in anyone’s destiny, no one can erase that. O’ Nanak, whatever is written (in one’s destiny), that comes to pass. (But) only the one, upon whom (God) casts His glance of grace, understands this.”(5)

In the previous *salok*, (4) Guru Ji described the seriousness of the offense of forsaking God’s Name. In this *salok*, he reveals the fate of those who forsake God’s Name, and continue pursuing false worldly wealth.

He says: “Lured by the greed for what is false (short-lived, or worldly), they who have forsaken God’s Name, but remain entangled in the affairs of captivating worldly wealth; within them is the fire of (worldly) desire. They are like those creepers, which don’t bear any fruit, because they have been cheated by (*Maya*). Just as dogs cannot mix with a herd of cows (similarly self-conceited persons cannot join the company of saintly people.) Such persons are therefore bound and driven like cattle (to hell. Yet mortals are helpless, because it is only) when (God Himself) causes us to go astray that we become lost, and He Himself then brings about our union (with the company of saintly persons). O’ Nanak, we are saved by the Guru’s grace if we live in accordance with the will (and advice) of the true Guru.”(6)

It is a common observation that often in order to attain our objectives or to fulfill our desires, we begin to praise high powered political persons, worship different gods and goddesses, visit different holy places, or offer prayers at each and every door. In this *salok*, Guru Ji tells us whom should we praise and seek favors from.

He says: “(O’ my friends), praise only the one praiseworthy eternal (God). O’ Nanak, there is only one eternal Door (from which all desires are fulfilled, therefore beg only from Him), and forsake any other door.”(7)

In the previous *salok*, Guru Ji advised us to praise only one God, and beg only from Him. In this *salok*, he reveals another unique quality of that eternal God, which makes it very easy to beg from Him at any place.

Guru Ji says: “O’ Nanak, wherever I roam, there that eternal God is (present). Wherever I look, I see that there is the (same) one (God. However, it is only) by the Guru’s grace that He becomes manifest (or visible).”(8)

In *salok* (7), Guru Ji told us that there is only one eternal Door (of God), from which all our desires can be fulfilled; therefore, we should forsake any other door. In this *salok*, he tells us how we can end all our pain.

He says: “(O’ my friends), the word of the Guru is capable of removing all pain if one (truly) enshrines it in one’s heart (and acts upon it with full faith and devotion). However, it is only by the Guru’s grace that (his word) abides in (our) heart, and it is only by good fortune that (the Guru’s advice) is obtained.”(9)

In the previous *salok*, Guru Ji told us that the word of the Guru is capable of removing all pain. In this *salok*, he explains how many people have been destroyed by indulging in ego, and have not cared for the Guru’s word.

He says: “O’ Nanak, ego and arrogance have wasted millions of people. They who have met the true Guru have been saved (from indulging in ego, by meditating on) the true word of the incomprehensible (God).”(10)

ਜਿਨਾ ਸਤਿਗੁਰੁ ਇਕ ਮਨਿ ਸੇਵਿਆ ਤਿਨ ਜਨ ਲਾਗਉ
ਪਾਇ ॥

ਗੁਰ ਸਬਦੀ ਹਰਿ ਮਨਿ ਵਸੈ ਮਾਇਆ ਕੀ ਭੁਖ ਜਾਇ ॥

ਸੇ ਜਨ ਨਿਰਮਲ ਊਜਲੇ ਜਿ ਗੁਰਮੁਖਿ ਨਾਮਿ ਸਮਾਇ ॥
ਨਾਨਕ ਹੋਰਿ ਪਤਿਸਾਹੀਆ ਕੂੜੀਆ ਨਾਮਿ ਰਤੇ ਪਾਤਿਸਾਹ
॥੧੧॥

ਜਿਉ ਪੁਰਖੈ ਘਰਿ ਭਗਤੀ ਨਾਰਿ ਹੈ ਅਤਿ ਲੋਚੈ ਭਗਤੀ
ਭਾਇ ॥

ਬਹੁ ਰਸ ਸਾਲਣੇ ਸਵਾਰਦੀ ਖਟ ਰਸ ਮੀਠੇ ਪਾਇ ॥

ਤਿਉ ਬਾਣੀ ਭਗਤ ਸਲਾਹਦੇ ਹਰਿ ਨਾਮੈ ਚਿਤੁ ਲਾਇ ॥

ਮਨੁ ਤਨੁ ਧਨੁ ਆਗੈ ਰਾਖਿਆ ਸਿਰੁ ਵੇਚਿਆ ਗੁਰ ਆਗੈ
ਜਾਇ ॥

jinaa satgur ik man sayvi-aa tin jan laaga-o
paa-ay.

gur sabdee har man vasai maa-i-aa kee bhukh
jaa-ay.

say jan nirmal oojlay je gurmukh naam samaa-ay.
naanak hor patisaah-aa koorhee-aa naam
ratay paatisaah. ||11||

ji-o purkhai ghar bhagtee naar hai at lochai
bhagtee bhaa-ay.

baho ras saalnay savaardee khat ras meethay
paa-ay.

ti-o bane bhagat salaahday har naamai chit
laa-ay.

man tan Dhan aagai raakhi-aa sir vaychi-aa gur
aagai jaa-ay.

ਭੈ ਭਗਤੀ ਭਗਤ ਬਹੁ ਲੋਚਦੇ ਪ੍ਰਭ ਲੋਚਾ ਪੂਰਿ ਮਿਲਾਇ ॥

ਪੰਨਾ ੧੪੧੪

ਹਰਿ ਪ੍ਰਭੁ ਵੇਪਰਵਾਹੁ ਹੈ ਕਿਤੁ ਖਾਧੈ ਤਿਪਤਾਇ ॥

ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਤਿਪਤਾਸੈ ਹਰਿ ਗੁਣ ਗਾਇ ॥

ਧਨੁ ਧਨੁ ਕਲਜੁਗਿ ਨਾਨਕਾ ਜਿ ਚਲੇ ਸਤਿਗੁਰ ਭਾਇ
॥੧੨॥

ਸਤਿਗੁਰੁ ਨ ਮੋਵਿਓ ਸਬਦੁ ਨ ਰਖਿਓ ਉਰ ਧਾਰਿ ॥
ਧਿਗੁ ਤਿਨਾ ਕਾ ਜੀਵਿਆ ਕਿਤੁ ਆਏ ਸੰਸਾਰਿ ॥
ਗੁਰਮਤੀ ਭਉ ਮਨਿ ਪਵੈ ਤਾਂ ਹਰਿ ਰਸਿ ਲਗੈ ਪਿਆਰਿ ॥
ਨਾਉ ਮਿਲੈ ਧੁਰਿ ਲਿਖਿਆ ਜਨ ਨਾਨਕ ਪਾਰਿ ਉਤਾਰਿ
॥੧੩॥

ਮਾਇਆ ਮੋਹਿ ਜਗੁ ਭਰਮਿਆ ਘਰੁ ਮੁਸੈ ਖਬਰਿ ਨ ਹੋਇ ॥

ਕਾਮ ਕ੍ਰੋਧਿ ਮਨੁ ਹਿਰਿ ਲਇਆ ਮਨਮੁਖ ਅੰਧਾ ਲੋਇ ॥

ਗਿਆਨ ਖਡਗ ਪੰਚ ਦੂਤ ਸੰਘਾਰੇ ਗੁਰਮਤਿ ਜਾਗੈ
ਸੋਇ ॥
ਨਾਮ ਰਤਨੁ ਪਰਗਾਸਿਆ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥
ਨਾਮਹੀਨ ਨਕਟੇ ਫਿਰਹਿ ਬਿਨੁ ਨਾਵੈ ਬਹਿ ਰੋਇ ॥
ਨਾਨਕ ਜੋ ਧੁਰਿ ਕਰਤੇ ਲਿਖਿਆ ਸੁ ਮੇਟਿ ਨ ਸਕੈ ਕੋਇ
॥੧੪॥

ਗੁਰਮੁਖਾ ਹਰਿ ਧਨੁ ਖਟਿਆ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਿ ॥

ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਇਆ ਅਤੁਟ ਭਰੇ ਭੰਡਾਰੁ ॥
ਹਰਿ ਗੁਣ ਬਾਣੀ ਉਚਰਹਿ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥
ਨਾਨਕ ਸਭ ਕਾਰਣ ਕਰਤਾ ਕਰੈ ਵੇਖੈ ਸਿਰਜਨਹਾਰੁ ॥੧੫॥

ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਸਹਜੁ ਹੈ ਮਨੁ ਚੜਿਆ ਦਸਵੈ ਆਕਾਸਿ
॥
ਤਿਥੈ ਊਂਘ ਨ ਭੁਖ ਹੈ ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੁਖ ਵਾਸੁ ॥

ਨਾਨਕ ਦੁਖੁ ਸੁਖੁ ਵਿਆਪਤ ਨਹੀ ਜਿਥੈ ਆਤਮ ਰਾਮ
ਪ੍ਰਗਾਸੁ ॥੧੬॥

ਕਾਮ ਕ੍ਰੋਧ ਕਾ ਚੋਲੜਾ ਸਭ ਗਲਿ ਆਏ ਪਾਇ ॥
ਇਕਿ ਉਪਜਹਿ ਇਕਿ ਬਿਨਸਿ ਜਾਂਹਿ ਹੁਕਮੇ ਆਵੈ ਜਾਇ
॥
ਜੰਮਣੁ ਮਰਣੁ ਨ ਚੁਕਈ ਰੰਗੁ ਲਗਾ ਦੂਜੈ ਭਾਇ ॥

ਬੰਧਨਿ ਬੰਧਿ ਭਵਾਈਅਨੁ ਕਰਣਾ ਕਛੂ ਨ ਜਾਇ
॥੧੭॥

bhai bhagtee bhagat baho lochday parabh
lochaa poor milaa-ay.

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har parabh vayparvaahu hai kit khaaDhai
tiptaa-ay.
satgur kai bhaanai jo chalai tiptaasai har gun
gaa-ay.
Dhan Dhan kaljug naankaa je chalay satgur
bhaa-ay. ||12||

satguroo na sayvi-o sabaḍ na rakhi-o ur Dhaar.
Dhig tinaa kaa jeevi-aa kit aa-ay sansaar.
gurmatēe bha-o man pavai taaⁿ har ras lagai
pi-aar.
naa-o milai Dhur likhi-aa jan naanak paar utaar.
||13||

maa-i-aa mohi jag bharmi-aa ghar musai khabar
na ho-ay.
kaam kroDh man hir la-i-aa manmukh anDhaa
lo-ay.
gi-aan kharhag panch doot sanghaaray gurmat
jaagai so-ay.
naam raṭan pargaasi-aa man tan nirmal ho-ay.
naamheen naktay fireh bin naavai bahi ro-ay.
naanak jo Dhur kartai likhi-aa so mayt na sakai
ko-ay. ||14||

gurmukhaa har Dhan khati-aa gur kai sabaḍ
veechaar.
naam padaarath paa-i-aa atut bharay bhandaar.
har gun banee uchrahi ant na paaraavaar.
naanak sabh kaaran kartaa karai vaykhai
sirjanhaar. ||15||

gurmukh antar sajh hai man charhi-aa dasvai
aakaas.
tithai ooⁿgh na bhukh hai har amrit naam sukh
vaas.
naanak dukh sukh vi-aapat nahee jithai aatam
raam pargaas. ||16||

kaam kroDh kaa cholhraa sabh gal aa-ay paa-ay.
ik upjahi ik binas jaaⁿhi hukmay aavai jaa-ay.

jaman maran na chuk-ee rang lagaa doojai
bhaa-ay.
banDhan bandh bhavaa-ee-an karnaa kachhoo
na jaa-ay. ||17||

ਜਿਨ ਕਉ ਕਿਰਪਾ ਧਾਰੀਅਨੁ ਤਿਨਾ ਸਤਿਗੁਰੁ ਮਿਲਿਆ
ਆਇ ॥
ਸਤਿਗੁਰਿ ਮਿਲੇ ਉਲਟੀ ਭਈ ਮਰਿ ਜੀਵਿਆ ਸਹਜਿ
ਸੁਭਾਇ ॥
ਨਾਨਕ ਭਗਤੀ ਰਤਿਆ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਇ ॥੧੮॥

jin ka-o kirpaa Dhaaree-an tīnaa satgur mili-aa
aa-ay.
satgur milay ultee bha-ee mar jeevi-aa sajh
subhaa-ay.
naanak bhagtee ratī-aa har har naam samaa-ay.
||18||

ਮਨਮੁਖ ਚੰਚਲ ਮਤਿ ਹੈ ਅੰਤਰਿ ਬਹੁਤੁ ਚਤੁਰਾਈ ॥
ਕੀਤਾ ਕਰਤਿਆ ਬਿਰਥਾ ਗਇਆ ਇਕੁ ਤਿਲੁ ਥਾਇ ਨ
ਪਾਈ ॥
ਪੁੰਨ ਦਾਨੁ ਜੋ ਬੀਜਦੇ ਸਭ ਧਰਮ ਰਾਇ ਕੈ ਜਾਈ ॥
ਬਿਨੁ ਸਤਿਗੁਰੁ ਜਮਕਾਲੁ ਨ ਛੋਡਈ ਦੂਜੈ ਭਾਇ ਖੁਆਈ ॥
ਜੋਬਨੁ ਜਾਂਦਾ ਨਦਰਿ ਨ ਆਵਈ ਜਰੁ ਪਹੁਚੈ ਮਰਿ ਜਾਈ ॥

manmukh chanchal mat̃ hai antar bahut̃
chaturaa-ee.
keetaa kartī-aa birthaa ga-i-aa ik tīl thaa-ay na
paa-ee.
punn daan jo beejday sabh Dharam raa-ay kai
jaa-ee.
bin satguroo jamkaal na chhod-ee dōojai
bhaa-ay khu-aa-ee.
joban jaaⁿdaa naḍar na aavee jar pahuchai mar
jaa-ee.

ਪੁਤੁ ਕਲਤੁ ਮੋਹੁ ਹੇਤੁ ਹੈ ਅੰਤਿ ਬੋਲੀ ਕੋ ਨ ਸਖਾਈ ॥
ਸਤਿਗੁਰੁ ਸੇਵੇ ਸੋ ਸੁਖੁ ਪਾਏ ਨਾਉ ਵਸੈ ਮਨਿ ਆਈ ॥
ਨਾਨਕ ਸੇ ਵਡੇ ਵਡਭਾਗੀ ਜਿ ਗੁਰਮੁਖਿ ਨਾਮਿ ਸਮਾਈ
॥੧੯॥

put̃ kalat̃ moh hayt̃ hai ant̃ baylee ko na
sakhaa-ee.
satgur sayvay so sukh paa-ay naa-o vasai man
aa-ee.
naanak say vaday vadbhaagee je gurmukh naam
samaa-ee. ||19||

ਮਨਮੁਖ ਨਾਮੁ ਨ ਚੇਤਨੀ ਬਿਨੁ ਨਾਵੈ ਦੁਖ ਰੋਇ ॥

manmukh naam na chaytnee bin naavai dukh
ro-ay.

ਪੰਨਾ ੧੪੧੫

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ਆਤਮਾ ਰਾਮੁ ਨ ਪੂਜਨੀ ਦੂਜੈ ਕਿਉ ਸੁਖੁ ਹੋਇ ॥
ਹਉਮੈ ਅੰਤਰਿ ਮੈਲੁ ਹੈ ਸਬਦਿ ਨ ਕਾਵਹਿ ਧੋਇ ॥

aatmaa raam na poojnee dōojai ki-o sukh ho-ay.
ha-umai antar mail hai sabaḍ na kaadheh
Dho-ay.

ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਮੈਲਿਆ ਮੁਏ ਜਨਮੁ ਪਦਾਰਥੁ ਖੋਇ
॥੨੦॥

naanak bin naavai maili-aa mu-ay janam
padaarath kho-ay. ||20||

In *salok* (9), Guru Ji stated that word of the Guru is capable of removing all pain if it is acted upon with full faith and devotion. In this *salok*, he tells us how much he loves and respects those who follow the Guru's advice.

He says: "I bow to the feet of those who have served the true Guru (followed his) advice with single-minded attention. Through the Guru's word, God comes to reside in one's heart and the hunger for worldly riches disappears. Those devotees are immaculate and of shining conduct who have merged in (God's) Name through the Guru's word. O' Nanak, all other kingdoms are perishable, they are (true) kings who are imbued with the love of (God's) Names." (11)

In the previous *salok*, Guru Ji told us how much he respects those who serve the Guru with true devotion and single-minded attention and love. In this *salok*, he explains the devotion and love of the devotees through the beautiful metaphor of a loving bride who tries to serve and please her spouse in every way.

He says: "Just as a devoted wife who is truly dedicated to her spouse (and who craves to serve him with the utmost love and devotion) cooks many tasty dishes in her house and

adds sweet and sour ingredients, similarly by attuning their minds to God's Name, the devotees praise God through (*Gurbani*) the Guru's word. They (are so devoted to God, as if they have) placed their mind, body and wealth before God, and sold their head before the Guru. They crave devotion to God with respect and fear, and God fulfills their desires by uniting them with Himself. (They know) that God is carefree (and without needs, so they wonder) what food satiates (God). (They realize that) one who lives in accordance with the will of the true Guru and sings God's praises (with that one God) is pleased. Therefore, O' Nanak, in *Kal Yug* (the present age), blessed again and again are those who live according to the true Guru's wishes."(12)

In the previous *salok*, Guru Ji stated that the devotees (of God) praise Him through the (Guru's) word, while keeping their mind attuned to God's Name. They always crave devotion to God with respect and fear, and God fulfills their desires by uniting them with Himself. In this *salok*, he tells us how useless and cursed is the life of those who do not serve (follow) the true Guru, and do not enshrine the Guru's advice in their hearts.

He says: "They who haven't served the true Guru, or kept the (Guru's) word enshrined in their mind, accursed are their lives, and in vain is their coming into the world. Only when following the Guru's teachings does love (for God) arise in the mind: that one is imbued with love and enjoys the relish of the elixir of God's (Name). But this Name is only obtained if it is so written in one's destiny. O' Nanak, this Name ferries the devotees across (the worldly ocean)."(13)

Now Guru Ji comments on the general state of the world, and describes how the attraction of worldly riches is robbing the world of its spiritual wealth. He also reveals how one can save oneself from these worldly temptations.

He says: "The world has been deluded by attachment and greed for worldly riches and power. (One's mind, which is like the house for one's soul) is being robbed (of its spiritual wealth), but one is not aware of this. The mind of the self-conceited person has been strayed by lust and anger, and such a person is like a blind man in the world. However, the person who follows the Guru's instruction remains awake (and alert to worldly temptations, as if) with the sword of (spiritual) wisdom one is able to slay (overpower) the five demons (of lust, anger, greed, attachment, and ego). In such a person manifests the jewel of God's Name, and his or her body and mind become immaculate. (But they who are) without His Name roam aimlessly (as if their) noses have been cut off; without (God's) Name, they repent and cry. O' Nanak, (such is the will of God): whatever the Creator has written (in one's destiny) cannot be erased."(14)

In the previous *salok*, Guru Ji stated that they who are without His Name repent and cry. In this *salok*, he describes the blessings obtained by those who act on the Guru's advice.

He says: "By reflecting on the Guru's word (and following it), the Guru's followers have earned the wealth of God's Name. They have obtained the commodity of God's Name, and their inexhaustible storehouses remain filled. Through the Guru's word they utter praises of God, who has no end or limit. But O' Nanak, it is the Creator who creates all causes, and He the Maker beholds all (these happenings)."(15)

Now Guru Ji describes the state of mind of a Guru following person who has been blessed with the gift of God's Name.

He says: “Within the mind of a Guru following person is equipoise, and his or her mind remains (in a state of complete peace and bliss in communion with God, as if) it were elevated to the tenth sky. In that state there is no sleep (of ignorance) or hunger (for worldly riches; in that state) the immortal (God’s) Name abides (in one’s heart). O’ Nanak, (the heart), where the all-pervading God becomes manifest, no pain or pleasure afflicts (that heart).”(16)

Now Guru Ji tells the reason why (with rare exceptions) human beings continue suffering cycles of birth and death.

He says: “(All human beings come in this world, as if) they were wearing a robe dyed in lust and greed. (At any time), there are some who are born and some who die (and in this way, people) continue coming and going (in and out of this world) according to God’s will. (This process of) birth and death doesn’t come to an end, (because the mind) is imbued with the love of the ‘other’ (worldly riches and power, rather than God). By binding (the world) in the bonds (of worldly riches, God keeps it) cycling (through existences. But) nothing can be done (to change this state).”(17)

In the above *salok*, Guru Ji told us why (most of the) human beings continue going through the cycle of birth and death. The reason is that generally all human beings are so predisposed to evil impulses; it is as if they come into this world wearing the gown of lust, anger, etc. In this *salok*, he explains those rare exceptions who escape such a fate.

He says: “(O’ my friends), those upon whom God has shown mercy are met by the true Guru. Upon meeting the true Guru (and following his advice), their mind turns away (from the pursuit of worldly riches, as if) in a natural sort of way (their mind) has died (to worldly attractions, and become alive (to the pursuit of spiritual happiness). Nanak says (in this way), becoming imbued with devotion, they merge in God’s Name (and don’t suffer the rounds of birth and death).”(18)

In the above *salok*, Guru Ji described the state of peace and bliss enjoyed by a Guru following person who follows the Guru’s advice. In this *salok*, he describes the opposite experience, and describes the state and fate of those self-conceited persons who instead of following the Guru’s advice follow the dictates of their own minds.

Guru Ji says: “(O’ my friends), self-conceited persons have a mercurial intellect, and within them is an immense (pride in their) cleverness. But whatever (ritualistic deeds they perform), all their effort is wasted, and not even a single iota is approved (in God’s court). Whatever charity or alms they give, all this is referred to the judge of righteousness (for whatever little credit this may be counted. Fundamentally), without the guidance of the true Guru, the demon of death does not spare them. Because of their duality (the love for material things instead of God), they are ruined. Such a self-conceited person remains unaware of his or her youth passing away, and when one’s old age comes one dies (without any wealth of God’s Name to his or her credit. He does not understand that neither the) attachment to one’s son (daughter) nor one’s wife (husband) is of any avail, because none of them can help in the end. They alone enjoy peace in whose mind God’s Name comes to abide. O’ Nanak, very fortunate are they who by the Guru’s grace, merge in (God’s) Name.”(19)

Now Guru Ji pronounces judgment upon the state and fate of self-conceited persons.

He says: "The self-conceited persons do not remember God's Name, and without meditating on (God's) Name they continue crying in pain. They don't remember the all-pervading God, so how could they find any peace (through love of) worldly things? Within them is the filth of ego, and they do not try to remove or wash it off with the (soap of the Guru's) word. O' Nanak, without (meditating on God's) Name, they die soiled (as sinners), thus wasting in vain (the precious) commodity of human birth." (20)

ਮਨਮੁਖ ਬੋਲੇ ਅੰਧੁਲੇ ਤਿਸੁ ਮਹਿ ਅਗਨੀ ਕਾ ਵਾਸੁ ॥
ਬਾਣੀ ਸੁਰਤਿ ਨ ਬੁਝਨੀ ਸਬਦਿ ਨ ਕਰਹਿ ਪ੍ਰਗਾਸੁ ॥
ਓਨਾ ਆਪਣੀ ਅੰਦਰਿ ਸੁਧਿ ਨਹੀ ਗੁਰ ਬਚਨਿ ਨ ਕਰਹਿ
ਵਿਸਾਸੁ ॥
ਗਿਆਨੀਆ ਅੰਦਰਿ ਗੁਰ ਸਬਦੁ ਹੈ ਨਿਤ ਹਰਿ ਲਿਵ
ਸਦਾ ਵਿਗਾਸੁ ॥
ਹਰਿ ਗਿਆਨੀਆ ਕੀ ਰਖਦਾ ਹਉ ਸਦ ਬਲਿਹਾਰੀ
ਤਾਸੁ ॥
ਗੁਰਮੁਖਿ ਜੋ ਹਰਿ ਸੇਵਦੇ ਜਨ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ
॥੨੧॥

ਮਾਇਆ ਭੁਇਅੰਗਮੁ ਸਰਪੁ ਹੈ ਜਗੁ ਘੇਰਿਆ ਬਿਖੁ
ਮਾਇ ॥
ਬਿਖੁ ਕਾ ਮਾਰਣੁ ਹਰਿ ਨਾਮੁ ਹੈ ਗੁਰ ਗਰੁੜ ਸਬਦੁ ਮੁਖਿ
ਪਾਇ ॥
ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨ ਸਤਿਗੁਰੁ ਮਿਲਿਆ
ਆਇ ॥
ਮਿਲਿ ਸਤਿਗੁਰੁ ਨਿਰਮਲੁ ਹੋਇਆ ਬਿਖੁ ਹਉਮੈ ਗਇਆ
ਬਿਲਾਇ ॥
ਗੁਰਮੁਖਾ ਕੇ ਮੁਖ ਉਜਲੇ ਹਰਿ ਦਰਗਹ ਸੋਭਾ ਪਾਇ ॥
ਜਨ ਨਾਨਕੁ ਸਦਾ ਕੁਰਬਾਣੁ ਤਿਨ ਜੋ ਚਾਲਹਿ ਸਤਿਗੁਰੁ
ਭਾਇ ॥੨੨॥
ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਨਿਰਵੈਰੁ ਹੈ ਨਿਤ ਹਿਰਦੈ ਹਰਿ ਲਿਵ
ਲਾਇ ॥
ਨਿਰਵੈਰੈ ਨਾਲਿ ਵੈਰੁ ਰਚਾਇਦਾ ਅਪਣੈ ਘਰਿ ਲੂਕੀ
ਲਾਇ ॥
ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਹੈ ਅਨਦਿਨੁ ਜਲੈ ਸਦਾ ਦੁਖੁ
ਪਾਇ ॥
ਕੂੜੁ ਬੋਲਿ ਬੋਲਿ ਨਿਤ ਭਉਕਦੇ ਬਿਖੁ ਖਾਧੇ ਦੂਜੈ ਭਾਇ ॥

ਬਿਖੁ ਮਾਇਆ ਕਾਰਣਿ ਭਰਮਦੇ ਫਿਰਿ ਘਰਿ ਘਰਿ ਪਤਿ
ਗਵਾਇ ॥
ਬੇਸੁਆ ਕੇਰੇ ਪ੍ਰਤਿ ਜਿਉ ਪਿਤਾ ਨਾਮੁ ਤਿਸੁ ਜਾਇ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਨੀ ਕਰਤੈ ਆਪਿ ਖੁਆਇ ॥
ਹਰਿ ਗੁਰਮੁਖਿ ਕਿਰਪਾ ਧਾਰੀਅਨੁ ਜਨ ਵਿਛੁੜੇ ਆਪਿ
ਮਿਲਾਇ ॥
ਜਨ ਨਾਨਕੁ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਜੋ ਸਤਿਗੁਰੁ ਲਾਗੇ ਪਾਇ
॥੨੩॥

ਨਾਮਿ ਲਗੇ ਸੇ ਉਬਰੇ ਬਿਨੁ ਨਾਵੈ ਜਮ ਪੁਰਿ ਜਾਂਹਿ ॥
ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਸੁਖੁ ਨਹੀ ਆਇ ਗਏ ਪਛੁਤਾਹਿ
॥੨੪॥

manmukh bolay anDhulay tis meh agnee kaa vaas.
bane suraṭ na bujhnee sabad na karahi pargaas.
onaa aapnee andar suDh nahee gur bachan na
karahi visaas.
gi-aanee-aa andar gur sabad hai nit har liv sadaa
vigaas.
har gi-aanee-aa kee rakh-daa ha-o sad balihaaree
taas.
gurmukh jo har sayvday jan naanak taa kaa daas.
||21||

maa-i-aa bhu-i-angam sarap hai jag ghayri-aa bikh
maa-y.
bikh kaa maaran har naam hai gur garurh sabad
mukh paa-ay.
jin ka-o poorab likhi-aa tin satgur mili-aa aa-ay.
mil satgur nirmal ho-i-aa bikh ha-umai ga-i-aa
bilaa-ay.
gurmukhaa kay mukh ujlay har dargeh sobhaa
paa-ay.
jan naanak sadaa kurbaan tin jo chaaleh satgur
bhaa-ay. ||22||
satgur purakh nirvair hai nit hirdai har liv laa-ay.

nirvairai naal vair rachaa-idaa apnai ghar lookee
laa-ay.
antar kroDh ahaⁿkaar hai an-din jalai sadaa dukh
paa-ay.
koorh bol bol nit bha-ukday bikh khaaDhay doojai
bhaa-ay.
bikh maa-i-aa kaaran bharamday fir ghar ghar pat
gavaa-ay.
baysu-aa kayray poot ji-o pitaa naam tis jaa-ay.
har har naam na chaynee kartai aap khu-aa-ay.
har gurmukh kirpaa Dhaaree-an jan vichhurhay
aap milaa-ay.
jan naanak tis balihaarnai jo satgur laagay paa-ay.
||23||

naam lagay say oobray bin naavai jam pur jaaⁿhi.
naanak bin naavai sukh nahee aa-ay ga-ay
pachhutaahi. ||24||

ਚਿੰਤਾ ਧਾਵਤ ਰਹਿ ਗਏ ਤਾਂ ਮਨਿ ਭਾਇਆ ਅਨੰਦੁ ॥

ਗੁਰ ਪ੍ਰਸਾਦੀ ਬੁਝੀਐ ਸਾ ਧਨ ਸੁਤੀ ਨਿਚਿੰਦੁ ॥
ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨ੍ਹਾ ਭੋਟਿਆ ਗੁਰ ਗੋਵਿੰਦੁ
॥

ਨਾਨਕ ਸਹਜੇ ਮਿਲਿ ਰਹੇ ਹਰਿ ਪਾਇਆ ਪਰਮਾਨੰਦੁ
॥੨੫॥

ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰਿ ॥
ਸਤਿਗੁਰੁ ਕਾ ਭਾਣਾ ਮੰਨਿ ਲੈਨਿ ਹਰਿ ਨਾਮੁ ਰਖਹਿ ਉਰੁ
ਧਾਰਿ ॥
ਐਥੈ ਓਥੈ ਮੰਨੀਅਨਿ ਹਰਿ ਨਾਮਿ ਲਗੇ ਵਾਪਾਰਿ ॥

ਗੁਰਮੁਖਿ ਸਬਦਿ ਸਿਵਾਪਦੇ ਤਿਤੁ ਸਾਚੈ ਦਰਬਾਰਿ ॥
ਸਚਾ ਸਉਦਾ ਖਰਚੁ ਸਚੁ ਅੰਤਰਿ ਪਿਰਮੁ ਪਿਆਰੁ ॥
ਜਮਕਾਲੁ ਨੇੜਿ ਨ ਆਵਈ ਆਪਿ ਬਖਸੇ ਕਰਤਾਰਿ ॥

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ਨਾਨਕ ਨਾਮ ਰਤੇ ਸੇ ਧਨਵੰਤ ਹੈਨਿ ਨਿਰਧਨੁ ਹੋਰੁ ਸੰਸਾਰੁ
॥੨੬॥

ਜਨ ਕੀ ਟੇਕ ਹਰਿ ਨਾਮੁ ਹਰਿ ਬਿਨੁ ਨਾਵੈ ਠਵਰ ਨ
ਠਾਉ ॥

ਗੁਰਮਤੀ ਨਾਉ ਮਨਿ ਵਸੈ ਸਹਜੇ ਸਹਜਿ ਸਮਾਉ ॥
ਵਡਭਾਗੀ ਨਾਮੁ ਧਿਆਇਆ ਅਹਿਨਿਸਿ ਲਾਗਾ ਭਾਉ ॥

ਜਨ ਨਾਨਕੁ ਮੰਗੈ ਧੂੜਿ ਤਿਨ ਹਉ ਸਦ ਕੁਰਬਾਣੈ ਜਾਉ
॥੨੭॥

ਲਖ ਚਉਰਾਸੀਹ ਮੇਦਨੀ ਤਿਸਨਾ ਜਲਤੀ ਕਰੇ ਪੁਕਾਰ ॥

ਇਹੁ ਮੋਹੁ ਮਾਇਆ ਸਭੁ ਪਸਰਿਆ ਨਾਲਿ ਚਲੈ ਨ ਅੰਤੀ
ਵਾਰ ॥

ਬਿਨੁ ਹਰਿ ਸਾਂਤਿ ਨ ਆਵਈ ਕਿਸੁ ਆਗੈ ਕਰੀ ਪੁਕਾਰ
॥

ਵਡਭਾਗੀ ਸਤਿਗੁਰੁ ਪਾਇਆ ਬੁਝਿਆ ਬ੍ਰਹਮੁ ਬਿਚਾਰੁ ॥

ਤਿਸਨਾ ਅਗਨਿ ਸਭ ਬੁਝਿ ਗਈ ਜਨ ਨਾਨਕ ਹਰਿ ਉਰਿ
ਧਾਰਿ ॥੨੮॥

ਅਸੀ ਖਤੇ ਬਹੁਤੁ ਕਮਾਵਦੇ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥

ਹਰਿ ਕਿਰਪਾ ਕਰਿ ਕੈ ਬਖਸਿ ਲੈਹੁ ਹਉ ਪਾਪੀ ਵਡ
ਗੁਨਹਗਾਰੁ ॥

ਹਰਿ ਜੀਉ ਲੋਧੈ ਵਾਰ ਨ ਆਵਈ ਤੂੰ ਬਖਸਿ
ਮਿਲਾਵਣਹਾਰੁ ॥

ਗੁਰ ਤੁਠੈ ਹਰਿ ਪ੍ਰਭੁ ਮੇਲਿਆ ਸਭ ਕਿਲਵਿਖ ਕਟਿ
ਵਿਕਾਰ ॥

ਜਿਨਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਜਨ ਨਾਨਕ ਤਿਨ੍ਹਾ
ਜੈਕਾਰੁ ॥੨੯॥

chintaa Dhaavat reh ga-ay taa^N man bha-i-aa
anand.

gur parsaadee buj^hee-ai saa Dhan s^utee nichind.
jin ka-o poorab likhⁱ-aa tin^Naa b^hayti-aa gur govind.

naanak sehjay mil rahay har paa-i-aa parmaanand.
||25||

satgur sayvan aapⁿaa gur sab^dee veechaar.

satgur kaa bhaanaa man lain har naam rak^heh ur
Dhaar.

aithai othai mannee-an har naam lagay vaapaar.

gurmukh^h sabad^h sinjaapadai tⁱt saachai darbaar.

sachaa sa-udaa kharach sach antar piram pi-aar.

jamkaal nayr^h na aavee aap bak^hsay kartaar.

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naanak naam ratay say Dhanvant^h hain nirDhan hor
sansaar. ||26||

jan kee tayk har naam har bin naavai th^havar na
th^haa-o.

gurmat^hee naa-o man vasai sehjay sahj samaa-o.

vad**bha**aagee naam Dhi-aa-i-aa ahinis laagaa
bhaa-o.

jan naanak mangai Dhoor^h tin ha-o sad^h kurbaanai
jaa-o. ||27||

lakh^h cha-oraaseeh may^dnee tⁱsn^haa jal^tee karay
pukaar.

ih moh maa-i-aa sab^h pasri-aa naal chalai na ant^hee
vaar.

bin har saa^ht na aavee kis aagai karee pukaar.

vad**bha**aagee satgur paa-i-aa booj^hi-aa barahm
bichaar.

tⁱsn^haa agan sab^h buj^h ga-ee jan naanak har ur
Dhaar. ||28||

asee khatay bahu^t kamaavday ant na paaraavaar.

har kirpaa kar kai bak^has lai^hu ha-o paapee vad
gunahgaar.

har jee-o layk^hai vaar na aavee too^N bak^has
milaavanhaar.

gur tu^hhai har parabh^h mayli-aa sab^h kilvik^h kat
vikaar.

jinaa har har naam Dhi-aa-i-aa jan naanak tin^N
jaikaar. ||29||

ਵਿਛੁੜਿ ਵਿਛੁੜਿ ਜੋ ਮਿਲੇ ਸਤਿਗੁਰ ਕੇ ਭੈ ਭਾਇ ॥
ਜਨਮ ਮਰਣ ਨਿਰਚਲੁ ਭਏ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇ ॥

ਗੁਰ ਸਾਧੂ ਸੰਗਤਿ ਮਿਲੈ ਹੀਰੇ ਰਤਨ ਲਭੰਨਿ ॥
ਨਾਨਕ ਲਾਲ ਅਮੋਲਕਾ ਗੁਰਮੁਖਿ ਖੋਜਿ ਲਹੰਨਿ ॥੩੦॥

vichh^urh vichh^urh jo milay satgur kay bhai bhaa-ay.
janam maran nihchal bha-ay gurmukh naam
Dhi-aa-ay.

gur saaDhoo sangat milai heeray ratan labhaⁿniⁱ.
naanak laal amolkaa gurmukh khoj lahaⁿniⁱ. ||30||

In the previous *salok*, Guru Ji told us that self-conceited persons do not remember God's Name, and without meditating on (God's) Name they continue crying in pain. In this *salok*, he comments further on the traits of the self-conceited person, and contrasts these with the qualities of the Guru following persons (and the blessings they enjoy).

He says: "The self-conceited persons (ignore divine wisdom, as if they) are deaf and blind, and are (filled with anger, because) within them resides the fire (of desire). They don't know how to fix their attention on the (Guru's) word, and don't illuminate their minds through the (Guru's) word. They neither have any spiritual awareness of their own, nor they trust the Guru's word. On the other hand, the word of the Guru resides in the minds of the Guru's followers, and by daily attuning their minds to God; they always remain in a state of bliss. God saves the honor of the (divinely) wise, and I am always a sacrifice to them. The Guru's followers who serve God, slave Nanak is their servant."(21)

In the previous *salok*, Guru Ji stated that God saves the honor of divinely wise people, and he is always a sacrifice to them. In this *salok*, he reveals why he respects those Guru following persons, and what merits they possess. He says: "(O' my friends), *Maya* (the attachment to worldly riches) is like a poisonous cobra that has clutched the world in its grip. The only antidote to this poison is God's Name, (therefore, you should keep uttering) the Guru's most effective (*Gaarru*) mantra of God's Name from your mouth. However, the true Guru comes and meets only those in whose destiny it has been prewritten. Upon meeting the Guru (and following his advice) their mind becomes immaculate and the poison of ego disappears. Therefore, Guru's followers obtain honor in God's court, and their faces shine with glory. Slave Nanak is always a sacrifice to those who live in accordance with the wishes of the true Guru."(22)

In *salok* (21), Guru Ji told us that self-conceited persons do not listen to the Guru's word, and within them burns the fire (of desire). Sometimes this fire so consumes a person that one begins to harbor ill will and enmity, even towards the true Guru. In this *salok*, Guru Ji comments on the state of such a fallen person.

He says: "(O' my friends), the true Guru has no enmity with anyone. Everyday he keeps his mind attuned to God. One who fosters enmity with an un-inimical person, (burns one's own heart with jealousy, as if) one was setting one's own house ablaze. Within such a person (are the fires of) anger and ego, in which he or she burns daily and always suffers pain. Such people bark (like dogs), telling lie upon lie, as if their own duality (the love of worldly things) has led them to eat poison. For the sake of the poison of *Maya* (worldly riches and power), they continue wandering shamelessly from house to house. They are like the sons of a prostitute, whose father's name is unknown. They don't remember God's Name, because they have been strayed (from the right path by the) Creator Himself. But God Himself has shown mercy on the Guru's followers, and He Himself has united those devotees separated from Him. Therefore, slave Nanak is a sacrifice to them who bow at the feet of the true Guru (and obediently follows the Guru's advice)."(23)

In *Salok* (22), Guru Ji stated that *Maya* has gripped the entire world like a poisonous snake, and the only antidote for this poison is God's Name. In this *salok*, he once again emphasizes the necessity of meditating on God's Name.

He says: "(O' my friends), they who attune themselves to (God's) Name are saved (from drowning in the worldly ocean, but they) who are without the Name go to the city of death (for severe punishment). O' Nanak, without His Name they cannot obtain peace, so they repent (every time, they) come and go (from the world)."(24)

If we look around we will find that all people are suffering from some kind of worry or agony. Some are worried about their jobs, some about their families, and some about their health, or similar problems. In this *salok*, Guru Ji tells us who is able to get rid of worry and always live in peace.

He says: "Only when (people) stop wandering around in worry is the mind able to rest (in peace and) bliss. By the Guru's grace, the soul bride who understands this enjoys a worry-free sleep. But only they meet the Guru-God in whose destiny it has been pre-written. O' Nanak, such persons are easily united with God, and attain sublime bliss."(25)

In the previous *salok*, Guru Ji told us that they in whose destiny it has been pre-written meet the Guru God; they easily are united with God and attain His sublime bliss. In this *salok*, he describes the qualities and conduct of such persons, and the blessings they enjoy.

He says: "(They who are blessed with the Guru's guidance), serve their true Guru by reflecting upon the Guru's word, obey the true Guru's will and keep God's Name enshrined in their hearts. They are respected both here and in the world beyond, because they remain engaged in the business of God's Name. Because of their (intimacy with) Guru's word, such Guru's followers are recognized in the true court (of God). Within them is (true) love for their (beloved) God; therefore, they invest only in the true merchandise (of God's Name), and (survive on the true food of God's

Name). The demon (fear) of death doesn't come near them, because the Creator Himself has become gracious on them. O' Nanak, (truly) rich are they who are imbued with the love of (God's) Name. The rest of the world is (spiritually) poor."(26)

Guru Ji concluded the previous *salok* with the remark that the truly rich are those who are imbued with the love of (God's) Name; the rest of the world is (spiritually) poor. In this *salok* he tells how deeply such devotees depend upon God's Name.

He says: "(O' my friends), God's Name is the only support of the devotees. Except for God's Name, they have no other refuge. By the Guru's grace, (God's) Name abides in their heart and they imperceptibly merge into a state of equipoise. By good fortune they have meditated on His Name, and day and night they remain imbued with love (for God). Devotee Nanak begs for the dust of their feet, (and says), "I am always a sacrifice to them."(27)

In *salok* (22), Guru Ji stated that *Maya* (the attachment to worldly riches) has gripped the world like a poisonous snake, and the only antidote is God's Name. In this *salok*, he tells us how the Guru can help us in this regard.

He says: “(O’ my friends), the world (which is believed to) have 8.4 millions species is burning in (the fire of worldly) desire, and is crying (for help). This attachment to *Maya* (or worldly riches and power) is pervasive, but in the end (at the time of departure from the world), it doesn’t accompany anyone. Without God’s (Name) peace cannot be obtained, so before whom may I cry (for help)? By good fortune, they who have obtained (the guidance of) the true Guru have realized divine wisdom. Devotee Nanak says that by enshrining God’s (Name) in their heart, all the fire of their desire has been quenched.”(28)

In the previous *salok* Guru Ji stated that by good fortune, they who have obtained the true Guru’s (guidance) have understood His divine wisdom. By enshrining God’s Name in their heart, their fire of desire has been quenched. In this *salok*, he shows us what kind of divine wisdom such people obtain, and how they pray to God and beg for His mercy.

Speaking on our behalf, he addresses God and says: “O’ God, we commit so many blunders that there is no end or limit (to our mistakes): showing mercy please forgive me, for I am a very great sinner. O’ reverend God, by taking account of our deeds, our turn (for forgiveness) would never come. By forgiving us, You Yourself can unite us with You. (Whom) the Guru graciously washes of all his or her sins and wrongdoings is united (by the Guru) with God. O’ Nanak, they who have meditated on God’s Name, their victory resounds (both in this world and the next).”(29)

In a previous *salok*, Guru Ji stated that when the Guru is pleased with anyone, he removes all that one’s sins and evil thoughts and unites him or her with God. In this *salok*, he tells us about the blessings obtained by these persons, and the merits obtained in the company of the Guru and his congregation.

He says: “After being separated (from God birth after birth) those who have met (Him again) by embracing the fear and love of the true Guru, by meditating on (God’s) Name through the Guru, they have become free from (cycles of) birth and death. They, who are blessed with the company of the saint Guru, obtain the rubies and diamonds (of God’s Name). O’ Nanak, by the Guru’s grace they discover the invaluable jewels (of God’s Name in the society of saints).”(30)

ਮਨਮੁਖ ਨਾਮੁ ਨ ਚੇਤਿਓ ਧਿਗੁ ਜੀਵਣੁ ਧਿਗੁ ਵਾਸੁ ॥

ਜਿਸ ਦਾ ਦਿਤਾ ਖਾਣਾ ਪੈਨਣਾ ਸੋ ਮਨਿ ਨ ਵਸਿਓ
ਗੁਣਤਾਸੁ ॥

ਇਹੁ ਮਨੁ ਸਬਦਿ ਨ ਭੇਦਿਓ ਕਿਉ ਹੋਵੈ ਘਰ ਵਾਸੁ ॥

ਮਨਮੁਖੀਆ ਦੋਹਾਗਣੀ ਆਵਣ ਜਾਣਿ ਮੁਈਆਸੁ ॥

ਗੁਰਮੁਖਿ ਨਾਮੁ ਸੁਹਾਗੁ ਹੈ ਮਸਤਕਿ ਮਣੀ ਲਿਖਿਆਸੁ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਉਚਿ ਧਾਰਿਆ ਹਰਿ ਹਿਰਦੈ ਕਮਲ
ਪ੍ਰਗਾਸੁ ॥

ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਹਉ ਸਦ ਬਲਿਹਾਰੀ ਤਾਸੁ ॥
ਨਾਨਕ ਤਿਨ ਮੁਖ ਉਜਲੇ ਜਿਨ ਅੰਤਰਿ ਨਾਮੁ ਪ੍ਰਗਾਸੁ
॥੩੧॥

ਸਬਦਿ ਮਰੈ ਸੋਈ ਜਨੁ ਸਿਝੈ ਬਿਨੁ ਸਬਦੈ ਮੁਕਤਿ ਨ
ਹੋਈ ॥

ਭੋਖ ਕਰਹਿ ਬਹੁ ਕਰਮ ਵਿਗੁਣੇ ਭਾਇ ਦੂਜੈ ਪਰਜ
ਵਿਗੋਈ ॥

manmukh naam na chayti-o Dhig jeevan Dhig
vaas.

jis daa ditaa khaanaa painnaa so man na vasi-o
gun^{ta}as.

ih man sabad na baydi-o ki-o hovai ghar vaas.

manmukhee-aa duhaaganee aavan jaan
mu-ee-aas.

gurmukh naam suhaag hai mastak manee likhi-aas.
har har naam ur Dhaari-aa har hirdai kamal
pargaas.

satgur sayvan aapnaa ha-o sad balihaaree taas.
naanak tin mukh ujlay jin antar naam pargaas.
||31||

sabad marai so-ee jan sijhai bin sabdai mukat na
ho-ee.

bhayk karahi baho karam viguṭay bhaa-ay doojai
paraj vigo-ee.

ਨਾਨਕ ਬਿਨੁ ਸਤਿਗੁਰ ਨਾਉ ਨ ਪਾਈਐ ਜੇ ਸਉ ਲੋਚੈ
ਕੋਈ ॥੩੨॥

ਹਰਿ ਕਾ ਨਾਉ ਅਤਿ ਵਡ ਉਚਾ ਉਚੀ ਹੂ ਉਚਾ ਹੋਈ ॥

ਅਪਤਿ ਕੋਇ ਨ ਸਕਈ ਜੇ ਸਉ ਲੋਚੈ ਕੋਈ ॥
ਮੁਖਿ ਸੰਜਮ ਹਛਾ ਨ ਹੋਵਈ ਕਰਿ ਭੇਖ ਭਵੈ ਸਭ ਕੋਈ ॥

ਗੁਰ ਕੀ ਪਉਤੀ ਜਾਇ ਚੜੈ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਈ ॥

ਅੰਤਰਿ ਆਇ ਵਸੈ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰੈ ਕੋਇ ॥

ਪੰਨਾ ੧੪੧੭

ਨਾਨਕ ਸਬਦਿ ਮਰੈ ਮਨੁ ਮਾਨੀਐ ਸਾਚੇ ਸਾਚੀ ਸੋਇ
॥੩੩॥

ਮਾਇਆ ਮੋਹੁ ਦੁਖੁ ਸਾਗਰੁ ਹੈ ਬਿਖੁ ਦੁਤਰੁ ਤਰਿਆ ਨ
ਜਾਇ ॥

ਮੇਰਾ ਮੇਰਾ ਕਰਦੇ ਪਰਿ ਮੁਖੇ ਹਉਮੈ ਕਰਤੁ ਵਿਹਾਇ ॥

ਮਨਮੁਖਾ ਉਰਵਾਰੁ ਨ ਪਾਰੁ ਹੈ ਅਪ ਵਿਚਿ ਰਹੇ ਲਪਟਾਇ
॥

ਜੇ ਧਰਿ ਲਿਖਿਆ ਸੁ ਕਮਾਵਣਾ ਕਰਣਾ ਕਛੁ ਨ ਜਾਇ ॥

ਗੁਰਮਤੀ ਗਿਆਨੁ ਰਤਨੁ ਮਨਿ ਵਸੈ ਸਭੁ ਦੇਖਿਆ ਬ੍ਰਹਮੁ
ਸੁਭਾਇ ॥

ਨਾਨਕ ਸਤਿਗੁਰਿ ਬੋਹਿਥੈ ਵਡਭਾਗੀ ਚੜੈ ਤੇ ਭਉਜਲਿ
ਪਾਰਿ ਲੰਘਾਇ ॥੩੪॥

ਬਿਨੁ ਸਤਿਗੁਰ ਦਾਤਾ ਕੋ ਨਹੀ ਜੋ ਹਰਿ ਨਾਮੁ ਦੇਇ
ਆਧਾਰੁ ॥

ਗੁਰ ਕਿਰਪਾ ਤੇ ਨਾਉ ਮਨਿ ਵਸੈ ਸਦਾ ਰਹੈ ਉਰਿ ਧਾਰਿ
॥

ਤਿਸਨਾ ਬੁਝੈ ਤਿਪਤਿ ਹੋਇ ਹਰਿ ਕੈ ਨਾਇ ਪਿਆਰਿ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਈਐ ਹਰਿ ਅਪਨੀ ਕਿਰਪਾ ਧਾਰਿ
॥੩੫॥

ਬਿਨੁ ਸਬਦੈ ਜਗਤੁ ਬਰਲਿਆ ਕਹਣਾ ਕਛੁ ਨ ਜਾਇ ॥

ਹਰਿ ਰਖੇ ਸੇ ਉਬਰੇ ਸਬਦਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥

ਨਾਨਕ ਕਰਤਾ ਸਭ ਕਿਛੁ ਜਾਣਦਾ ਜਿਨਿ ਰਖੀ ਬਣਤੁ
ਬਣਾਇ ॥੩੬॥

ਹੋਮ ਜਗ ਸਭਿ ਤੀਰਥਾ ਪਤ੍ਰਿ ਪੰਡਿਤ ਥਕੇ ਪੁਰਾਣ ॥

ਬਿਖੁ ਮਾਇਆ ਮੋਹੁ ਨ ਮਿਟਈ ਵਿਚਿ ਹਉਮੈ ਆਵਣੁ
ਜਾਣੁ ॥

ਸਤਿਗੁਰ ਮਿਲਿਐ ਮਲੁ ਉਤਰੀ ਹਰਿ ਜਪਿਆ ਪੁਰਖੁ
ਸੁਜਾਣੁ ॥

ਜਿਨਾ ਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਸੇਵਿਆ ਜਨ ਨਾਨਕੁ ਸਦ
ਕੁਰਬਾਣੁ ॥੩੭॥

naanak bin satgur naa-o na paa-ee-ai jay sa-o
lochai ko-ee. ||32||

har kaa naa-o at vad oochaa oochee hoo oochaa
ho-ee.

aparh ko-ay na sak-ee jay sa-o lochai ko-ee.

mukh sanjam hachhaa na hova-ee kar bhaykh
bhavai sabh ko-ee.

gur kee pa-orhee jaa-ay charhai karam paraapat
ho-ee.

antar aa-ay vasai gur sabad veechaarai ko-ay.

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naanak sabad marai man maanee-ai saachay
saachee so-ay. ||33||

maa-i-aa moh dukh saagar hai bikh dutar tari-aa
na jaa-ay.

mayraa mayraa karday pach mu-ay ha-umai karat
vihaaay.

manmukhaa urvaar na paar hai adh vich rahay
laptaa-ay.

jo Dhu likhi-aa so kamaavanaa karnaa kachhoo
na jaa-ay.

gurmatee gi-aan ratan man vasai sabh daykhi-aa
barahm subhaa-ay.

naanak satgur bohithai vadbhaagee charhai tay
bha-ojal paar langhaa-ay. ||34||

bin satgur daataa ko nahee jo har naam day-ay
adhaar.

gur kirpaa tay naa-o man vasai sadaa rahai ur
Dhaar.

tisnaa bujhai tipat ho-ay har kai naa-ay pi-aar.

naanak gurmukh paa-ee-ai har apnee kirpaa
Dhaar. ||35||

bin sabdai jagat barli-aa kahnaa kachhoo na
jaa-ay.

har rakhay say ubray sabad rahay liv laa-ay.

naanak kartaa sabh kichh jaandaa jin rakhee banat
banaa-ay. ||36||

hom jag sabh teerthaa parh pandit thakay puraana.
bikh maa-i-aa moh na mit-ee vich ha-umai aavan
jaan.

satgur mili-ai mal utree har japi-aa purakh sujaan.

jinaa har har parab sayvi-aa jan naanak sad
kurbanaa. ||37||

ਮਾਇਆ ਮੋਹੁ ਬਹੁ ਚਿਤਵਦੇ ਬਹੁ ਆਸਾ ਲੋਭੁ ਵਿਕਾਰ ॥	maa-i-aa moh baho chitvaday baho aasaa lobh vikaar.
ਮਨਮੁਖਿ ਅਸਥਿਰੁ ਨਾ ਥੀਐ ਮਰਿ ਬਿਨਸਿ ਜਾਇ ਖਿਨ ਵਾਰ ॥	manmukh asthir naa thee-ai mar binas jaa-ay khin vaar.
ਵਡ ਭਾਗੁ ਹੋਵੈ ਸਤਿਗੁਰੁ ਮਿਲੈ ਹਉਮੈ ਤਜੈ ਵਿਕਾਰ ॥	vad bhaag hovai satgur milai ha-umai tājai vikaar.
ਹਰਿ ਨਾਮਾ ਜਪਿ ਸੁਖੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਸਬਦੁ ਵੀਚਾਰ ॥੩੮॥	har naamaa jap sukh paa-i-aa jan naanak sabaḍ veechaar. 38
ਬਿਨੁ ਸਤਿਗੁਰੁ ਭਗਤਿ ਨ ਹੋਵਈ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ ॥	bin satgur bhagaṭ na hova-ee naam na lagai pi-aar.
ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਰਾਧਿਆ ਗੁਰੁ ਕੈ ਹੋਤਿ ਪਿਆਰਿ ॥੩੯॥	jan naanak naam araaDhi-aa gur kai hayṭ pi-aar. 39
ਲੋਭੀ ਕਾ ਵੇਸਾਹੁ ਨ ਕੀਜੈ ਜੇ ਕਾ ਪਾਰਿ ਵਸਾਇ ॥	lobhee kaa vaysaahu na keejai jay kaa paar vasaa-ay.
ਅੰਤਿ ਕਾਲਿ ਤਿਥੈ ਧੁਰੈ ਜਿਥੈ ਹਬੁ ਨ ਪਾਇ ॥	ant kaal tithai Dhuḥai jithai hath na paa-ay.
ਮਨਮੁਖ ਸੇਤੀ ਸੰਗੁ ਕਰੇ ਮੁਹਿ ਕਾਲਖ ਦਾਗੁ ਲਗਾਇ ॥	manmukh saytee sang karay muhi kaalakh daag lagaa-ay.
ਮੁਹ ਕਾਲੇ ਤਿਨ੍ ਲੋਭੀਆਂ ਜਾਸਨਿ ਜਨਮੁ ਗਵਾਇ ॥	muh kaalay tin ^h lobhee-aa ⁿ jaasan janam gavaa-ay.
ਸਤਸੰਗਤਿ ਹਰਿ ਮੇਲਿ ਪ੍ਰਭ ਹਰਿ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥	saṭsangat har mayl paraḥh har naam vasai man aa-ay.
ਜਨਮ ਮਰਨ ਕੀ ਮਲੁ ਉਤਰੈ ਜਨ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ॥੪੦॥	janam maran kee mal utrai jan naanak har gun gaa-ay. 40

Now Guru Ji compares the life of self-conceited persons with the Guru following persons.

He says: “(O’ my friends), the self-conceited (persons) haven’t cherished (God’s) Name. Accursed is their life, and accursed is their abode (in this world). He whose gifts they eat and wear, that Treasure of virtues has not come to reside in their hearts. Their mind is not attuned to the (Guru’s) word, so how can they reside in the mansion (of God)? Therefore the self-conceited bride (souls) remain separated (from God), and continue dying (being ruined) in the painful cycle of coming and going (in and out of this world. But) the Guru following (bride souls) enjoy union (with God their groom, as if) on their foreheads are the red marks (of united wedded brides). They have enshrined God’s Name in their hearts (and therefore they always remain delighted, as if) by God’s grace the lotus of their heart remains (blossoming in) delight. I am always a sacrifice (to such Guru following bride souls, who) serve their true Guru. O’ Nanak, the faces of those shine (with honor), within whom has manifested (God’s) Name.”(31)

In the previous *salok*, Guru Ji described the pains, which a self-conceited person suffers, and the blessings, which a Guru following person enjoys. In this *salok*, he again emphasizes the importance of following the Guru’s advice.

He says: “(O’ my friends), following the Guru’s advice, one who effaces one’s self-conceit, (as if that one had died to evils), only that devotee succeeds (in obtaining salvation). Without following the (Guru’s) word, salvation (from evil) is not obtained. They who adorn (false holy) garbs are ruined by performing ritualistic deeds. (In fact), the world has been wasted by the love of the ‘other’ (worldly things). O’ Nanak, even if everyone craves it desperately, without (the guidance of the) true Guru we cannot obtain (God’s) Name (and without His Name, we cannot obtain salvation).”(32)

In the previous *salok*, Guru Ji concluded that without the guidance of the true Guru, God's Name cannot be obtained, and without His Name we cannot obtain salvation. In this *salok*, he elaborates on these two points.

He says: "(O' my friends), God's Name is very lofty; it is highest of the high. Even if one desires it immensely, no one can understand the limit (of its value. But) one doesn't become immaculate by merely exercising self-control, uttering a few words from one's mouth, or wandering about in holy garbs. Anyone who reflects on the Guru's word, (God) comes to reside within that person. (The Guru's word acts like a ladder for that person, and) with the help of this ladder one mounts (to the castle of God. But this ladder) is only obtained) by God's grace. (In short), the one who reflects on the (Guru's) word, within that person (God) comes to reside. O' Nanak, (through the Guru's) word, one who dies (to evil), that one's mind is pleased (attuned to God. By being absorbed in the) eternal God, one obtains eternal glory."(33)

In *salok* (22), Guru Ji stated that *Maya* (the allurement for worldly riches and power) has gripped the entire world like a poisonous snake, and its only antidote is God's Name. In this *salok*, he compares attachment for *Maya* to a gigantic ocean of pain, and tells us the way to cross it.

He says: "(O' my friends), the attachment to *Maya* is (like) an ocean of pain, and this dreadful poisonous ocean cannot be crossed over. Many have been consumed, saying, "this is mine, this is mine," and their (entire) life passes away indulging in ego. The self-conceited persons can find neither this nor the yonder shore, and they remain caught in the middle. (But) they have to endure whatever is written in their destiny, and nothing can be done about it. However, through the Guru's instruction, they who enshrine the jewel of (divine) wisdom in their mind easily see the all-pervading God everywhere. O' Nanak, it is only very fortunate persons who ride the true Guru's ship (follow the path shown by the Guru, then the Guru) ferries across the dreadful worldly ocean."(34)

In the previous *salok*, Guru Ji told us that the true Guru is like a ship, and the fortunate person who rides this ship is ferried across the worldly ocean of *Maya*. In this *salok*, he tells us why it is only the Guru, who can save us from drowning in this ocean, and how he does this.

He says: "(O' my friends), except the true Guru there is no other giver who can provide the support of (God's) Name. (When) by the Guru's grace, God's Name comes to reside in one's mind; one always keeps it enshrined in one's heart. Then through love for God's Name, one's (fire of) desire is quenched and the mind is satiated. (In sort), O' Nanak, when God shows His mercy, we obtain His Name through the Guru (and are ferried across the worldly ocean)."(35)

In the previous *salok*, Guru Ji stated that except the true Guru, no one else could bless us with God's Name (which alone can bring us true peace). But the world has become so lost in the pursuit of worldly wealth that it doesn't care about the Guru's advice.

Commenting on this situation, Guru Ji says: "(O' my friends), without following (*Gurbani*) the word of the true Guru, the world has gone so crazy that nothing can be said. Only those whom God has protected have been saved (from drowning in the worldly ocean), and they keep their minds attuned to the word (of the Guru). O' Nanak, the Creator who has established (this entire system), knows everything."(36)

In the previous *salok*, Guru Ji stated that it is only through the true Guru that one obtains the gift of God's Name, and true bliss. Naturally the question arises: what about other ways, such as going on pilgrimages, performing austerities, or reading holy books? In this *salok*, Guru Ji provides an answer to such questions.

He says: "(O' my friends), the pundits have grown tired, performing sacrificial ceremonies, wandering through all pilgrimage places, and reading (Hindu holy books, like) *Puranas*, but the poison of the attachment for *Maya* is not removed. By remaining engrossed in ego, (their) cycle of coming and going (or birth and death) continues. By meeting the true Guru (and following his advice, those whose) dirt (of ego) has been removed, they have meditated on the all-wise supreme Being. Devotee Nanak is always a sacrifice to those who have served and meditated on God." (37)

Guru Ji now tells us why self-conceited persons continue suffering, and who enjoys true peace.

He says: "(The self-conceited persons) always think of their attachment to worldly riches, and within them is always immense desire, greed, and evil. Therefore, a self-conceited person never becomes stable, and is wasted again and again in (rounds of birth and) death. One who has good fortune meets the true Guru, (and following his advice) renounces ego and evil pursuits. Devotee Nanak says that by reflecting on the Guru's word and meditating on God's Name, (such fortunate persons) have obtained peace." (38)

In this *salok*, Guru Ji again emphasizes the importance of the Guru's guidance, and what he himself does in this regard.

He says: "Without the (guidance of the) true Guru, one cannot be imbued with either devotion to God or with the love of God's Name. Therefore, slave Nanak has meditated on God's Name through the love and affection of the Guru." (39)

Now Guru Ji gives us practical advice about our worldly conduct, and explains whom we shouldn't trust and whom we should avoid.

He says: "(O' my friends), do not trust a greedy person. At the last moment, he drags one to such a state where no one can come to one's help. One who associates with a self-conceited person (brings dishonor and shame to oneself, as if) one's face was stained with soot. Those greedy persons will lose their honor, and depart from this world having lost (the purpose of) life. (Pray to God and say), O' God, unite us with the society of the saints, so that Your Name may come to abide in our mind. Nanak sings praises of God so that the filth (of evils), which makes one go through the rounds of births and deaths may be washed off." (40)

ਦੁਰਿ ਹਰਿ ਪ੍ਰਭਿ ਕਰਤੈ ਲਿਖਿਆ ਸੁ ਮੋਟਣਾ ਨ ਜਾਇ ॥
ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਦਾ ਪ੍ਰਤਿਪਾਲਿ ਕਰੇ ਹਰਿ ਰਾਇ ॥
ਚੁਗਲ ਨਿੰਦਕ ਭੁਖੇ ਭੁਲਿ ਮੁਖੇ ਏਨਾ ਹਥੁ ਨ ਕੀਥਾਉ ਪਾਇ ॥
ਬਾਹਰਿ ਪਾਖੰਡੁ ਸਭ ਕਰਮ ਕਰਹਿ ਮਨਿ ਹਿਰਦੈ ਕਪਟੁ
ਕਮਾਇ ॥
ਖੇਤਿ ਸਰੀਰਿ ਜੋ ਬੀਜੀਐ ਸੋ ਅੰਤਿ ਖਲੋਆ ਆਇ ॥
ਪੰਨਾ ੧੪੧੮

Dhur har parabh kartai likhi-aa so maytnaa na
jaa-ay.
jee-o pind sabh tis daa partipaal karay har raa-ay.
chugal nindak bhukhay rul mu-ay aynaa hath na
kithaa-oo paa-ay.
baahar pakhand sabh karam karahi man hirdai
kapat kamaa-ay.
khayt sareer jo beejee-ai so ant khalo-aa aa-ay.
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ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਹਰਿ ਭਾਵੈ ਬਖਸਿ ਮਿਲਾਇ ॥੪੧॥

naanak kee parabh bayntee har bhaavai bakhs
milaa-ay. ||41||

ਮਨ ਆਵਣ ਜਾਣੁ ਨ ਸੁਝਈ ਨਾ ਸੁਝੈ ਦਰਬਾਰੁ ॥
ਮਾਇਆ ਮੋਹਿ ਪਲੇਟਿਆ ਅੰਤਰਿ ਅਗਿਆਨੁ ਗੁਬਾਰੁ ॥
ਤਬ ਨਰੁ ਸੁਤਾ ਜਾਗਿਆ ਸਿਰਿ ਡੰਡੁ ਲਗਾ ਬਹੁ ਭਾਰੁ ॥
ਗੁਰਮੁਖਾਂ ਕਰਾਂ ਉਪਰਿ ਹਰਿ ਚੇਤਿਆ ਸੇ ਪਾਇਨਿ ਮੋਖ
ਦੁਆਰੁ ॥
ਨਾਨਕ ਆਪਿ ਓਹਿ ਉਧਰੇ ਸਭ ਕੁਟੰਬ ਤਰੇ ਪਰਵਾਰ
॥੪੨॥

man aavan jaan na sujh-ee naa sujhai darbaar.
maa-i-aa mohi palayti-aa antar agi-aan gubaar.
tab nar sutaa jaagi-aa sir dand lagaa baho bhaar.
gurmukhaa^N karaa^N upar har chayti-aa say paa-in
moxh du-aar.
naanak aap ohi uDhray sabh kutamb taray
parvaar. ||42||

ਸਬਦਿ ਮਰੈ ਸੇ ਮੁਆ ਜਾਪੈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਰਸਿ ਧ੍ਰਾਪੈ ॥
ਹਰਿ ਦਰਗਹਿ ਗੁਰ ਸਬਦਿ ਸਿਵਾਪੈ ॥
ਬਿਨੁ ਸਬਦੈ ਮੁਆ ਹੈ ਸਭੁ ਕੋਇ ॥
ਮਨਮੁਖੁ ਮੁਆ ਅਪੁਨਾ ਜਨਮੁ ਖੋਇ ॥
ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਹਿ ਅੰਤਿ ਦੁਖੁ ਰੋਇ ॥
ਨਾਨਕ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਇ ॥੪੩॥

sabad marai so mu-aa jaapai.
gur parsaadee har ras Dharaapai.
har dargahi gur sabad sinjaapai.
bin sabdai mu-aa hai sabh ko-ay.
manmukh mu-aa apunaa janam kho-ay.
har naam na cheeth ant dukh ro-ay.
naanak kartaa karay so ho-ay. ||43||

ਗੁਰਮੁਖਿ ਬੁਢੇ ਕਦੇ ਨਾਹੀ ਜਿਨ੍ਹਾ ਅੰਤਰਿ ਸੁਰਤਿ ਗਿਆਨੁ ॥
ਸਦਾ ਸਦਾ ਹਰਿ ਗੁਣ ਰਵਹਿ ਅੰਤਰਿ ਸਹਜ ਧਿਆਨੁ ॥
ਓਇ ਸਦਾ ਅਨੰਦਿ ਬਿਬੇਕ ਰਹਹਿ ਦੁਖਿ ਸੁਖਿ ਏਕ ਸਮਾਨਿ
॥
ਤਿਨਾ ਨਦਰੀ ਇਕੋ ਆਇਆ ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਨੁ
॥੪੪॥

gurmukh budhay kaday naahee jin^haa antar
surat gi-aan.
sadaa sadaa har gun raveh antar sahj Dhi-aan.
o-ay sadaa anand bibayk raheh dukh sukh ayk
samaan.
tinaa nadree iko aa-i-aa sabh aatam raam
pachhaan. ||44||

ਮਨਮੁਖੁ ਬਾਲਕੁ ਬਿਰਧਿ ਸਮਾਨਿ ਹੈ ਜਿਨ੍ਹਾ ਅੰਤਰਿ ਹਰਿ
ਸੁਰਤਿ ਨਾਹੀ ॥
ਵਿਚਿ ਹਉਮੈ ਕਰਮ ਕਮਾਵਦੇ ਸਭ ਧਰਮ ਰਾਇ ਕੈ ਜਾਂਹੀ ॥
ਗੁਰਮੁਖਿ ਹਛੇ ਨਿਰਮਲੇ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁਭਾਇ ॥
ਓਨਾ ਮੈਲੁ ਪਤੰਗੁ ਨ ਲਗਾਈ ਜਿ ਚਲਨਿ ਸਤਿਗੁਰ ਭਾਇ ॥
ਮਨਮੁਖ ਜੂਨਿ ਨ ਉਤਰੈ ਜੇ ਸਉ ਧੋਵਣ ਪਾਇ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੇਲਿਅਨੁ ਗੁਰ ਕੈ ਅੰਕਿ ਸਮਾਇ ॥੪੫॥

manmukh baalak biraDh samaan hai jin^haa antar
har surat naahee.
vich ha-umai karam kamaavday sabh Dharam
raa-ay kai jaa^hhee.
gurmukh hachhay nirmalay gur kai sabad
subhaa-ay.
onaa mail patang na lag-ee je chalan satgur
bhaa-ay.
manmukh jooth na utrai jay sa-o Dhovan paa-ay.
naanak gurmukh mayli-an gur kai ank samaa-ay.
||45||

ਬੁਰਾ ਕਰੇ ਸੁ ਕੇਹਾ ਸਿਝੈ ॥
ਆਪਣੈ ਰੋਹਿ ਆਪੇ ਹੀ ਦਝੈ ॥
ਮਨਮੁਖਿ ਕਮਲਾ ਰਗੜੈ ਲੁਝੈ ॥
ਗੁਰਮੁਖਿ ਹੋਇ ਤਿਸੁ ਸਭ ਕਿਛੁ ਸੁਝੈ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਨ ਸਿਉ ਲੁਝੈ ॥੪੬॥

buraa karay so kayhaa sijhai.
aapnai rohi aapay hee dajhai.
manmukh kamlaa ragrhai lujhai.
gurmukh ho-ay tis sabh kichh sujhai.
naanak gurmukh man si-o lujhai. ||46||

ਜਿਨਾ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਨ ਸੇਵਿਓ ਸਬਦਿ ਨ ਕੀਤੇ ਵੀਚਾਰੁ
॥
ਓਇ ਮਾਣਸ ਜੂਨਿ ਨ ਆਖੀਅਨਿ ਪਸੂ ਢੋਰ ਗਾਵਾਰ ॥

jinaa satgur purakh na sayvi-o sabad na keeto
veechaar.
o-ay maanas joon na aakhee-an pasoo dhor
gaavaar.

ਓਨਾ ਅੰਤਰਿ ਗਿਆਨੁ ਨ ਧਿਆਨੁ ਹੈ ਹਰਿ ਸਉ ਪ੍ਰੀਤਿ
ਨ ਪਿਆਰੁ ॥

ਮਨਮੁਖ ਮੁਟੇ ਵਿਕਾਰ ਮਹਿ ਮਰਿ ਜੰਮਹਿ ਵਾਰੋ ਵਾਰ ॥

ਜੀਵਦਿਆ ਨੋ ਮਿਲੈ ਸੁ ਜੀਵਦੇ ਹਰਿ ਜਗਜੀਵਨ ਉਰ ਧਾਰਿ
॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸੋਹਣੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥੪੭॥

ਹਰਿ ਮੰਦਰੁ ਹਰਿ ਸਾਜਿਆ ਹਰਿ ਵਸੈ ਜਿਸੁ ਨਾਲਿ ॥

ਗੁਰਮਤੀ ਹਰਿ ਪਾਇਆ ਮਾਇਆ ਮੋਹ ਪਰਜਾਲਿ ॥

ਹਰਿ ਮੰਦਰਿ ਵਸਤੁ ਅਨੇਕ ਹੈ ਨਵ ਨਿਧਿ ਨਾਮੁ ਸਮਾਲਿ ॥

ਧਨੁ ਭਗਵੰਤੀ ਨਾਨਕਾ ਜਿਨਾ ਗੁਰਮੁਖਿ ਲਧਾ ਹਰਿ ਭਾਲਿ ॥

ਵਡਭਾਗੀ ਗੜ ਮੰਦਰੁ ਖੋਜਿਆ ਹਰਿ ਹਿਰਦੈ ਪਾਇਆ
ਨਾਲਿ ॥੪੮॥

ਮਨਮੁਖ ਦਹ ਦਿਸਿ ਫਿਰਿ ਰਹੇ ਅਤਿ ਤਿਸਨਾ ਲੋਭ ਵਿਕਾਰ
॥

ਪੰਨਾ ੧੪੧੯

ਮਾਇਆ ਮੋਹੁ ਨ ਚੁਕਈ ਮਰਿ ਜੰਮਹਿ ਵਾਰੋ ਵਾਰ ॥

ਸਤਿਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਪਾਇਆ ਅਤਿ ਤਿਸਨਾ ਤਜਿ ਵਿਕਾਰ
॥

ਜਨਮ ਮਰਨ ਕਾ ਦੁਖੁ ਗਇਆ ਜਨ ਨਾਨਕ ਸਬਦੁ ਬੀਚਾਰਿ
॥੪੯॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ਮਨ ਹਰਿ ਦਰਗਹ ਪਾਵਹਿ ਮਾਨੁ
॥

ਕਿਲਵਿਖ ਪਾਪ ਸਭਿ ਕਟੀਅਹਿ ਹਉਮੈ ਚੁਕੈ ਗੁਮਾਨੁ ॥

ਗੁਰਮੁਖਿ ਕਮਲੁ ਵਿਗਸਿਆ ਸਭੁ ਆਤਮ ਬ੍ਰਹਮੁ ਪਛਾਨੁ ॥

ਹਰਿ ਹਰਿ ਕਿਰਪਾ ਧਾਰਿ ਪ੍ਰਭ ਜਨ ਨਾਨਕ ਜਪਿ ਹਰਿ
ਨਾਮੁ ॥੫੦॥

onaa antar gi-aan na Dhi-aan hai har sa-o pareet
na pi-aar.

manmukh mu-ay vikaar meh mar jameh vaaro
vaar.

jeevdi-aa no milai so jeevday har jagjeevan ur
Dhaar.

naanak gurmukh sohnay tit sachai darbaar.
||47||

har mandar har saaji-aa har vasai jis naal.

gurmatee har paa-i-aa maa-i-aa moh parjaal.

har mandar vasat anayk hai nav niDh naam
samaal.

Dhan bhagvan^{tee} naankaa jinaa gurmukh
laDhaa har bhaal.

vadbhaagee garh mandar khoji-aa har hirdai
paa-i-aa naal. ||48||

manmukh dah dis fir rahay at tisnaa lobh vikaar.

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maa-i-aa moh na chuk-ee mar jameh vaaro vaar.

satgur sayv sukh paa-i-aa at tisnaa taj vikaar.

janam maran kaa dukh ga-i-aa jan naanak sabad
beechar. ||49||

har har naam Dhi-aa-ay man har dargeh paavahi
maan.

kilvikh paap sabh katee-ah ha-umai chukai
gumaan.

gurmukh kamal vigs-i-aa sabh aatam barahm
pachhaan.

har har kirpaa Dhaar parabh jan naanak jap har
naam. ||50||

In the previous *salok*, Guru Ji advised us not to associate with greedy and self-conceited persons, and told us how they deceive us at the critical moment, bringing us disgrace and shame. In this *salok*, he comments on the fate of such self-conceited persons who speak ill of others, or indulge in hypocritical rituals to impress others.

He says: “(O’ my friends), whatever God has ordained in one’s destiny (based on one’s past deeds) cannot be erased. This body and soul belong to God, and it is God the king who sustains all. The slanderers who (forsaking God) speak ill of others die rolling in dust, unable to find a helping hand anywhere. Outwardly they perform pious deeds, but they practice deceit in their minds and heart. This body (of ours is like a) farm in which whatever we sow ultimately comes to stand before us (and we must reap what we sow). Therefore, Nanak prays before God and says, “O’ God, howsoever You please, forgive us and unite us with Yourself.”(41)

Guru Ji continues his commentary and tells us which rare persons obtain salvation. He says: “(O’ my friends, generally) in one’s mind the thought of coming and going (or the cycles of) birth and death doesn’t arise, nor does one become aware of the court of God (where one must render an account of one’s deeds. So one) remains entangled in attachment to *Maya* (worldly riches and power) because within is the darkness of ignorance. The human being only awakens from this (spiritual) slumber when he or she is struck on the head by the club (of death). But the Guru’s followers who have remembered God like saying the rosary at all times, they obtain the door to salvation. O’ Nanak, they themselves are emancipated (along with) all their lineages and families.”(42)

In the previous *salok*, Guru Ji told us that ordinarily one remains entangled in attachment to *Maya* (or worldly riches and power) because within one is the darkness of ignorance. In this *salok*, he describes the blessings obtained by those who, following the Guru’s word, still their worldly desires and attachments as if they were dead to such things. He also tells about the state of the rest of the world, which doesn’t listen to or follow the word (of the Guru’s advice).

He says: “Following (Guru’s) word, one who dies (to worldly desires) appears dead (to people). By the Guru’s grace, that one is satiated with the delight of God’s (Name, and doesn’t care for worldly relishes). By virtue of the Guru’s word one is honored in God’s court. But without the (guidance of the Guru’s) word, everyone else is (spiritually) dead. The self-conceited person dies wasting (the human) life in vain. Such a person doesn’t cherish God’s Name; therefore suffers pain in the end. But O’ Nanak, (one is helpless, because only) that happens, which the Creator does.”(43)

In the previous *salok*, Guru Ji told us that following the Guru’s advice, one who stills one’s worldly desires becomes known, and obtains honor in God’s court. In this *salok*, he describes what other blessings the Guru’s followers obtain.

He says: “The Guru’s followers, within whose consciousness is (divine) knowledge, never become (spiritually weak or) old. Ever and forever they cherish God’s praises, and within them always remains a state of poise and meditation. They always remain in a state of blissful discrimination (between good and bad), and they remain in the same (steady state of mind) both in pain and pleasure. To them, the one (God) who knows all souls seems visible everywhere.”(44)

In the previous *salok*, Guru Ji described the blessings enjoyed by Guru’s followers, and told us how they never become spiritually old or weak and always maintain their steady state of mind both in pleasure and pain. In this *salok*, he compares the state and fate of both the self-conceited and the Guru following persons.

He says: “(Even when physically young like a) boy, the self-conceited person is like a (spiritually weak or) old person. They who have no awareness of God perform (even their religious) deeds are motivated by ego, and they all go before the judge of righteousness (for punishment. On the other hand), by imperceptibly remaining attuned to the word of the Guru, the Guru’s followers remain virtuous and immaculate. They who tread the path shown by the true Guru are not soiled even a bit (by evil deeds. However), the impurity (of sins) isn’t washed off (the souls) of self-conceited ones, even if they attempt to cleanse themselves hundreds of times (through ritualistic ablutions). O’ Nanak, (God has) united the Guru’s followers (with Him) by merging them in the Guru’s bosom (the *Gurbani*).”(45)

In the previous *salok*, Guru Ji compared the state of the self-conceited and the Guru following persons. In this *salok*, he comments further on the conduct and fate of self-conceited persons who always think ill of others, and the Guru's followers who (instead of fighting with others) struggle with the undesirable impulses of their own minds.

He says: "(O' my friends), how can that one who indulges in evil (deeds) succeed (in life)? Such a person burns in the fire of his or her own wrath. The foolish self-conceited person continuously fights (with others). But the one, who is a Guru's follower, understands everything (and knows what is good and what is bad. Therefore, instead of battling with others) O' Nanak, the Guru's follower struggles with (the evil tendencies of) the mind (itself)."(46)

In the previous *salok*, Guru Ji explained how self-conceited persons burn in their own wrath and fight with others, while the Guru's followers fight with the evil tendencies of their own mind. In this *salok*, he compares further the state and fate of the self-conceited and the Guru following persons.

He says: "They who have not served the true Guru (the sublime being) and have not reflected on the (Guru's) word, are not considered as born into the human species; they are (like) foolish beasts and dead animals. Within them is neither (divine) knowledge nor meditation, and they have no love or affection for God. Such self-conceited ones die in their evil deeds, and continue dying only to be born again and again. (On the other hand), they who meet the (spiritually) awakened, become (spiritually) alive by enshrining God, the life of this world, in their hearts. O' Nanak, such Guru following persons look beauteous (and worthy of honor) in the eternal court of God."(47)

Guru Ji concluded the previous *salok*, with the remark that the Guru's followers are honored in the eternal court of God. Naturally, the question arises where this eternal court of God is. In this *salok*, he answers this question.

He says: "(O' my friends), God has built (this human body as a) temple in which God Himself resides. Some have found Him by following the Guru's instruction and burning the attachment for worldly riches. In this temple of God is the commodity (of God's Name), which has innumerable (merits); secure this Name, which is (precious like all) the nine treasures of wealth. O' Nanak, blessed are those fortunate persons who by the Guru's grace have found God. The fortunate persons who have searched the temple of this body have found God abiding with them in their heart."(48)

In the previous several *saloks*, Guru Ji compared the state and conduct of the self-conceited and the Guru following persons. In this *salok*, he summarizes the end fate of both these types of people.

He says: "(Swayed by) their extreme (worldly) desire, greed, and evil pursuits, the self-conceited persons wander aimlessly in all the ten directions. Their worldly attachment never ends, and they must die only to be born again and again. But by serving the true Guru and renouncing their extreme worldly desires and evil tendencies, (the Guru's followers) have obtained peace. O' Nanak, by reflecting on the (Guru's) word, they escape the pain of birth and death."(49)

Guru Ji concluded the previous *salok* with the remark that by reflecting on the word of the Guru, the Guru's followers have got rid of the pain of birth and death. In this *salok*, he tells us about the most important part of the word of the Guru.

He says: "O' my mind, meditate on God's Name again and again, (so that) you may obtain honor in God's court. (By meditating on God), we wash off all our evils and sins, and our ego and arrogance are removed. By the Guru's grace, (our heart feels delighted, as if) the lotus of our heart has blossomed and we recognize the all-pervading God everywhere. Nanak says, O' God, please show mercy upon me, so that Your devotee may meditate on Your Name." (50)

ਧਨਾਸਰੀ ਧਨਵੰਤੀ ਜਾਣੀਐ ਭਾਈ ਜਾਂ ਸਤਿਗੁਰ ਕੀ
ਕਾਰ ਕਮਾਇ ॥

ਤਨੁ ਮਨੁ ਸਉਪੇ ਜੀਅ ਸਉ ਭਾਈ ਲਏ ਹੁਕਮਿ ਫਿਰਾਉ
॥

ਜਹ ਬੈਸਾਵਹਿ ਬੈਸਹ ਭਾਈ ਜਹ ਭੋਜਹਿ ਤਹ ਜਾਉ ॥

ਏਵਡੁ ਧਨੁ ਹੋਹੁ ਕੋ ਨਹੀ ਭਾਈ ਜੇਵਡੁ ਸਚਾ ਨਾਉ ॥

ਸਦਾ ਸਚੇ ਕੇ ਗੁਣ ਗਾਵਾਂ ਭਾਈ ਸਦਾ ਸਚੇ ਕੈ ਸੰਗਿ
ਰਹਾਉ ॥

ਪੈਨਣੁ ਗੁਣ ਚੰਗਿਆਈਆ ਭਾਈ ਆਪਣੀ ਪਤਿ ਕੇ ਸਾਦ
ਆਪੇ ਖਾਇ ॥

ਤਿਸ ਕਾ ਕਿਆ ਸਾਲਾਹੀਐ ਭਾਈ ਦਰਸਨ ਕਉ ਬਲਿ
ਜਾਇ ॥

ਸਤਿਗੁਰ ਵਿਚਿ ਵਡੀਆ ਵਡਿਆਈਆ ਭਾਈ ਕਰਮਿ
ਮਿਲੈ ਤਾਂ ਪਾਇ ॥

ਇਕਿ ਹੁਕਮੁ ਮੰਨਿ ਨ ਜਾਣਨੀ ਭਾਈ ਦੂਜੈ ਭਾਇ
ਫਿਰਾਇ ॥

ਸੰਗਤਿ ਢੋਈ ਨਾ ਮਿਲੈ ਭਾਈ ਬੈਸਣਿ ਮਿਲੈ ਨ ਥਾਉ ॥

ਨਾਨਕ ਹੁਕਮੁ ਤਿਨਾ ਮਨਾਇਸੀ ਭਾਈ ਜਿਨਾ ਧੁਰੇ
ਕਮਾਇਆ ਨਾਉ ॥

ਤਿਨੁ ਵਿਟਹੁ ਰਹਿ ਵਾਰਿਆ ਭਾਈ ਤਿਨ ਕਉ ਸਦ
ਬਲਿਹਾਰੈ ਜਾਉ ॥੫੧॥

ਸੇ ਦਾਤੀਆਂ ਸਚੀਆ ਜਿ ਗੁਰ ਚਰਨੀ ਲਗੰਨਿ ॥

ਅਨਦਿਨੁ ਸੇਵਨਿ ਗੁਰੁ ਆਪਣਾ ਅਨਦਿਨੁ ਅਨਦਿ ਰਹੰਨਿ
॥

ਨਾਨਕ ਸੇ ਮੁਹ ਸੋਹਣੇ ਸਚੈ ਦਰਿ ਦਿਸੰਨਿ ॥੫੨॥

ਮੁਖ ਸਚੇ ਸਚੁ ਦਾਤੀਆ ਸਚੁ ਬੋਲਹਿ ਸਚੁ ਕਮਾਹਿ ॥

ਸਚਾ ਸਬਦੁ ਮਨਿ ਵਸਿਆ ਸਤਿਗੁਰ ਮਾਂਹਿ ਸਮਾਂਹਿ ॥

ਸਚੀ ਰਾਸੀ ਸਚੁ ਧਨੁ ਉਤਮ ਪਦਵੀ ਪਾਂਹਿ ॥

ਸਚੁ ਸੁਣਹਿ ਸਚੁ ਮੰਨਿ ਲੈਨਿ ਸਚੀ ਕਾਰ ਕਮਾਹਿ ॥

ਸਚੀ ਦਰਗਹ ਬੈਸਣਾ ਸਚੇ ਮਾਂਹਿ ਸਮਾਹਿ ॥

ਨਾਨਕ ਵਿਣੁ ਸਤਿਗੁਰ ਸਚੁ ਨ ਪਾਈਐ ਮਨਮੁਖ ਭੂਲੇ
ਜਾਂਹਿ ॥੫੩॥

Dhanaasree Dhanvantee jaanee-ai bhaa-ee jaaⁿ
satgur kee kaar kamaa- ay.

tan man sa-upay jee-a sa-o bhaa-ee la-ay hukam
firaa-o.

jah baisaaveh baisah bhaa-ee jah bhayjeh tah
jaa-o.

ayvad Dhan hor ko nahee bhaa-ee jayvad sachaa
naa-o.

sadaa sachay kay gun gaavaaⁿ bhaa-ee sadaa
sachay kai sang rahaa-o.

painan gun chang-aa-ee-aa bhaa-ee aapnee pat
kay saad aapay khaa-ay.

tis kaa ki-aa salaah-ee-ai bhaa-ee darsan ka-o bal
jaa-ay.

satgur vich vadee-aa vadi-aa-ee-aa bhaa-ee karam
milai taaⁿ paa-ay.

ik hukam man na jaannee bhaa-ee doojai bhaa-ay
firaa-ay.

sangat dho-ee naa milai bhaa-ee baisan milai na
thaa-o.

naanak hukam tinaa manaa-isee bhaa-ee jinaa
Dhuray kamaa-i-aa naa-o.

tin^h vitahu ha-o vaari-aa bhaa-ee tin ka-o sad
balihaarai jaa-o. ||51||

say daarhee-aaⁿ sachee-aa je gur charnee lagaⁿhiⁿ.

an-din sayvan gur aapnaa an-din anad rahaⁿhiⁿ.

naanak say muh sohney sachai dar disaⁿhiⁿ. ||52||

mukh sachay sach daarhee-aa sach boleh sach
kamaahi.

sachaa sabad man vasi-aa satgur maaⁿhi samaaⁿhi.

sachee raasee sach Dhan utam padvee paaⁿhi.

sach suneh sach man lain sachee kaar kamaahi.

sachee dargeh baisnaa sachay maahi samaahi.

naanak vin satgur sach na paa-ee-ai manmukh
bhoalay jaaⁿhi. ||53||

ਬਾਬੀਹਾ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਕਰੇ ਜਲਨਿਧਿ ਪ੍ਰੇਮ ਪਿਆਰਿ ॥

ਗੁਰ ਮਿਲੇ ਸੀਤਲ ਜਲੁ ਪਾਇਆ ਸਭਿ ਦੂਖ
ਨਿਵਾਰਣਹਾਰੁ ॥

ਤਿਸ ਚੁਕੈ ਸਹਜੁ ਉਪਜੈ ਚੁਕੈ ਕੂਕ ਪੁਕਾਰ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਾਂਤਿ ਹੋਇ ਨਾਮੁ ਰਖਹੁ ਉਰਿ ਧਾਰਿ
॥੫੪॥

ਬਾਬੀਹਾ ਤੂੰ ਸਚੁ ਚਉ ਸਚੇ ਸਉ ਲਿਵ ਲਾਇ ॥

ਬੋਲਿਆ ਤੇਰਾ ਬਾਇ ਪਵੈ ਗੁਰਮੁਖਿ ਹੋਇ ਅਲਾਇ ॥

ਸਬਦੁ ਚੀਨਿ ਤਿਖ ਉਤਰੈ ਮੰਨਿ ਲੈ ਰਜਾਇ ॥

ਪੰਨਾ ੧੪੨੦

ਚਾਰੇ ਕੁੰਡਾ ਝੋਕਿ ਵਰਸਦਾ ਬੂੰਦ ਪਵੈ ਸਹਜਿ ਸੁਭਾਇ ॥

ਜਲ ਹੀ ਤੇ ਸਭ ਉਪਜੈ ਬਿਨੁ ਜਲ ਪਿਆਸ ਨ ਜਾਇ ॥

ਨਾਨਕ ਹਰਿ ਜਲੁ ਜਿਨਿ ਪੀਆ ਤਿਸੁ ਭੂਖ ਨ ਲਾਗੈ
ਆਇ ॥੫੫॥

ਬਾਬੀਹਾ ਤੂੰ ਸਹਜਿ ਬੋਲਿ ਸਚੈ ਸਬਦਿ ਸੁਭਾਇ ॥

ਸਭੁ ਕਿਛੁ ਤੇਰੈ ਨਾਲਿ ਹੈ ਸਤਿਗੁਰਿ ਦੀਆ ਦਿਖਾਇ ॥

ਆਪੁ ਪਛਾਣਹਿ ਪ੍ਰੀਤਮੁ ਮਿਲੈ ਵੁਠਾ ਫਹਬਰ ਲਾਇ ॥

ਝਿਮਿ ਝਿਮਿ ਅੰਮ੍ਰਿਤੁ ਵਰਸਦਾ ਤਿਸਨਾ ਭੂਖ ਸਭ ਜਾਇ
॥

ਕੂਕ ਪੁਕਾਰ ਨ ਹੋਵਈ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ॥

ਨਾਨਕ ਸੁਖਿ ਸਵਨਿ ਸੋਹਾਗਣੀ ਸਚੈ ਨਾਮਿ ਸਮਾਇ
॥੫੬॥

ਪੁਰਹੁ ਖਸਮਿ ਭੋਜਿਆ ਸਚੈ ਹੁਕਮਿ ਪਠਾਇ ॥

ਇੰਦੁ ਵਰਜੈ ਦਇਆ ਕਰਿ ਗੂੜੀ ਫਹਬਰ ਲਾਇ ॥

ਬਾਬੀਹੇ ਤਨਿ ਮਨਿ ਸੁਖੁ ਹੋਇ ਜਾਂ ਤਤੁ ਬੂੰਦ ਮੁਹਿ ਪਾਇ
॥

ਅਨੁ ਧਨੁ ਬਹੁਤਾ ਉਪਜੈ ਧਰਤੀ ਸੋਭਾ ਪਾਇ ॥

ਅਨਦਿਨੁ ਲੋਕੁ ਭਗਤਿ ਕਰੇ ਗੁਰ ਕੈ ਸਬਦਿ ਸਮਾਇ ॥

ਆਪੇ ਸਚਾ ਬਖਸਿ ਲਏ ਕਰਿ ਕਿਰਪਾ ਕਰੈ ਰਜਾਇ ॥

ਹਰਿ ਗੁਣ ਗਾਵਹੁ ਕਾਮਣੀ ਸਚੈ ਸਬਦਿ ਸਮਾਇ ॥

ਭੈ ਕਾ ਸਹਜੁ ਸੀਗਾਰੁ ਕਰਿਹੁ ਸਚਿ ਰਹਹੁ ਲਿਵ ਲਾਇ ॥

ਨਾਨਕ ਨਾਮੋ ਮਨਿ ਵਸੈ ਹਰਿ ਦਰਗਹ ਲਏ ਛਡਾਇ
॥੫੭॥

ਬਾਬੀਹਾ ਸਗਲੀ ਧਰਤੀ ਜੇ ਫਿਰਹਿ ਉਡਿ ਚੜਹਿ
ਆਕਾਸਿ ॥

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਜਲੁ ਪਾਈਐ ਚੁਕੈ ਭੂਖ ਪਿਆਸ ॥

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਕਾ ਸਭੁ ਕਿਛੁ ਤਿਸ ਕੈ ਪਾਸਿ ॥

ਵਿਣੁ ਬੋਲਿਆ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਕਿਸੁ ਆਗੈ ਕੀਚੈ
ਅਰਦਾਸਿ ॥

baabeehaa pari-o pari-o karay jalniDh paraym
pi-aar.

gur milay seetāl jal paa-i-aa sabh dookh
nivaaranhaar.

tis chukai sahj oopjai chukai kook pukaar.

naanak gurmukh saaṁṁ ho-ay naam rakḥahu ur
Dhaar. ||54||

baabeehaa tooⁿ sach cha-o sachay sa-o liv laa-ay.

boli-aa tayraa thaa-ay pavai gurmukh ho-ay
alaa-ay.

sabad cheen tikh utrai man lai rajaa-ay.

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chaaray kundaā jhok varasdaā boond pavai sahj
subhāa-y.

jal hee tay sabh oopjai bin jal pi-aas na jaa-ay.

naanak har jal jin pee-aa tis bhookh na laagai
aa-ay. ||55||

baabeehaa tooⁿ sahj bol sachai sabad subhāa-ay.

sabh kichh tayrai naal hai satgur dee-aa dikhāa-ay.

aap pachhaaneh pareetaṁ milai vuthāa chhahbar
laa-ay.

jhim jhim amrit varasdaā tisnaa bhukh sabh jaa-ay.

kook pukaar na hova-ee jotee jot milaa-ay.

naanak sukh savni^h sohaaganeē sachai naam
samaa-ay. ||56||

Dharahu khasam bhayji-aa sachai hukam
pathāa-ay.

ind varsai da-i-aa kar goorh^hee chhahbar laa-ay.

baabeehay tan man sukh ho-ay jaaⁿ tat boond
muhi paa-y.

an Dhan bahuṭaa upjai Dhartee sobhāa paa-ay.

an-din lok bhagaṭ karay gur kai sabad samaa-ay.

aapay sachaa bakhas la-ay kar kirpaa karai
rajaa-ay.

har gun gaavhu kaamnee sachai sabad samaa-ay.

bhai kaa sahj seegaar karihu sach rahhu liv laa-ay.

naanak naamo man vasai har dargeh la-ay
chhadaa-ay. ||57||

baabeehaa saglee Dhartee jay fireh ood charheh
aakaas.

satgur milli-ai jal paa-ee-ai chookai bhookh pi-aas.

jee-o pind sabh tis kaa sabh kichh tis kai paas.

vin boli-aa sabh kichh jaandaa kis aagai keechai
ardhaas.

ਨਾਨਕ ਘਟਿ ਘਟਿ ਏਕੋ ਵਰਤਦਾ ਸਬਦਿ ਕਰੇ ਪਰਗਾਸ
॥੫੮॥

naanak ghat ghat ayko varatdaa sabad karay
pargaas. ||58||

ਨਾਨਕ ਤਿਸੈ ਬਸੰਤੁ ਹੈ ਜਿ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਮਾਇ ॥
ਹਰਿ ਵੁਠਾ ਮਨੁ ਤਨੁ ਸਭੁ ਪਰਫਤੈ ਸਭੁ ਜਗੁ ਹਰੀਆਵਲੁ
ਹੋਇ ॥੫੯॥

naanak tisai basant hai je satgur sayv samaa-ay.
har vuthaa man tan sabh parfarhai sabh jag
haree-aaval ho-ay. ||59||

ਸਬਦੇ ਸਦਾ ਬਸੰਤੁ ਹੈ ਜਿਤੁ ਤਨੁ ਮਨੁ ਹਰਿਆ ਹੋਇ ॥
ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਜਿਨਿ ਸਿਰਿਆ ਸਭੁ ਕੋਇ
॥੬੦॥

sabday sadaa basant hai jit tan man hari-aa ho-ay.
naanak naam na veesrai jin siri-aa sabh ko-ay.
||60||

In the previous *salok*, Guru Ji stated that it is by the Guru's grace that our heart feels delighted, and we recognize God pervading everywhere. In this *salok*, he describes how truly wealthy and fortunate are those who follow the Guru's advice, and meditate on God's Name. He also reveals what happens to those self-conceited persons who follow the dictates of their own mind.

He says: "O' brothers, we should consider (a bride-soul) blessed and (spiritually) rich if she (does what the Guru says, and) performs the service of the true Guru. O' brother, she surrenders her body and mind along with her soul (to the Guru), and lives her life as the Guru commands. (She seems to be saying, 'O' God), wherever You make me sit, I sit there, and wherever You send me, I go.' (She seems to be saying to us), 'O' my brothers, no wealth is as great as (God's) eternal Name. Therefore, I always sing praises of the eternal (God and keep remembering Him, and thus) I always remain in the company of the eternal (God). O' brothers, one (who enshrines God's merits within one's heart appears as if) one were wearing the merits and praises of God. That person (receives such honor in God's court) that he or she alone knows the delight of that honor. O' brothers, what can we say in praise of such a person? I am simply a sacrifice to such a person's sight. O' brothers, many are the merits of the true Guru, (but only by God's) grace; one meets him and obtains (these merits). O' brothers, there are some who don't know how to obey the (Guru's) command; therefore they endlessly wander, (as if) in love with the 'other' (worldly pleasures). They neither obtain support in the company of saintly people, nor a place to sit in that company. O' Nanak, (God) makes only those obey His command, who have been pre-ordained to meditate on (God's) Name. O' brothers, I am a sacrifice to them, and I always am devoted to them." (51)

In the previous *salok*, Guru Ji stated that we should consider a bride-soul as blessed and spiritually rich if she performs the service of the true Guru. In this *salok*, he repeats that message using a different poetic form.

He says: ". Truly worthy of honor are those beards, which touch the feet of the Guru. (Truly honorable are they who bow to the Guru, and obediently carry out his wishes). Day and night they serve the Guru (by following his advice), and day and night they remain in a state of bliss. O' Nanak, their faces look bright (are honored) at the door of the eternal (God)." (52)

In the previous *salok*, Guru Ji stated that truly honorable are they who bow to the Guru, and obediently carry out his wishes. Truly worthy of honor are those beards, which touch the feet of the Guru. In this *salok*, he elaborates on this concept, and reveals the blessings such persons obtain who meditate on God's true Name.

He says: “(O’ my friends), truly (worthy of honor are) those faces and those beards who always speak truth and earn an honest living. The true word (of the Guru) resides in their mind, and they merge in the true Guru. They earn the true capital and wealth (of God’s Name), and obtain sublime status. They listen only to Truth, believe in Truth, and practice True deeds. Therefore, they sit in the true court and merge in the eternal (God). But O’ Nanak, without (the guidance of) the true Guru, we don’t obtain to the eternal (One), and self-conceited persons remain lost (on the wrong path).”(53)

In the previous *salok*, Guru Ji told us that Guru’s followers earn the true wealth (of God’s Name) and obtain sublime status. In this *salok*, he compares a Guru’s followers to a bird, called *Babiha*, which keeps crying out for a special raindrop called the *swanti boond*. Only when rain falls from a certain cloud is this bird able to quench its thirst.

Guru Ji says: “Like a *Babiha*, (a Guru’s follower) continues to call out the name of his Beloved (God), and cries with love and affection for the treasure of water (of God’s Name). On meeting the Guru, obtains this cool (comforting) water, which dispels all pain. Then his or her thirst (for worldly pleasures) is quenched, poise wells up (in the mind), and all his or her crying and wailing ends. Nanak says (O’ my friends, by meditating on God’s Name) under the guidance of the Guru, one obtains peace. Therefore, keep (God’s) Name enshrined in your heart.”(54)

In the previous *salok*, using the metaphor of a *Babiha*, Guru Ji told us that by meditating on God’s Name we obtain peace, and all our thirst for worldly pleasures is quenched. In this *salok*, he re-emphasizes his advice regarding the importance of meditating on God’s Name, and assures us that ultimately our meditation will be accepted in God’s court.

He says: “O’ *Babiha* (like Guru’s follower), continue uttering His true (Name) with your mind attuned to the eternal (God). When becoming Guru’s follower, you utter God’s Name), your utterance will be approved (in God’s court). Accept this as God’s will, that by reflecting on the (Guru’s) word, your thirst (for worldly things) is removed. In all the four corners (of the world, *Gurbani* the Guru’s word) is raining (like a) a low cloud, and quite naturally the drop (of God’s Name) falls (into the open mouth of the Guru’s follower). It is from water that everything grows, and without water one’s thirst doesn’t go away. O’ Nanak, they who have partaken of the water of God’s (Name), are no longer afflicted by the (thirst or) hunger (for worldly things).”(55)

Guru Ji concluded the previous *salok*, with the remark that they who have partaken of the water of God’s Name are no longer afflicted by the thirst for worldly things. In this *salok*, he elaborates on the above statement, and explains how upon listening to the Guru’s sermon one feels satiated and contented regarding all one’s worldly desires.

Continuing to call a Guru’s follower a *Babiha*, he says: “O’ *Babiha*, imbued with the love of the true word (of the Guru), and in a state of poise, utter (God’s Name). The true Guru has shown that everything is within you: (you have no need to search for this divine peace-giving water anywhere outside yourself). Those who realize this are met by the beloved (God), and (they enjoy such a state of divine bliss, as if within them the cloud of God’s Name) is raining in torrents. Then slowly and steadily the nectar (of God’s) Name rains down, and all their (worldly) thirst and hunger disappears. After that, there is no more crying or screaming (and God unites their) soul with His (Prime) soul. (In this way, O’) Nanak, remaining merged in the eternal Name the united bride (souls) sleep in peace.”(56)

In the previous *salok*, addressing the seeker of God as a *Babiha*, Guru Ji said: “O’ *Babiha*, imbued with the love of the true word (of the Guru), and in a state of poise, utter God’s Name. You are assured that slowly and steadily the nectar of God’s Name will rain in your mind, and all thirst and hunger (for worldly things) will disappear.” One may wonder who sends this divine cloud (or Guru) to rain such a bliss bestowing water of divine peace. In this *salok*, continuing the same metaphor, Guru Ji answers this question and explains the kind of bliss those bride-souls enjoy who, with love and devotion, meditate on God’s Name and allow these drops of divine nectar to fall into their mouths.

He says: “(O’ my friends), issuing a command from His court the eternal Master has sent (this cloud in the form of the Guru), so that showing his mercy the cloud (Guru) may rain (the nectar of His Name) in an intense torrent. The body and mind of the (seeker *Babiha*) obtains comfort, when the essence (of the drop of God’s Name) is put into his mouth. When (rain falls), the earth is embellished (with greenery) and then lots of wealth grows in the form of grain. (Similarly, when the Guru delivers his sermon), people become absorbed in the Guru’s word and worship (God) day and night. Then the eternal (God) Himself forgives and showing His mercy: He makes people walk according to His will. Therefore O’ bride (souls), becoming absorbed in the true (Guru’s) word sing praises of God. Embellish yourself with the decoration of (God’s) fear, and remain attuned to the eternal (God). O’ Nanak, they within whose mind resides (God’s) Name, it saves them (from the demon of death) in God’s court.”(57)

In the previous several *saloks*, using the metaphor of the bird *Babiha*, Guru Ji explained, how like a cloud, the true Guru brings the torrential rains of the waters of God’s Name, and satisfies the thirsts of all the seekers. In this *salok*, he elaborates on this concept and explains how the Guru knows all. Continuing to compare a seeker of divine bliss to a *Babiha*, Guru Ji says: O’ *Babiha*, even if you wander the entire earth, or by flying reach the sky (still you won’t obtain peace of mind). It is only when we meet the true Guru that we obtain that water (of God’s Name) and our hunger and thirst (for worldly things) is quenched. Our life and body all belong to Him, and all (blessings) are with Him. Without our telling He knows everything. (Therefore) we should not pray before anybody (or beg from anyone) other than Him. O’ Nanak, in each and every heart the same one (God) pervades, and with the word (of the Guru) He illuminates (us with divine wisdom).”(58)

Guru Ji concluded the previous *salok*, with the statement that God pervades in each and every heart, but it is through the word of the Guru that He illuminates us with divine wisdom. In this *salok*, he explains what kind of pleasure and delight resides in the heart of that person who serves the true Guru.

He says: “O’ Nanak, there is always the (season of) Spring for the one, who by serving the true Guru (and reflecting on his word) merges (in God). When God comes to reside within someone, all one’s body and mind blossom (in spiritual bliss, as if) for that person there is greenery (or happiness and prosperity) across the entire world.”(59)

In this *salok*, Guru Ji once again emphasizes this point, and says: “(O’ my friends, by reflecting on the Guru’s) word, one always remains in such (a state of) bliss, as if it were eternally spring, and one’s mind and body remain blooming in delight. O’ Nanak, (we should pray that) we may never forsake the Name (of that God) who has created us all.”(60)

ਨਾਨਕ ਤਿਨਾ ਬਸੰਤੁ ਹੈ ਜਿਨਾ ਗੁਰਮੁਖਿ ਵਸਿਆ ਮਨਿ
ਸੋਇ ॥
ਹਰਿ ਵੁਠੈ ਮਨੁ ਤਨੁ ਪਰਫਤੈ ਸਭੁ ਜਗੁ ਹਰਿਆ ਹੋਇ
॥੬੧॥

ਵਡਤੈ ਭਾਲਿ ਝਲੁੰਭਲੈ ਨਾਵਤਾ ਲਈਐ ਕਿਸੁ ॥
ਨਾਉ ਲਈਐ ਪਰਮੇਸਰੈ ਭੰਨਣ ਘੜਣ ਸਮਰਥੁ ॥੬੨॥

ਹਰਹਟ ਭੀ ਤੂੰ ਤੂੰ ਕਰਹਿ ਬੋਲਹਿ ਭਲੀ ਬਾਣਿ ॥
ਸਾਹਿਬੁ ਸਦਾ ਹਦੂਰਿ ਹੈ ਕਿਆ ਉਚੀ ਕਰਹਿ ਪੁਕਾਰ ॥
ਜਿਨਿ ਜਗਤੁ ਉਪਾਇ ਹਰਿ ਰੰਗੁ ਕੀਆ ਤਿਸੈ ਵਿਟਹੁ
ਕੁਰਬਾਣੁ ॥
ਆਪੁ ਛੋਡਹਿ ਤਾਂ ਸਹੁ ਮਿਲੈ ਸਚਾ ਏਹੁ ਵੀਚਾਰੁ ॥
ਹਉਮੈ ਫਿਕਾ ਬੋਲਣਾ ਬੁਝਿ ਨ ਸਕਾ ਕਾਰ ॥
ਵਣੁ ਤਿਨੁ ਤਿਭਵਣੁ ਤੁਝੈ ਧਿਆਇਦਾ ਅਨਦਿਨੁ ਸਦਾ
ਵਿਹਾਣੁ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਆ ਕਰਿ ਕਰਿ ਥਕੇ
ਵੀਚਾਰੁ ॥

ਪੰਨਾ ੧੪੨੧

ਨਦਰਿ ਕਰਹਿ ਜੇ ਆਪਣੀ ਤਾਂ ਆਪੇ ਲੈਹਿ ਸਵਾਰਿ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਿਨ੍ਹੀ ਧਿਆਇਆ ਆਏ ਸੇ ਪਰਵਾਣੁ
॥੬੩॥

ਜੋਗੁ ਨ ਭਗਵੀ ਕਪਤੀ ਜੋਗੁ ਨ ਮੇਲੇ ਵੇਸਿ ॥
ਨਾਨਕ ਘਰਿ ਬੈਠਿਆ ਜੋਗੁ ਪਾਈਐ ਸਤਿਗੁਰ ਕੈ
ਉਪਦੇਸਿ ॥੬੪॥

naanak tīnaa basant̃ hai jīnaa gurmukh vasi-aa
man so-ay.
har vuthai man tan parfarhai sabh jag hari-aa
ho-ay. ||61||

vadrhai jhaal jhalumbhlai naavhaa la-ee-ai kis.
naa-o la-ee-ai parmaysrai bhannan gharhan
samrath. ||62||

harhat bhee tooⁿ tooⁿ karahi boleh bhalee baan.
saahib sadā haḍoor hai ki-aa uchee karahi pukaar.
jin jagat̃ upaa-ay har rang kee-aa tisai vitahu
kurbaan.
aap chhōdeh taaⁿ saho milai sachaa ayhu veechaar.
ha-umai fikaa bolṇaa bujh na sakaa kaar.
van tarin taribhavan tujhai Dhi-aa-idaa an-din
sadā vihaan.
bin satgur kinai na paa-i-aa kar kar thakay
veechaar.

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naḍar karahi jay aapṇee taaⁿ aapay laihi savaar.
naanak gurmukh jin^hee Dhi-aa-i-aa aa-ay say
parvaan. ||63||

jog na bhagvee kaprhee jog na mailay vays.
naanak ghar baithi-aa jog paa-ee-ai satgur kai
updays. ||64||

In the previous *salok*, Guru Ji advised us that we should pray that we may never forsake the Name of that God who has created us all. In this *salok*, he explains what kind of pleasures is enjoyed by those who never forsake God's Name.

He says: "O' Nanak, in whose mind by the Guru's grace (God) has come to reside, for them it is always spring. When God rains His nectar, one's mind and body feel so delighted, as if the entire world has become green (with joy)." (61)

Early in the morning, people of different faiths worship different gods, idols, persons, or believed incarnations of God. Naturally, an ordinary person is likely to become confused, and may wonder whom one should worship and pray before.

Answering the above question, Guru Ji says: "Rising early in the morning, whose Name we should meditate upon? (O' my friends, we should) utter the Name (of that) God who is capable of making and breaking (everything)." (62)

In the previous *salok*, Guru Ji asked himself whose Name one should remember when one rises early in the morning and takes a bath? It is commonly seen that many times in temples and Gurudwaras, some priests, singers, and other saintly looking people utter God's Name, or repeatedly say "You, You, You," as loudly as possible. Observing them, one may believe that these people are truly meditating on God's Name and will surely obtain salvation. But

in this *salok*, Guru Ji makes it clear that God cannot be obtained simply by loudly uttering His Name with melodious voices. He cites the example of a Persian wheel (called *Harhat* in Punjab, India), which in olden days was used by many farmers to draw water from an open well, and irrigate the crops. In this mechanism, a couple of bullocks or other animals are yoked to a large iron wheel, to which is attached a system of small buckets. When the iron wheel rotates on the ground, the buckets keep rotating up and down to bring water from the open well and empty it into the irrigation shoot. When this mechanism is working, a sound emerges, as though the wheel is repeatedly saying, “You, You.”

As if addressing a person who might be loudly repeating God’s Name, or saying, “You, You,” but without true love and devotion, Guru Ji says: “(O’ my friend, the Persian wheel called) *Harhat* (also seems to be) saying, “You, You,” and uttering sweet words (but simply by doing so it cannot obtain God). Why do you shout so loudly, when you know that the Master is always in front of you? (Instead), sacrifice yourself to Him who after creating the world has established His play. This thought is true: if you forsake your ego, only then you can meet your Groom. (On the other hand), it is insipid to speak egotistically. (By doing so, I) cannot understand the way (to reach Him).”

Then addressing God, Guru Ji says: “(O’ God), each and every blade of grass in the forests of all the three worlds is meditating upon You, and day and night passes in Your contemplation. (People) are exhausted reading (holy books), but without (the guidance of) the true Guru, no one has ever obtained God. (If He) shows His grace (on any one, then He) Himself embellishes one with His (divine wisdom. In short) O’ Nanak, approved are they who, under the guidance of the Guru, have meditated (on God).”(63)

In the previous *salok*, Guru Ji told us that we couldn’t obtain God by loudly reciting His Name, singing His praises in melodious tunes, or reading holy books. In this *salok*, he further explains that God cannot be obtained by adopting the garbs of a yogi, or the dirty clothes (of a beggar), and wandering through foreign lands. God can be obtained even while sitting in one’s home by following the instruction of the true Guru.

He says: “(O’ my friends), union with God cannot be obtained by wearing ochre clothes (like a yogi), or by wearing soiled clothes (like a beggar). O’ Nanak, we can obtain union with God even while sitting in our home if we only (act in accordance with) the instruction of the true Guru.”(64)

ਚਾਰੇ ਕੁੰਡਾ ਜੇ ਭਵਹਿ ਬੇਦ ਪੜਹਿ ਜੁਗ ਚਾਰਿ ॥
ਨਾਨਕ ਸਾਚਾ ਭੋਟੈ ਹਰਿ ਮਨਿ ਵਸੈ ਪਾਵਹਿ ਮੋਖ ਦੁਆਰ
॥੬੫॥

chaaray kundaa jay bhaveh bayd parheh jug chaar.
naanak saachaa bhaytai har man vasai paavahi
mokh du-ar. ||65||

ਨਾਨਕ ਹੁਕਮੁ ਵਰਤੈ ਖਸਮ ਕਾ ਮਤਿ ਭਵੀ ਫਿਰਹਿ
ਚਲ ਚਿਤੁ ॥
ਮਨਮੁਖ ਸਉ ਕਰਿ ਦੋਸਤੀ ਸੁਖ ਕਿ ਪੁਛਹਿ ਮਿਤੁ ॥
ਗੁਰਮੁਖ ਸਉ ਕਰਿ ਦੋਸਤੀ ਸਤਿਗੁਰ ਸਉ ਲਾਇ ਚਿਤੁ ॥
ਜੰਮਣ ਮਰਣ ਕਾ ਮੂਲੁ ਕਟੀਐ ਤਾਂ ਸੁਖੁ ਹੋਵੀ ਮਿਤੁ
॥੬੬॥
ਭੁਲਿਆਂ ਆਪਿ ਸਮਝਾਇਸੀ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇ ॥
ਨਾਨਕ ਨਦਰੀ ਬਾਹਰੀ ਕਰਣ ਪਲਾਹ ਕਰੇ ॥੬੭॥

naanak hukam vartai khasam kaa mat bhavee
fireh chal hit.
manmukh sa-o kar dostee sukh ke puchheh mit.
gurmukh sa-o kar dostee satgur sa-o laa-ay chit.
jamañ marañ kaa mool katee-ai taaⁿ sukh hovee
mit. ||66||
bhuli-aaⁿ aap samjhaa-isee jaa ka-o naḡar karay.
naanak naḡree baahree karan palaah karay. ||67||

In the previous *salok*, Guru Ji told us that union with God cannot be obtained by merely wearing ochre clothes like a yogi, or soiled clothes like a beggar. We can obtain union with God even while sitting in our home, by living in accordance with the instructions of the true Guru. In this *salok*, he once again tells us the right way to obtain salvation.

He says: “(O’ my friend), even if you roam the four corners (of the world), and read (holy books like the) *Vedas* for all the four ages (still you cannot find God). O’ Nanak, only when you meet the true (Guru, and follow his advice), then God would come to reside in your heart, and you would find the door to salvation.”(65)

All of us in this world, rich and poor alike, crave peace and happiness. But still we suffer everyday in pain and anguish, and ask ourselves how can we be rid of our pain and obtain peace. Like a competent physician, Guru Ji first diagnoses the disease, then prescribes the most effective remedy.

He says: “O’ Nanak, it is God’s command that pervades in the world, but your intellect is working in opposition (to His command), and with a fickle mind you aimlessly roam. O’ my friend, (after) developing friendship with self-conceited (persons and living against God’s will, how can you expect to) obtain any peace? Develop friendships with Guru’s followers, and attune your mind to the true Guru. O’ my friend, it is only when we rid ourselves of the root cause (of pain, that the cycle of) birth and death ends and we obtain peace.”(66)

In the previous *salok*, Guru Ji advised us that we should develop friendships with Guru’s followers, and attune our mind to the Guru; only then will we obtain peace. In this *salok*, he explains what happens when God casts His glance of grace, and what happens to those unfortunate persons who remain without His grace.

He says: “(O’ my friends, when God) casts His glance of grace, He Himself guides even the strayed ones to the right path. But O’ Nanak, they who remain bereft of His grace continue lamenting in pain.”(67)

Although each of the above 67 *saloks* have a unique meaning, the underlying message of every *salok* is that we should follow the advice of the true Guru (Granth Sahib Ji), and meditate on God’s Name with true love and devotion; only then will we obtain true peace and enjoy eternal union with God.

ਸਲੋਕ ਮਹਲਾ ੪

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਵਡਭਾਗੀਆ ਸੋਹਾਗਣੀ ਜਿਨ੍ਹਾ ਗੁਰਮੁਖਿ ਮਿਲਿਆ ਹਰਿ
ਰਾਇ ॥

ਅੰਤਰਿ ਜੋਤਿ ਪਰਗਾਸੀਆ ਨਾਨਕ ਨਾਮਿ ਸਮਾਇ ॥੧॥

ਵਾਹੁ ਵਾਹੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਹੈ ਜਿਨਿ ਸਚੁ ਜਾਤਾ ਸੋਇ ॥

ਜਿਤੁ ਮਿਲਿਐ ਤਿਖ ਉਤਰੈ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਹੋਇ ॥

ਵਾਹੁ ਵਾਹੁ ਸਤਿਗੁਰੁ ਸਤਿ ਪੁਰਖੁ ਹੈ ਜਿਸ ਨੇ ਸਮਤੁ ਸਭ
ਕੋਇ ॥

ਵਾਹੁ ਵਾਹੁ ਸਤਿਗੁਰੁ ਨਿਰਵੈਰੁ ਹੈ ਜਿਸੁ ਨਿੰਦਾ ਉਸਤਤਿ
ਤੁਲਿ ਹੋਇ ॥

salok mehlāa 4

ik-o"kaar satgur parsaaḡ.

vadbhaagee-aa sohaaganeē jin"aa gurmukh
mili-aa har raa-ay.

antār joṭi pargaasee-aa naanak naam samaa-ay.
||1||

vaahu vaahu satgur purakh hai jin sach jaatāa
so-ay.

jit mili-ai tikh utrai tan man seetāl ho-ay.

vaahu vaahu satgur sat purakh hai jis no samat
sabh ko-ay.

vaahu vaahu satgur nirvair hai jis nindāa ustāt
tul ho-ay.

ਵਾਹੁ ਵਾਹੁ ਸਤਿਗੁਰੁ ਸੁਜਾਣੁ ਹੈ ਜਿਸੁ ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਵੀਚਾਰੁ
॥

ਵਾਹੁ ਵਾਹੁ ਸਤਿਗੁਰੁ ਨਿਰੰਕਾਰੁ ਹੈ ਜਿਸੁ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ
॥

ਵਾਹੁ ਵਾਹੁ ਸਤਿਗੁਰੁ ਹੈ ਜਿ ਸਚੁ ਦ੍ਰਿੜਾਏ ਸੋਇ ॥

ਨਾਨਕ ਸਤਿਗੁਰੁ ਵਾਹੁ ਵਾਹੁ ਜਿਸ ਤੇ ਨਾਮੁ ਪਰਾਪਤਿ ਹੋਇ
॥੨॥

ਹਰਿ ਪ੍ਰਭ ਸਚਾ ਸੋਹਿਲਾ ਗੁਰਮੁਖਿ ਨਾਮੁ ਗੋਵਿੰਦੁ ॥

ਅਨਦਿਨੁ ਨਾਮੁ ਸਲਾਹਣਾ ਹਰਿ ਜਪਿਆ ਮਨਿ ਆਨੰਦੁ ॥

ਵਡਭਾਗੀ ਹਰਿ ਪਾਇਆ ਪੂਰਨ ਪਰਮਾਨੰਦੁ ॥

ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿਆ ਬਹੁੜਿ ਨ ਮਨਿ ਤਨਿ ਭੰਗੁ
॥੩॥

ਮੂੰ ਪਿਰੀਆ ਸਉ ਨੇਹੁ ਕਿਉ ਸਜਣ ਮਿਲਹਿ ਪਿਆਰਿਆ ॥

ਹਉ ਢੂਢੇਦੀ ਤਿਨ ਸਜਣ ਸਚਿ ਸਵਾਰਿਆ ॥

ਸਤਿਗੁਰੁ ਮੈਡਾ ਮਿਤੁ ਹੈ ਜੋ ਮਿਲੈ ਤ ਇਹੁ ਮਨੁ ਵਾਰਿਆ ॥

ਦੋਦਾ ਮੂੰ ਪਿਰੁ ਦਸਿ ਹਰਿ ਸਜਣੁ ਸਿਰਜਣਹਾਰਿਆ ॥

ਨਾਨਕ ਹਉ ਪਿਰੁ ਭਾਲੀ ਆਪਣਾ ਸਤਿਗੁਰੁ ਨਾਲਿ
ਦਿਖਾਲਿਆ ॥੪॥

ਹਉ ਖੜੀ ਨਿਹਾਲੀ ਪੰਧੁ ਮਤੁ ਮੂੰ ਸਜਣੁ ਆਵਏ ॥

ਕੋ ਆਣਿ ਮਿਲਾਵੈ ਅਜੁ ਮੈ ਪਿਰੁ ਮੇਲਿ ਮਿਲਾਵਏ ॥

ਪੰਨਾ ੧੪੨੨

ਹਉ ਜੀਉ ਕਰੀ ਤਿਸ ਵਿਟਉ ਚਉ ਖੰਨੀਐ ਜੋ ਮੈ ਪਿਰੀ
ਦਿਖਾਵਏ ॥

ਨਾਨਕ ਹਰਿ ਹੋਇ ਦਇਆਲੁ ਤਾਂ ਗੁਰੁ ਪੂਰਾ ਮੇਲਾਵਏ ॥੫॥

ਅੰਤਰਿ ਜੋਰੁ ਹਉਮੈ ਤਨਿ ਮਾਇਆ ਕੂੜੀ ਆਵੈ ਜਾਇ ॥

ਸਤਿਗੁਰੁ ਕਾ ਫੁਰਮਾਇਆ ਮੰਨਿ ਨ ਸਕੀ ਦੁਤਰੁ ਤਰਿਆ
ਨ ਜਾਇ ॥

ਨਦਰਿ ਕਰੇ ਜਿਸੁ ਆਪਣੀ ਸੋ ਚਲੈ ਸਤਿਗੁਰੁ ਭਾਇ ॥

ਸਤਿਗੁਰੁ ਕਾ ਦਰਸਨੁ ਸਫਲੁ ਹੈ ਜੋ ਇਛੈ ਸੋ ਫਲੁ ਪਾਇ ॥

ਜਿਨੀ ਸਤਿਗੁਰੁ ਮੰਨਿਆਂ ਹਉ ਤਿਨ ਕੇ ਲਾਗਉ ਪਾਇ ॥

ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਜਿ ਅਨਦਿਨੁ ਰਹੈ ਲਿਵ ਲਾਇ
॥੬॥

ਜਿਨਾ ਪਿਰੀ ਪਿਆਰੁ ਬਿਨੁ ਦਰਸਨ ਕਿਉ ਤ੍ਰਿਪਤੀਐ ॥

ਨਾਨਕ ਮਿਲੇ ਸੁਭਾਇ ਗੁਰਮੁਖਿ ਇਹੁ ਮਨੁ ਰਹਸੀਐ ॥੭॥

vaahu vaahu satgur sujaan hai jis antar barahm
veechaar.

vaahu vaahu satgur nirankaar hai jis ant na
paaraavaar.

vaahu vaahu satguroo hai je sach drirh-aa-ay
so-ay.

naanak satgur vaahu vaahu jis tay naam
paraapat ho-ay. ||2||

har parabh sachaa sohilaa gurmukh naam
govind.

an-din naam salaahnaa har japi-aa man aanand.

vadbhaagee har paa-i-aa pooran parmaanand.

jan naanak naam sahaali-aa bahurh na man tan
bhang. ||3||

moo^N piree-aa sa-o nayhu ki-o sajan mileh
pi-aari-aa.

ha-o dhoodhaydee tin sajan sach savaari-aa.

satgur maidaa mit hai jay milai ta ih man
vaari-aa.

djay^Ndaa moo^N pir das har sajan sirjanhaari-aa.

naanak ha-o pir bhaalee aapnaa satgur naal
dikhaali-aa. ||4||

ha-o kharhee nihaalee panDh mat moo^N sajan
aav-ay.

ko aan milaavai aj mai pir mayl milaava-ay.

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ha-o jee-o karee tis vita-o cha-o khaanee-ai jo
mai piree dikhaava-ay.

naanak har ho-ay da-i-aal taa^N gur pooraa
maylaava-ay. ||5||

antar jor ha-umai tan maa-i-aa koorhee aavai
jaa-ay.

satgur kaa furmaa-i-aa man na sakee dutar
tari-aa na jaa-ay.

nadar karay jis aapnee so chalai satgur bhaa-ay.

satgur kaa darsan safal hai jo ichhai so fal paa-ay.

jinee satgur manni-aa^N ha-o tin kay laaga-o
paa-ay.

naanak taa kaa daas hai je an-din rahai liv laa-ay.
||6||

jinaa piree pi-aar bin darsan ki-o taripat-ee-ai.

naanak milay subhaa-ay gurmukh ih man
rehsee-ai. ||7||

ਜਿਨਾ ਪਿਰੀ ਪਿਆਰੁ ਕਿਉ ਜੀਵਨਿ ਪਿਰ ਬਾਹਰੇ ॥
ਜਾਂ ਸਹੁ ਦੇਖਨਿ ਆਪਣਾ ਨਾਨਕ ਥੀਵਨਿ ਭੀ ਹਰੇ ॥੮॥

ਜਿਨਾ ਗੁਰਮੁਖਿ ਅੰਦਰਿ ਨੇਹੁ ਤੈ ਪ੍ਰੀਤਮੁ ਸਚੈ ਲਾਇਆ ॥
ਰਾਤੀ ਅਤੈ ਭੇਹੁ ਨਾਨਕ ਪ੍ਰੇਮਿ ਸਮਾਇਆ ॥੯॥

ਗੁਰਮੁਖਿ ਸਚੀ ਆਸਕੀ ਜਿਤੁ ਪ੍ਰੀਤਮੁ ਸਚਾ ਪਾਈਐ ॥
ਅਨਦਿਨੁ ਰਹਹਿ ਅਨੰਦਿ ਨਾਨਕ ਸਹਜਿ ਸਮਾਈਐ ॥੧੦॥

jinaa pīree pi-aar ki-o jeevan pir baahray.
jaaⁿ saho daykhan aap^{naa} naanak theevan bhee
haray. ||8||

jinaa gurmukh andar nayhu tai pareetam sachai
laa-i-aa.
raatee atai dayhu naanak paraym samaa-i-aa.
||9||

gurmukh sachee aaskee jit pareetam sachaa
paa-ee-ai.
an-din raheh anand naanak sahj samaa-ee-ai.
||10||

Salok Mehla 4

Now begins another chapter of the *saloks*, or couplets, uttered by the fourth Guru *Ram Das Ji*. These are in addition to those included in the *Vaars* (epics). In the first *salok*, Guru Ji describes how fortunate are those soul-brides who by the Guru's grace have met their beloved groom (God).

He says: "Very fortunate are those wedded (soul) brides who by the Guru's grace, have obtained union with God the King. O' Nanak, by remaining absorbed in God's Name, a divine light has been illuminated in them."(1)

In the previous *salok*, Guru Ji stated how fortunate are those wedded soul-brides, who have obtained union with God the King (by the Guru's grace). In this stanza, he praises and hails the victory of that true Guru who has so many qualities and merits in him, and who unites us with God.

He says: "(O' my friends), blessed again and again is the true Guru who has realized the eternal God, upon meeting whom, one's thirst (for worldly things) is removed, and the mind and body become contented. Blessed again and again is that true Guru the eternal being, in whose eyes all are alike. Wonderful is the true Guru who is without enmity, and for whom both praise and slander are the same. Praiseworthy is the sagacious true Guru within whom is divine understanding. Blessed is the true Guru who is the manifestation of the formless God, and who has no end or limit. Wonderful is that true Guru who makes us firmly believe in the eternal God. (In short O') Nanak, wonderful and astonishing is that true Guru from whom God's Name is obtained."(2)

In many previous *saloks*, Guru Ji advised us to follow the Guru's advice and meditate on God's Name. In this *salok*, he describes the conduct of Guru following persons, and explains the importance of God's Name in their lives.

He says: "For the Guru's follower, God's Name is the true song of God's praise. The mind of those who have praised God's Name everyday, and have meditated on God, always remains in a state of bliss. (In this way), the fortunate ones have obtained God, (who is) the source of perfect peace and bliss. Devotee Nanak (says): 'they who have praised God's Name, their peace of mind and body is not disturbed again.'"(3)

In this *salok*, Guru Ji shows us what kind of love and devotion we should have for our beloved God, who is our true friend and who can unite us with Him. He puts himself in our

situation, and using the metaphor of a truly devoted and loving young bride, shows us how to search for (God) our Groom.

He says: “I am in love with my beloved Spouse; (I wonder), how can I meet my dear friend? I am in search of those true friends who have been united with His true Name. The true Guru is my friend; if I meet him I would sacrifice this mind for him (and follow his guidance). He always tells me where to find my dear friend, the Creator. O’ Nanak, I was searching for my Groom, but the true Guru has shown me (that God) is right beside me.”(4)

These days, we wait at airports to receive our near and dear ones. In ancient times, people waited outside their door and searched the street for a sight of their dear ones. In this *salok*, Guru Ji uses the metaphor of a bride waiting outside her door in anticipation of her dear groom’s arrival to express his love for his beloved God.

He says: “I stand on the roadside and look forward, hoping that perhaps my Friend and Mate may come today. I wish that someone might arrive today and unite me with (God), my Groom. (I am ready to pay any price, so much so that) I shall cut myself into four pieces for that person, who shows me my beloved Spouse.

Finally, Guru Ji says: “(I) Nanak know, that when (God) becomes merciful, He unites us with the Guru (who unites us with God).”(5)

In *salok* (4), Guru Ji stated that he would forsake the dictates of his own mind and simply follows the Guru’s guidance. However, most of us ignore or disobey the Guru’s advice, yet still visit the Guru to keep up appearances. In this *salok*, Guru Ji makes it clear that without following the Guru’s advice, this dreadful worldly ocean cannot be crossed over. Therefore, he very much loves and respects those who faithfully follow the Guru’s advice.

He says: “Within whom, ego is dominating, and whose body is controlled by worldly attachments, falsely visits (the Guru). That one cannot obey the true Guru’s command, and therefore cannot cross the dreadful (worldly) ocean.”

(However, one on whom God) shows His grace conducts himself in accordance with the true Guru’s will. (For him) the sight of the true Guru is fruitful, and he obtains what he wishes for. I am a sacrifice to those who have obeyed the true Guru. Nanak is a slave to that (person) who, day and night, remains attuned (to the Guru’s command).”(6)

In *salok* (4), Guru Ji stated that just as a newly-wedded bride stands on the roadside, hoping perhaps her friend and mate might arrive, similarly he craves daily to see the sight of his beloved (God). He also knows that when one truly follows the Guru’s command, then God shows His mercy and imperceptibly blesses that person with His sight.

Therefore, Guru Ji says: “(O’ my friends), they within whom is (true) love for their beloved (Groom) cannot be satiated without His sight. (But) O’ Nanak, (one who follows the Guru’s advice) imperceptibly meets (God. In this way), through the Guru’s grace their mind blossoms (in delight).”(7)

In the previous *salok*, Guru Ji told us that they within whom resides true love for the beloved Groom cannot be satiated without His sight, and they blossom in delight upon seeing Him. In this *salok* he re-emphasizes this point.

He says: “(O’ my friends), they within whom is (true) love for (God) their Spouse cannot survive without (the company of) their Groom. But O’ Nanak, when they see the sight of their Master, they bloom (in delight).”(8)

In the previous *salok*, Guru Ji told us that the Guru wards cannot survive without the sight of their beloved (Spouse), and in His company they blossom with happiness. Now he describes the conduct of such devotees.

Addressing God, he says: “O’ the eternal Groom, they within whom You have instilled Your love through the Guru, Nanak says that day and night they remain absorbed in Your love.”(9)

In the previous *salok*, Guru Ji stated that they in whom God enshrines His love remain absorbed in His love, day and night. In this *salok* he elaborates on the conduct of the Guru’s follower, and the blessings he enjoys.

He says: “(O’ my friends), within the Guru’s follower is true love, through which that one has obtained the eternal (God. (Such persons) day and night remain in a state of bliss. O’ Nanak, this is how we get merged in a state of equipoise.”(10)

ਸਚਾ ਪ੍ਰੇਮ ਪਿਆਰੁ ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਈਐ ॥
ਕਬਹੂ ਨ ਹੋਵੈ ਭੰਗੁ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਈਐ ॥੧੧॥

sachaa paraym pi-aar gur pooray tay paa-ee-ai.
kabhoo na hovai bhang naanak har gun gaa-ee-ai.
||11||

ਜਿਨ੍ਹਾਂ ਅੰਦਰਿ ਸਚਾ ਨੇਹੁ ਕਿਉ ਜੀਵਨਿ ਪਿਰੀ
ਵਿਹੁਣਿਆ ॥
ਗੁਰਮੁਖਿ ਮੇਲੇ ਆਪਿ ਨਾਨਕ ਚਿਰੀ ਵਿਛੁੰਨਿਆ ॥੧੨॥

jin^haa andar sachaa nayhu ki-o jeevni^h piree
vihooni-aa.
gurmukh maylay aap naanak chiree vichhunni-aa.
||12||

ਜਿਨ ਕਉ ਪ੍ਰੇਮ ਪਿਆਰੁ ਤਉ ਆਪੇ ਲਾਇਆ ਕਰਮੁ
ਕਰਿ ॥
ਨਾਨਕ ਲੇਹੁ ਮਿਲਾਇ ਮੈ ਜਾਚਿਕ ਦੀਜੈ ਨਾਮੁ ਹਰਿ
॥੧੩॥

jin ka-o paraym pi-aar ta-o aapay laa-i-aa karam
kar.
naanak layho milaa-ay mai jaachik deejai naam
har. ||13||

ਗੁਰਮੁਖਿ ਹਸੈ ਗੁਰਮੁਖਿ ਰੋਵੈ ॥
ਜਿ ਗੁਰਮੁਖਿ ਕਰੇ ਸਾਈ ਭਗਤਿ ਹੋਵੈ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਕਰੇ ਵੀਚਾਰੁ ॥
ਗੁਰਮੁਖਿ ਨਾਨਕ ਪਾਵੈ ਪਾਰੁ ॥੧੪॥

gurmukh hasai gurmukh rovai.
je gurmukh karay saa-ee bhagat hovai.
gurmukh hovai so karay veechaar.
gurmukh naanak paavai paar. ||14||

ਜਿਨ੍ਹਾਂ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਗੁਰਬਾਣੀ ਵੀਚਾਰਿ ॥
ਤਿਨ ਕੇ ਮੁਖ ਸਦ ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥
ਤਿਨ ਬਹਦਿਆ ਉਠਦਿਆ ਕਦੇ ਨ ਵਿਸਰੈ ਜਿ ਆਪਿ
ਬਖਸੇਕਰਤਾਰਿ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਿਲੇ ਨ ਵਿਛੁੜਹਿ ਜਿ ਮੇਲੇ
ਸਿਰਜਣਹਾਰਿ ॥੧੫॥

jinaa andar naam niDhaan hai gurbaanee veechaar.
tin kay mukh sad ujlay tit sachai darbaar.
tin bahdi-aa uth-di-aa kaday na visrai je aap
bakhsay kartaar.
naanak gurmukh milay na vichhurheh je maylay
sirjanhaar. ||15||

ਗੁਰ ਪੀਰਾਂ ਕੀ ਚਾਕਰੀ ਮਹਾਂ ਕਰਤੀ ਸੁਖ ਸਾਰੁ ॥
ਨਦਰਿ ਕਰੇ ਜਿਸੁ ਆਪਣੀ ਤਿਸੁ ਲਾਏ ਹੋਤ ਪਿਆਰੁ ॥
ਸਤਿਗੁਰ ਕੀ ਸੇਵੈ ਲਗਿਆ ਭਉਜਲੁ ਤਰੈ ਸੰਸਾਰੁ ॥

gur peeraaⁿ kee chaakree mahaaⁿ karrhee sukh
saar.
nadar karay jis aapnee tis laa-ay hayt pi-aar.
satgur kee sayvai lagi-aa bha-ojal tarai sansaar.

ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਸੀ ਅੰਤਰਿ ਬਿਬੇਕ ਬੀਚਾਰੁ ॥
ਨਾਨਕ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਪ੍ਰਭੁ ਪਾਈਐ ਸਭੁ ਦੂਖ
ਨਿਵਾਰਣਹਾਰੁ ॥੧੬॥

ਮਨਮੁਖ ਸੇਵਾ ਜੋ ਕਰੇ ਦੂਜੈ ਭਾਇ ਚਿਤੁ ਲਾਇ ॥
ਪੁਤੁ ਕਲਤੁ ਕੁਟੰਬੁ ਹੈ ਮਾਇਆ ਮੋਹੁ ਵਧਾਇ ॥
ਦਰਗਹਿ ਲੇਖਾ ਮੰਗੀਐ ਕੋਈ ਅੰਤਿ ਨ ਸਕੀ ਛਡਾਇ ॥

ਪੰਨਾ ੧੪੨੩

ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਦੁਖੁ ਹੈ ਦੁਖਦਾਈ ਮੋਹ ਮਾਇ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਦਰੀ ਆਇਆ ਮੋਹ ਮਾਇਆ
ਵਿਛੁੜਿ ਸਭ ਜਾਇ ॥੧੭॥
ਗੁਰਮੁਖਿ ਹੁਕਮੁ ਮੰਨੇ ਸਹ ਕੇਰਾ ਹੁਕਮੇ ਹੀ ਸੁਖੁ ਪਾਏ ॥
ਹੁਕਮੋ ਸੇਵੇ ਹੁਕਮੁ ਅਰਧੇ ਹੁਕਮੇ ਸਮੈ ਸਮਾਏ ॥

ਹੁਕਮੁ ਵਰਤੁ ਨੇਮੁ ਸੁਚ ਸੰਜਮੁ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਏ
॥
ਸਦਾ ਸੁਹਾਗਣਿ ਜਿ ਹੁਕਮੈ ਬੁਝੈ ਸਤਿਗੁਰੁ ਸੇਵੈ ਲਿਵ
ਲਾਏ ॥
ਨਾਨਕ ਕ੍ਰਿਪਾ ਕਰੇ ਜਿਨ ਊਪਰਿ ਤਿਨਾ ਹੁਕਮੇ ਲਏ
ਮਿਲਾਏ ॥੧੮॥

ਮਨਮੁਖਿ ਹੁਕਮੁ ਨ ਬੁਝੇ ਬਪੁਤੀ ਨਿਤ ਹਉਮੈ ਕਰਮ
ਕਮਾਇ ॥
ਵਰਤੁ ਨੇਮੁ ਸੁਚ ਸੰਜਮੁ ਪੂਜਾ ਪਾਖੰਡਿ ਭਰਮੁ ਨ ਜਾਇ ॥
ਅੰਤਰਹੁ ਕੁਸੁਧੁ ਮਾਇਆ ਮੋਹਿ ਬੋਧੇ ਜਿਉ ਹਸਤੀ ਛਾਹੁ
ਉਡਾਏ ॥
ਜਿਨਿ ਉਪਾਏ ਤਿਸੈ ਨ ਚੇਤਹਿ ਬਿਨੁ ਚੇਤੇ ਕਿਉ ਸੁਖੁ
ਪਾਏ ॥
ਨਾਨਕ ਪਰਪੰਚੁ ਕੀਆ ਧੁਰਿ ਕਰਤੈ ਪੂਰਬਿ ਲਿਖਿਆ
ਕਮਾਏ ॥੧੯॥

ਗੁਰਮੁਖਿ ਪਰਤੀਤਿ ਭਈ ਮਨੁ ਮਾਨਿਆ ਅਨਦਿਨੁ ਸੇਵਾ
ਕਰਤੁ ਸਮਾਇ ॥
ਅੰਤਰਿ ਸਤਿਗੁਰੁ ਗੁਰੂ ਸਭ ਪੂਜੈ ਸਤਿਗੁਰੁ ਕਾ ਦਰਸੁ
ਦੇਖੈ ਸਭ ਆਇ ॥
ਮੰਨੀਐ ਸਤਿਗੁਰੁ ਪਰਮ ਬੀਚਾਰੀ ਜਿਤੁ ਮਿਲਿਐ ਤਿਸਨਾ
ਭੁਖ ਸਭ ਜਾਇ ॥
ਹਉ ਸਦਾ ਸਦਾ ਬਲਿਹਾਰੀ ਗੁਰ ਅਪੁਨੇ ਜੋ ਪ੍ਰਭੁ ਸਚਾ
ਦੇਇ ਮਿਲਾਇ ॥
ਨਾਨਕ ਕਰਮੁ ਪਾਇਆ ਤਿਨ ਸਚਾ ਜੋ ਗੁਰ ਚਰਣੀ ਲਗੇ
ਆਇ ॥੨੦॥

man chindī-aa fal paa-isee antar bibayk beechaar.
naanak satgur mili-ai parabḥ paa-ee-ai sabḥ dookḥ
nivaaranḥaar. ||16||

manmukḥ sayvaa jo karay doojai bhāa-ay chit
laa-ay.
putḥ kalatḥ kutamb hai maa-i-aa moh vaDḥaa-ay.
dargahi laykḥaa mangee-ai ko-ee antḥ na sakee
chḥadaa-ay.

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bin naavai sabḥ dukḥ hai dukḥ-daa-ee moh
maa-ay.
naanak gurmukḥ nadree aa-i-aa moh maa-i-aa
vichḥurḥ sabḥ jaa-ay. ||17||
gurmukḥ hukam mannay sah kayraa hukmay hee
sukḥ paa-ay.
hukmo sayvay hukam araaDḥay hukmay samai
samaa-ay.
hukam varatḥ naym such sanjam man chindī-aa fal
paa-ay.
sadāa suhaaganḥ je hukmai bujḥai satgur sayvai liv
laa-ay.
naanak kirpaa karay jin oopar tīnaa hukmay la-ay
milaa-ay. ||18||

manmukḥ hukam na bujḥay bapurḥee nitḥ ha-umai
karam kamaa-ay.
varatḥ naym such sanjam poojaa pakḥand bharam
na jaa-ay.
anḥrahu kusuDḥ maa-i-aa mohi bayDḥay ji-o
hasṭee chḥaar uday-ay.
jin upaa-ay tīsai na cheetḥ bin chayṭay ki-o sukḥ
paa-ay.
naanak parpanch kee-aa Dḥur kartai poorab
likḥi-aa kamaa-ay. ||19||

gurmukḥ parteetḥ bhā-ee man maani-aa an-dīn
sayvaa karatḥ samaa-ay.
antar satgur guroo sabḥ poojay satgur kaa dāras
daykḥai sabḥ aa-ay.
mannee-ai satgur param beechaaree jītḥ mili-ai
tīснаa bhukḥ sabḥ jaa-ay.
ha-o sadāa sadāa balihaaree gur apunay jo parabḥ
sachaa day-ay milaa-ay.
naanak karam paa-i-aa tīn sachaa jo gur
charneelagay aa-ay. ||20||

In the previous *salok*, Guru Ji stated that within the Guru following person is true love, through which we obtain the eternal (God). In this *salok*, he tells us from whom we learn to imbue ourselves with true love for God, which never ends.

He says: “(O’ my friends), it is from the perfect Guru, that we obtain everlasting love (for God. Such a true love) never breaks. O’ Nanak (imbued with this love, we always) sing God’s praises.”(11)

In the previous *salok*, Guru Ji told us that it is the true Guru from whom we learn to have true love for God. In this *salok* he describes the qualities of such true lovers of God, and the blessings enjoyed by them.

He says: “(O’ my friends), they within whom is true love (for God), they cannot survive without their (beloved) Spouse. O’ Nanak, God Himself unites these long separated ones with Him through the Guru.”(12)

In the previous *salok*, Guru Ji described the signs of true love for God, and also told us how by His grace God unites us with Him. In this *salok*, he prays to God even for himself, to instill such a true love in him.

He says: “(O’ God), those who are imbued with Your love and devotion, You Yourself have imbued them with such love through Your mercy. (O’ God), please bless a beggar like me also with Your Name, and unite Nanak with You.”(13)

Guru Ji now further describes the conduct and state of mind of a Guru’s follower who, by the Guru’s grace, has been imbued with loving devotion for God.

He says: “(O’ my friends), a Guru’s follower (sometimes) laughs (while enjoying the bliss of God’s union. At other times) the Guru’s follower cries (when he or she feels separated from his Beloved. But) whatever the Guru’s follower does, that is his or her devotion. The one who is a Guru’s follower reflects (on the praise and glory of God). O’ Nanak (in this way), the Guru’s follower (crosses over the worldly ocean and) obtains to the yonder shore.”(14)

In *salok* (13), Guru Ji begged God to bless him also with His Name. In this *salok*, he tells us what is so special about God’s Name that he doesn’t hesitate begging for it.

He says: “(O’ my friends), by reflecting on *Gurbani* (the Guru’s word), they within whom is (enshrined) the treasure of God’s Name (are honored, therefore) their faces shine brightly in the court of that eternal (God). They, on whom God Himself has bestowed His grace, whether sitting or standing, never forsake (God). O’ Nanak, they whom the Creator (God) Himself has united (with Him), such Guru’s followers are never separated (from Him).”(15)

Now Guru Ji tells us how difficult the service of one’s Guru, or prophet, truly is. It appears that while uttering this *salok*, he had in mind the service rendered by his father in-law Guru *Amar Das Ji*, who in his old age used to daily bring water from a far-off river to bathe Guru *Angad Dev Ji*. He carried out this service for twelve years, unmindful of heat or cold; One time, he stumbled on the unpaved path and even bore the curses of weavers in whose loom his foot was entangled, causing him to fall. Yet in the end, because of this desire less service, he was anointed as the third Guru.

Therefore, Guru Ji says: “(O’ my friends), extremely difficult is the service of the Gurus and prophets, but it provides supreme bliss in the end. Only on whom (God) casts His glance of grace, will He imbue that one with love and affection (for the

Guru), and by getting engaged in the service of the true Guru, the entire world crosses over the dreadful (worldly) ocean. (Whosoever yokes him or herself to the Guru's service) will obtain the fruit of his or her heart's desire, and will obtain a sense of discrimination (a sense of perceiving the difference between good and bad). But O' Nanak, it is only by meeting the true Guru (and listening to his advice) that we obtain to God, the Destroyer of all pains."(16)

In the previous *salok*, Guru Ji stated that the service of the Guru or spiritual guides is extremely difficult, but it provides supreme bliss in the end. Therefore, many times even self-conceited persons are also seen serving the true Guru. But their service is not out of true love or devotion, but for the sake of fulfilling their own selfish desires.

Commenting on such service, Guru Ji says: "Whatever service (of the Guru), the self-conceited person does, his or her mind is attached to the love of duality (the love for worldly wealth, or relatives, and not for the love of their Guru or God. Such a person doesn't realize that) sons, wife and family all multiply one's worldly attachment. But when the account of one's deeds is called for in God's court, no one can liberate (or save one from punishment by the demons of death. Such a person doesn't realize that) without (God's) Name it is all pain, and painful is worldly attachment. O' Nanak, to whom this truth is revealed through the Guru's grace, all that one's worldly attachment goes away."(17)

In the previous *salok*, Guru Ji pointed out that whatever service of the Guru the self-conceited person performs; his or her mind is attached to the love of duality (the love for worldly wealth and relatives and not for the love of the Guru or God). Therefore, such a person continues suffering in pain. In this *salok*, Guru Ji contrasts this attitude with that of a Guru's follower who does everything according to God's command and enjoys peace.

He says: "The Guru following (soul-bride) obeys the command of her spouse (God), and by obeying His will she obtains peace. In His will she serves, in His will she worships, and in His will she remains merged. For her (to obey God's will) is her fasting, daily worship, ablution, and self-control (and she) obtains the fruit of her heart's desire. The bride soul who understands (God's) will and serves the true Guru (by following his) advice becomes an eternally wedded bride (of God). O' Nanak, they on whom (God) bestows His grace, them He unites with Him, according to His will."(18)

In the above *salok*, Guru Ji described the attitude and conduct of a Guru following soul, and told us how by doing everything according to God's command, she obtains peace and is ultimately united with God. In this *salok*, he describes the attitude and conduct of a self-conceited bride (soul) regarding the will of God, and what is the end result?

He says: "(O' my friends), the wretched self-conceited (bride) doesn't realize the will of God, and daily she performs (ritualistic) deeds to feed her ego. She observes fasts, performs faith routines, ablutions, austerities, and worships (but all this is an outward show. She doesn't realize that) by practicing hypocrisy, the doubt (in one's mind) doesn't go away. They who are impure from within, are (so obsessed with) worldly attachments, as if they have been pierced with worldly wealth. Therefore (all their faith rituals are like that of) an elephant (who after taking a bath) throws dust on itself. (The self-conceited persons) don't cherish Him who has created them, and without remembering Him, how can they find peace? O' Nanak, (this is how) the Creator has established the expanse of the world: that one keeps doing the deeds as per one's pre-ordained destiny based on one's past deeds."(19)

In the above *salok*, Guru Ji described the conduct of a self-conceited person and the consequences he or she bears. In this *salok*, he reverts back to the conduct of a Guru's follower, and explains how fortunate are those who serve the Guru.

He says: “(O’ my friends), in a Guru’s follower’s mind has been convinced (about the truth in the Guru’s words. Therefore), day and night he or she remains merged in serving (and obeying the Guru’s command. Such a person realizes that) within all is the true Guru, all worship the Guru, and the entire world comes to see the (Guru’s) sight. The true Guru is known as the supreme thinker, upon meeting whom all one’s (worldly) thirst and hunger dissipates. Therefore, ever and forever, I am a sacrifice to my Guru who unites (one) with the eternal God. O’ Nanak, they who have come and fallen at the feet of the Guru (and sought his shelter), have obtained a true blessing (from God).”(20)

ਜਿਨ ਪਿਰੀਆ ਸਉ ਨੇਹੁ ਸੇ ਸਜਣ ਮੈ ਨਾਲਿ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਹਉ ਫਿਰੈ ਭੀ ਹਿਰਦੈ ਰਖਾ ਸਮਾਲਿ
॥੨੧॥

jin pīree-aa sa-o nayhu say sajan mai naal.
antār baahar ha-o firaa^N bhēe hirḍai rakhaa
samaal. ||21||

ਜਿਨਾ ਇਕ ਮਨਿ ਇਕ ਚਿਤਿ ਧਿਆਇਆ ਸਤਿਗੁਰ
ਸਉ ਚਿਤੁ ਲਾਇ ॥
ਤਿਨ ਕੀ ਦੁਖ ਭੁਖ ਹਉਮੈ ਵਡਾ ਰੋਗੁ ਗਇਆ ਨਿਰਦੋਖ
ਭਏ ਲਿਵ ਲਾਇ ॥
ਗੁਣ ਗਾਵਹਿ ਗੁਣ ਉਚਰਹਿ ਗੁਣ ਮਹਿ ਸਵੈ ਸਮਾਇ ॥
ਨਾਨਕ ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਇਆ ਸਹਜਿ ਮਿਲਿਆ ਪ੍ਰਭੁ
ਆਇ ॥੨੨॥

jinaa ik man ik chit̃ Dhi-aa-i-aa satgur sa-o chit̃
laa-ay.
tin kee dukh bhukh ha-umai vadaa rog ga-i-aa
nirdokh bha-ay liv laa-ay.
gun gaavahi gun uchrahi gun meh savai samaa-ay.
naanak gur pooray tay paa-i-aa sahj mili-aa parabh
aa-ay. ||22||

ਮਨਮੁਖਿ ਮਾਇਆ ਮੋਹੁ ਹੈ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ ॥
ਕੂੜੁ ਕਮਾਵੈ ਕੂੜੁ ਸੰਘਰੈ ਕੂੜਿ ਕਰੈ ਆਹਾਰੁ ॥
ਬਿਖੁ ਮਾਇਆ ਧਨੁ ਸੰਚਿ ਮਰਹਿ ਅੰਤਿ ਹੋਇ ਸਭੁ ਛਾਹੁ
॥

manmukh maa-i-aa moh hai naam na lagai pi-aar.
kooṛh kamaavai kooṛh sanghrai kooṛh karai aahaar.
bikh maa-i-aa Dhan sanch mareh ant̃ ho-ay sabh
chhaar.

ਕਰਮ ਧਰਮ ਸੁਚਿ ਸੰਜਮੁ ਕਰਹਿ ਅੰਤਰਿ ਲੋਭੁ ਵਿਕਾਰ ॥

karam Dharam such sanjam karahi antār lobh
vikaar.

ਨਾਨਕ ਮਨਮੁਖਿ ਜਿ ਕਮਾਵੈ ਸੁ ਥਾਇ ਨ ਪਵੈ ਦਰਗਹ
ਹੋਇ ਖੁਆਰੁ ॥੨੩॥

naanak manmukh je kamaavai so thaa-ay na pavai
dargeh ho-ay khu-aar. ||23||

ਸਭਨਾ ਰਾਗਾਂ ਵਿਚਿ ਸੋ ਭਲਾ ਭਾਈ ਜਿਤੁ ਵਸਿਆ ਮਨਿ
ਆਇ ॥

sabhnaa raagaa^N vich so bhalaa bhaa-ee jit̃ vasi-aa
man- aay.

ਰਾਗੁ ਨਾਦੁ ਸਭੁ ਸਚੁ ਹੈ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਇ ॥
ਰਾਗੈ ਨਾਦੈ ਬਾਹਰਾ ਇਨੀ ਹੁਕਮੁ ਨ ਬੁਝਿਆ ਜਾਇ ॥

raag naad̃ sabh sach hai keemat̃ kahee na jaa-ay.
raagai naadai baahraa inee hukam na boojhi-aa
jaa-ay.

ਨਾਨਕ ਹੁਕਮੈ ਬੂਝੈ ਤਿਨਾ ਰਾਸਿ ਹੋਇ ਸਤਿਗੁਰ ਤੇ ਸੋਝੀ
ਪਾਇ ॥

naanak hukmai boojhai tinaa raas ho-ay satgur tay
sojhee paa-ay.

ਸਭੁ ਕਿਛੁ ਤਿਸ ਤੇ ਹੋਇਆ ਜਿਉ ਤਿਸੈ ਦੀ ਰਜਾਇ
॥੨੪॥

sabh kichh tis tay ho-i-aa Ji-o tisai dēe rajaa-ay.
||24||

ਪੰਨਾ ੧੪੨੪

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ਸਤਿਗੁਰ ਵਿਚਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਹੈ ਅੰਮ੍ਰਿਤੁ ਕਹੈ ਕਹਾਇ ॥
ਗੁਰਮਤੀ ਨਾਮੁ ਨਿਰਮਲੁ ਨਿਰਮਲੁ ਨਾਮੁ ਧਿਆਇ ॥
ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਤਤੁ ਹੈ ਗੁਰਮੁਖਿ ਵਸੈ ਮਨਿ ਆਇ ॥
ਹਿਰਦੈ ਕਮਲੁ ਪਰਗਾਸਿਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ॥

satgur vich amrit̃ naam hai amrit̃ kahai kahaa-ay.
gurmat̃ee naam nirmalo nirmal naam Dhi-aa-ay.
amrit̃ baneē tat̃ hai gurmukh vasai man aa-ay.
hirḍai kamal pargaasi-aa jot̃ee jot̃ milaa-ay.

ਨਾਨਕ ਸਤਿਗੁਰੁ ਤਿਨ ਕਉ ਮੇਲਿਓਨੁ ਜਿਨ ਧੁਰਿ
ਮਸਤਕਿ ਭਾਗੁ ਲਿਖਾਇ ॥ ੨੫॥

ਅੰਦਰਿ ਤਿਸਨਾ ਅਗਿ ਹੈ ਮਨਮੁਖ ਭੁਖ ਨ ਜਾਇ ॥
ਮੋਹੁ ਕੁਟੰਬੁ ਸਭੁ ਕੂੜੁ ਹੈ ਕੂੜਿ ਰਹਿਆ ਲਪਟਾਇ ॥

ਅਨਦਿਨੁ ਚਿੰਤਾ ਚਿੰਤਵੈ ਚਿੰਤਾ ਬਧਾ ਜਾਇ ॥
ਜੰਮਣੁ ਮਰਣੁ ਨ ਚੁਕਈ ਹਉਮੈ ਕਰਮ ਕਮਾਇ ॥
ਗੁਰੁ ਸਰਣਾਈ ਉਬਰੈ ਨਾਨਕ ਲਏ ਛਡਾਇ ॥੨੬॥

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਹਰਿ ਧਿਆਇਦਾ ਸਤਸੰਗਤਿ ਸਤਿਗੁਰੁ
ਭਾਇ ॥
ਸਤਸੰਗਤਿ ਸਤਿਗੁਰੁ ਸੇਵਦੇ ਹਰਿ ਮੇਲੇ ਗੁਰੁ ਮੇਲਾਇ ॥

ਏਹੁ ਭਉਜਲੁ ਜਗਤੁ ਸੰਸਾਰੁ ਹੈ ਗੁਰੁ ਬੋਹਿਬੁ ਨਾਮਿ
ਤਰਾਇ ॥
ਗੁਰਸਿਖੀ ਭਾਣਾ ਮੰਨਿਆ ਗੁਰੁ ਪੂਰਾ ਪਾਰਿ ਲੰਘਾਇ ॥

ਗੁਰਸਿਖਾਂ ਕੀ ਹਰਿ ਧੂੜਿ ਦੇਹਿ ਹਮ ਪਾਪੀ ਭੀ ਗਤਿ
ਪਾਇ ॥

ਧੁਰਿ ਮਸਤਕਿ ਹਰਿ ਪ੍ਰਭੁ ਲਿਖਿਆ ਗੁਰੁ ਨਾਨਕ
ਮਿਲਿਆ ਆਇ ॥

ਜਮਕੰਕਰ ਮਾਰਿ ਬਿਦਾਰਿਆਨੁ ਹਰਿ ਦਰਗਹ ਲਏ
ਛਡਾਇ ॥

ਗੁਰਸਿਖਾ ਨੋ ਸਾਬਾਸਿ ਹੈ ਹਰਿ ਤੁਠਾ ਮੇਲਿ ਮਿਲਾਇ
॥੨੭॥

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦਿਤਾਇਆ ਜਿਨਿ ਵਿਚਹੁ ਭਰਮੁ
ਚੁਕਾਇਆ ॥

ਰਾਮੁ ਨਾਮੁ ਹਰਿ ਕੀਰਤਿ ਗਾਇ ਕਰਿ ਚਾਨਣੁ ਮਗੁ
ਦੇਖਾਇਆ ॥

ਹਉਮੈ ਮਾਰਿ ਏਕ ਲਿਵ ਲਾਗੀ ਅੰਤਰਿ ਨਾਮੁ ਵਸਾਇਆ
॥

ਗੁਰਮਤੀ ਜਮੁ ਜੋਹਿ ਨ ਸਕੈ ਸਚੈ ਨਾਇ ਸਮਾਇਆ ॥

ਸਭੁ ਆਪੇ ਆਪਿ ਵਰਤੈ ਕਰਤਾ ਜੋ ਭਾਵੈ ਸੋ ਨਾਇ
ਲਾਇਆ ॥

ਜਨ ਨਾਨਕੁ ਨਾਉ ਲਏ ਤਾਂ ਜੀਵੈ ਬਿਨੁ ਨਾਵੈ ਖਿਨੁ ਮਰਿ
ਜਾਇਆ ॥੨੮॥

ਮਨ ਅੰਤਰਿ ਹਉਮੈ ਰੋਗੁ ਭ੍ਰਮਿ ਭੂਲੇ ਹਉਮੈ ਸਾਕਤ
ਦੁਰਜਨਾ ॥

ਨਾਨਕ ਰੋਗੁ ਗਵਾਇ ਮਿਲਿ ਸਤਿਗੁਰੁ ਸਾਧੂ ਸਜਣਾ
॥੨੯॥

ਗੁਰਮਤੀ ਹਰਿ ਹਰਿ ਬੋਲੇ ॥

ਹਰਿ ਪ੍ਰੇਮਿ ਕਸਾਈ ਦਿਨਸੁ ਰਾਤਿ ਹਰਿ ਰਤੀ ਹਰਿ ਰੰਗਿ
ਚੋਲੇ ॥

ਹਰਿ ਜੈਸਾ ਪੁਰਖੁ ਨ ਲਭਈ ਸਭੁ ਦੇਖਿਆ ਜਗਤੁ ਮੈ
ਟੋਲੇ ॥

naanak satgur tin ka-o mayli-on jin Dhur mastak
bhaag likh^{aa}-ay. ||25||

andar tisnaa ag hai manmukh bhukh na jaa-ay.
moh kutamb sabh koorh hai koorh rahi-aa
laptaa-ay.

an-din chintaa chintvai chintaa baDhaa jaa-ay.
jaman maran na chuk-ee ha-umai karam kamaa-ay.
gur sarn^{aa}-ee ubrai naanak la-ay chhadaa-ay.
||26||

satgur purakh har Dhi-aa-idaa satsangat satgur
bhaa-ay.

satsangat satgur sayvday har maylay gur
maylaa-ay.

ayhu bha-ojal jagat sansaar hai gur bohith naam
turaa-ay.

gursik^{hee} bhaanaa mani-aa gur poora paar
lang^{haa}-ay.

gursik^{haa}^N kee har Dhoorh deh ham paapee bhee
gat paa^{hi}.

Dhur mastak har parabh likhⁱ-aa gur naanak
mili-aa aa-ay.

jamkankar maar bigaari-an har dargeh la-ay
chhadaa-ay.

gursik^{haa} no saabaas hai har tuthaa mayl milaa-ay.
||27||

gur poorai har naam dirhaa-i-aa jin vichahu
bharam chukaa-i-aa.

raam naam har keerat gaa-ay kar chaanan mag
dayk^{haa}-i-aa.

ha-umai maar ayk liv laagee antar naam vasaa-i-aa.

gurmat^{ee} jam johi na sakai sachai naa-ay
samaa-i-aa.

sabh aapay aap vartai kartaa jo bhaavai so naa-ay
laa-i-aa.

jan naanak naa-o la-ay taa^N jeevai bin naavai khin
mar jaa-i-aa. ||28||

man antar ha-umai rog bharam bhoolay ha-umai
saakat durjanaa.

naanak rog gavaa-ay mil satgur saaDhoo sajnaa.
||29||

gurmat^{ee} har har bolay.

har paraym kasaa-ee dinas raat har rat^{ee} har rang
cholay.

har jaisaa purakh na labh-ee sabh dayk^{hi}-aa jagat
maitolay.

ਗੁਰ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦਿੜਾਇਆ ਮਨੁ ਅਨਤ ਨ ਕਾਹੂ
ਡੋਲੈ ॥
ਜਨ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਗੁਰ ਸਤਿਗੁਰ ਕੇ ਗੁਲ
ਗੋਲੇ ॥੩੦॥

gur satgur naam dirhaa-i-aa man anāt na kaahoo
dolay.
jan naanak har kaa daas hai gur satgur kay gul
golay. ||30||

In the previous *salok*, Guru Ji stated that a Guru's follower always remains merged in serving the Guru, and obeying his command. In this *salok*, he describes his own conduct and reveals how even while doing his household chores he remembers God, so that we may follow his example and remember God even while discharging our worldly duties.

He says: "They who are in love with my beloved (God), those friends are (always) with me. Even though (while performing my worldly tasks), I may keep going in and out, yet still I continuously cherish (God) in my heart."(21)

In the above *salok*, Guru Ji described how he always remembers God, even while moving about performing his worldly duties. In this *salok*, he states the blessings those persons obtain who thus keep remembering God.

He says: "Keeping their mind attuned to the true Guru, they who have meditated on God with full concentration of their mind and heart have been rid of their pain, hunger (for worldly things), and the chronic malady of ego. By being attuned to God, they have become pain-free. They always sing and utter (God's) praises, and remain merged in (His) praises. O' Nanak, through the perfect Guru they have attained (this intellect), and imperceptibly (God) has come to meet them."(22)

In the previous *salok*, Guru Ji told us that they who are Guru's followers remain attuned to God with single minded devotion, and by doing so their pain, hunger (for worldly things), and malady of ego is removed. In this *salok*, he shows us the opposite side of the picture by describing the conduct of self-conceited persons, and how they continue suffering.

He says: "(Within a) self-conceited person is attachment for *Maya* (the worldly riches and power, therefore) such a person is not imbued with love for God's Name. That person earns falsehood, amasses falsehood, and survives on falsehood. Such a person dies amassing the poisonous worldly wealth, which (cannot accompany that person, all) is reduced to ashes in the end. Though he or she performs numerous faith deeds, rituals of purifying the body, and self-discipline, yet within that person is greed and evil thoughts. But O' Nanak, whatever the self-conceited person earns, is not approved, and therefore suffers in God's court."(23)

Even though almost all of the *Guru Granth Sahib* is written and set to music in different measures and tunes, it doesn't mean that music is everything, or that one form of measure or melody is better than others. In this *salok*, Guru Ji removes all such misconceptions, and reveals the most important thing; we should try to concentrate upon.

He says: "(O' my friends), out of all musical measures and tunes, that alone is the best, through which (God) comes to reside in our heart. The essence of all music and melody is to attain to (God), whose Truth and worth cannot be described. (God) is above all musical measures and tunes, and through these alone (His) will cannot be understood. O' Nanak, (this music) proves useful only to them who by receiving knowledge from the true Guru are able to understand His will. (They understand that) everything (including music) has come from Him, (and everything is happening) according to His will."(24)

In previous *saloks*, Guru Ji has stressed the importance of seeking the guidance of the true Guru. In the previous *salok* he explained that even all these musical melodies and tunes are of no use unless we obtain understanding about their essence from the true Guru.

Naturally, the question arises: what is so special about the true Guru, what special merits does he himself has, and what special blessings does he bestow on his disciples, which they cannot obtain on their own, or from somebody else? In this *salok*, Guru Ji answers all such questions.

He says: “(O’ my friends), within the true Guru is enshrined the nectar of (God’s) Name; it is this ambrosial (Name) which he himself recites and makes others to recite. It is through the Guru’s instruction that this immaculate Name is obtained, and one who meditates on (God’s) Name also becomes immaculate. (The) nectar-like word (of the Guru) is the essence (of all truth), and by the Guru’s grace it comes to reside in one’s heart. (Within whom *Gurbani* has come to reside), the lotus of that one’s heart blossoms forth and (such a person) unites (his or her) soul with the (prime) soul (of God). But, O’ Nanak, (God) has united only those with the true Guru, in whose destiny (He has) so ordained from the very beginning.”(25)

In the previous *salok*, Guru Ji stated that the nectar word of the Guru is the essence of all truth, and through the Guru’s grace it comes to reside in one’s heart. By virtue of *Gurbani*, the lotus of one’s heart blossoms forth and unites one’s soul with the prime soul of God. In this *salok*, he reveals the state of mind of self-conceited persons, how they always worry about worldly wealth and remain bound in the painful cycle of birth and death. He also tells us how even they can become emancipated from their suffering and pain by seeking the shelter of the Guru.

Guru Ji says: “(O’ my friends), within (a self-conceited person) is the fire of (worldly) desire, and the hunger of the self-conceited person (for worldly riches) does not go away. (A self-conceited person doesn’t realize that) attachment to one’s family is illusory, but he or she still keeps clinging to this illusion. Day and night such a person worries about (worldly affairs) and ultimately departs (from the world) bound with anxiety. Such a person performs deeds out of ego, and so his or her (cycle) of birth and death doesn’t end. O’ Nanak, (even such people) are emancipated (if they seek) the shelter of the Guru, who liberates them (from worldly entanglements).”(26)

In the previous *salok*, Guru Ji stated that even self-conceited persons are emancipated if they seek the shelter of the Guru, who gets them liberated from worldly entanglements. In this *salok*, he explains how the Guru is able to save such persons from perpetually suffering the cycle of births and deaths.

He says: “(O’ my friends), with loving devotion the sublime true Guru meditates upon God in the congregation of saintly persons, and such a (holy) congregation of (God) is pleasing to the Guru. Joining such a saintly congregation, those who serve (and follow) the true Guru are united with God through the Guru. This world is (like) a dreadful ocean, and the Guru is like a ship that ferries (people) across, through (meditation on God’s) Name. Those *Gursikh* (disciples of the Guru) who have obeyed the Guru’s command are ferried across (the worldly ocean by the perfect Guru. Therefore O’ God, I also pray that) You bless us with the dust of the feet (the most humble service) of *Gursikhs*. (In their company) sinners like us may also be emancipated. O’ Nanak, they in whose destiny God has so written are met by the Guru. The Guru beats away demons of death, and gets (his disciples) liberated

in God's court. Therefore, blessed are the Guru's disciples, because being pleased with them, God has united them with Him by (first) uniting them (with the Guru)."(27)

In the previous *salok*, Guru Ji stated that this world is (like) a dreadful ocean, and like a ship the Guru ferries (people) across by making them (meditate on God's) Name. In this *salok*, he explains how the Guru does all this, and what changes come in the mind of that person whom the Guru guides and makes to meditate on God's Name.

He says: "The perfect Guru, who (has firmly) enshrined God's Name, and has removed all doubt (from one's mind, and) by making one meditate on God's Name and by singing God's praise, that Guru has illuminated and shown the right path (of life. Further) by stilling one's ego, who is attuned to the one (God, that person) has enshrined God's Name in him or her. Because that person follows the Guru's instruction, the demon of death cannot look towards (or scare that person), and such a person remains absorbed in (God's) eternal Name. (Such a person understands that) the Creator Himself pervades everywhere, and whosoever seems pleasing to (God), He engages that person in meditating on (His) Name. Devotee Nanak feels alive when he meditates on His Name, and without it he feels as if he had died."(28)

In the previous *salok*, Guru Ji explained how by instilling God's Name, the perfect Guru removes all doubts from within a person's mind. Enlightening one's mind with divine wisdom, the Guru shows one the true path of life. In this *salok*, he tells how even self-conceited persons can get rid of their malady by meeting and following the advice of the saint Guru.

He says: "Within the minds (of self-conceited persons) is the malady of ego. Because of this ego, these evil worshippers of power remain lost in doubt. But O' Nanak, (even these people) can get rid of their ailment (of ego) by meeting the saintly friend, the true Guru (and following his advice)."(29)

In the previous *salok*, Guru Ji told us that even a worshiper of *Maya* could cure his or her malady of ego by meeting the immaculate saintly Guru. In this *salok* he explains what happens when one meets the true Guru and follows his advice.

He says: "Following the Guru's advice, (the bride-soul) who continuously utters God's Name day and night, remains pierced with God's love (and remains so imbued with His love, as if her entire) body were dyed in the color of God's love. (She says to herself): "I have searched throughout the world, but I cannot find any sublime Being like God (anywhere). When the true Guru makes one devotedly meditate on God's Name, one's mind doesn't waiver in any other direction. Therefore slave Nanak is also a servant of God, and a servant of servants of the true Guru."(30)

Once again, although each of the above 30 *saloks* has a unique meaning, the underlying message of all is that if we wish to eradicate all our maladies (including the chronic malady of ego), and remove our fear of birth and death, then we should seek the guidance of the true Guru (Granth Sahib Ji). As advised therein, we should fall so much in love with God that day and night we meditate on His Name, so that one day we may become one with Him.

ਪੰਨਾ ੧੪੨੫

ਸਲੋਕ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਤੇ ਸੇਈ ਜਿ ਮੁਖੁ ਨ ਮੋੜੰਨਿ ਜਿਨ੍ਹੀ ਸਿਵਾਤਾ ਸਾਈ ॥

ਝੜਿ ਝੜਿ ਪਵਦੇ ਕਚੇ ਬਿਰਹੀ ਜਿਨ੍ਹਾ ਕਾਰਿ ਨ ਆਈ ॥੧॥

ਧਈ ਵਿਹੂਣਾ ਪਾਟ ਪਟੰਬਰ ਭਾਹੀ ਸੇਤੀ ਜਾਲੇ ॥

ਪੂੜੀ ਵਿਚਿ ਲੁਭੰਦਤੀ ਸੋਹਾਂ ਨਾਨਕ ਤੈ ਸਹ ਨਾਲੇ ॥੨॥

ਗੁਰ ਕੈ ਸਬਦਿ ਅਰਾਧੀਐ ਨਾਮਿ ਰੰਗਿ ਬੈਰਾਗੁ ॥

ਜੀਤੇ ਪੰਚ ਬੈਰਾਈਆ ਨਾਨਕ ਸਫਲ ਮਾਰੂ ਇਹੁ ਰਾਗੁ ॥੩॥

ਜਾਂ ਮੂੰ ਇਕੁ ਤ ਲਖ ਤਉ ਜਿਤੀ ਪਿਨਣੇ ਦਰਿ ਕਿਤਤੇ ॥
ਬਾਮਣੁ ਬਿਰਥਾ ਗਇਓ ਜਨੰਮੁ ਜਿਨਿ ਕੀਤੇ ਸੇ ਵਿਸਰੇ ॥੪॥

ਸੋਰਠਿ ਸੇ ਰਸੁ ਪੀਜੀਐ ਕਬਹੂ ਨ ਫੀਕਾ ਹੋਇ ॥

ਨਾਨਕ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਈਅਹਿ ਦਰਗਹ ਨਿਰਮਲ
ਸੋਇ ॥੫॥

ਜੇ ਪ੍ਰਭਿ ਰਖੇ ਆਪਿ ਤਿਨ ਕੋਇ ਨ ਮਾਰਈ ॥

ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਸਦਾ ਗੁਣ ਸਾਰਈ ॥

ਏਕਾ ਟੇਕ ਅਗੰਮ ਮਨਿ ਤਨਿ ਪ੍ਰਭੁ ਧਾਰਈ ॥

ਲਗਾ ਰੰਗੁ ਅਪਾਰੁ ਕੋ ਨ ਉਤਾਰਈ ॥

ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣ ਗਾਇ ਸਹਜਿ ਸੁਖੁ ਸਾਰਈ ॥

ਨਾਨਕ ਨਾਮੁ ਨਿਧਾਨੁ ਰਿਦੈ ਉਚਿ ਹਾਰਈ ॥੬॥

ਕਰੇ ਸੁ ਚੰਗਾ ਮਾਨਿ ਦੁਯੀ ਗਣਤ ਲਾਹਿ ॥

ਅਪਣੀ ਨਦਰਿ ਨਿਹਾਲਿ ਆਪੇ ਲੋਹੁ ਲਾਇ ॥

ਜਨ ਦੇਹੁ ਮਤੀ ਉਪਦੇਸੁ ਵਿਚਹੁ ਭਰਮੁ ਜਾਇ ॥

ਜੇ ਧੁਰਿ ਲਿਖਿਆ ਲੇਖੁ ਸੋਈ ਸਭ ਕਮਾਇ ॥

ਸਭੁ ਕਛੁ ਤਿਸ ਦੇ ਵਸਿ ਦੂਜੀ ਨਾਹਿ ਜਾਇ ॥

ਨਾਨਕ ਸੁਖ ਅਨਦ ਭਏ ਪ੍ਰਭ ਕੀ ਮੰਨਿ ਰਜਾਇ ॥੭॥

ਗੁਰੁ ਪੂਰਾ ਜਿਨ ਸਿਮਰਿਆ ਸੇਈ ਭਏ ਨਿਹਾਲ ॥

ਨਾਨਕ ਨਾਮੁ ਅਰਾਧਣਾ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ ॥੮॥

ਪਾਪੀ ਕਰਮ ਕਮਾਵਦੇ ਕਰਦੇ ਹਾਏ ਹਾਇ ॥

ਨਾਨਕ ਜਿਉ ਮਥਨਿ ਮਾਧਾਣੀਆ ਤਿਉ ਮਥੇ ਧੂਮ ਰਾਇ ॥੯॥

ਨਾਮੁ ਧਿਆਇਨਿ ਸਾਜਨਾ ਜਨਮ ਪਦਾਰਥੁ ਜੀਤਿ ॥

ਨਾਨਕ ਧਰਮ ਐਸੇ ਚਵਹਿ ਕੀਤੇ ਭਵਨੁ ਪੁਨੀਤ ॥੧੦॥

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salok mehlāa 5

ik-oⁿkaar satgur pārsaaḡ.raṭay say-ee je mukhⁿ na morhaⁿniⁿ jinⁿee sinjaataa
saa-ee.jharhⁿ jharhⁿ pavḡay kachay birhee jinⁿaa kaar na
aa-ee. ||1||Dhaneⁿ vihoonaa paat patambar bhaahee saytee
jaalay.Dhoorhee vich ludangⁿ-rhee sohaaⁿ naanak t̤ai sah
naalay. 2||gur kai sabadⁿ araaDhee-ai naam rang bairaaḡ.jeetay panch bairaa-ee-aa naanak safal maaroo ih
raag. ||3||jaaⁿ mooⁿ ik t̤a lakh t̤a-o jitee pinṡay dar kitⁿ-rḡay.
baamanⁿ birthaa ga-i-o jannam jin keeto so visray.
||4||sorathⁿ so ras peejee-ai kabhoo na feekaa ho-ay.naanak raam naam gun gaa-ee-ah dargeh nirmal
so-ay. ||5||jo parabhⁿ rakḡay aap t̤in ko-ay na maar-ee.

angar naam niDhaan sadaa gun saar-ee.

aykaa tayk agamm man tan parabhⁿ Dhaar-ee.

lagaa rang apaar ko na utaara-ee.

gurmukhⁿ har gun gaa-ay sahj sukhⁿ saar-ee.

naanak naam niDhaan ridai ur haar-ee. ||6||

karay so changa maan dūyee ganatⁿ laahi.

apnee nadar nihaal aapay laiḡu laa-ay.

jan ḡayh matee upḡays vichahu bharam jaa-ay.

jo Dḡur likhi-aa laykhⁿ so-ee sabhⁿ kamaa-ay.sabhⁿ kachhⁿ t̤is ḡai vas doojee naahi jaa-ay.naanak sukhⁿ anadⁿ bha-ay parabhⁿ kee man
rajaa-ay. ||7||

gur pooraa jin simri-aa say-ee bha-ay nihaal.

naanak naam araaDhaanaa kaaraj aavai raas. ||8||

paapee karam kamaavḡay karday haa-ay haa-ay.

naanak ji-o mathan maadhaanee-aa t̤i-o mathay
dharam raa-ay. ||9||

naam Dhi-aa-in saajnaa janam paḡaarath jeet.

naanak Dharam aisay chavēh keeto bhavan
puneet. ||10||

Salok Mehla-5

Now begins this chapter of *saloks*, uttered by the fifth Guru (Arjan Dev Ji), which are in addition to the *saloks* included in the epics (*Vaars*). In *salok* (30), of the previous chapter, Guru Ji stated that the bride soul who follows the Guru's advice and continuously utters God's Name day and night, remains pierced with God's love, she remains so much imbued with His love, as though her entire body were dyed in the color of God's love. In this *salok*, Guru Ji gives us the touch-stone, on which we can test the strength of anyone's love for God, and reveals what happens to those whose bond of love with God is weak, and who don't comprehend how to truly imbue themselves with His love.

He says: "Only those persons are truly imbued with the love of God who have realized their Master, and who do not turn their faces away from Him (even during difficult times). But the false lovers who have not understood this way (of true love) break away (from their path of love) like the raw and weak fruits falling from a tree branch."(1)

Now Guru Ji gives us another beautiful picture of a soul truly imbued with the love of God.

Imagining himself as a young bride of God, he says: "Without my Groom, (I feel like) burning my silken and satin wardrobe. Nanak says: "O' my beloved Spouse, if You are with me, I look beautiful even while rolling in dust."(2)

In the previous *salok*, Guru Ji described the feelings of a young bride who is truly in love with her Groom. In this *salok*, he tells us how we should love God and meditate on His Name, and what kinds of blessings we obtain when we do so.

He says: "(O' my friends), we should meditate on God by attuning ourselves to (*Gurbani*), the Guru's word. In this way, through the love of God's Name, we become detached (from false worldly attachments, and we) overcome our five enemies (the impulses of lust, anger, greed, attachment, and ego). O' Nanak, such a wave of love is an effective medicine to cure these maladies."(3)

Now Guru Ji comments upon another very prevalent aspect of the Hindu tradition and way of life. During Guru Ji's times, even though the *Brahmins* used to consider themselves the highest caste, and feel very proud of themselves, yet still they used to go and beg at the houses of other people, (who believed that giving charities to the *Brahmins* was their sacred duty). But Guru Ji doesn't believe in this ritual, and lays importance only on remembering God, our Creator.

Addressing such a *Brahmin*, he says: "(O' *Brahmin*), when the One (God) is on my side, (I feel I have) millions (of hosts). Innumerable beggars (like you) are standing at His door. O' *Brahmin*, if one forsakes Him who has created us (then in spite of being born as a *Brahmin*, your birth may be considered in vain."(4)

In *salok* (3), Guru Ji told us that when we meditate on God through *Gurbani*, the Guru's word, we are able to conquer our five enemies (the impulses of lust, anger, greed, attachment, and ego). Such singing becomes fruitful in the musical measure "*Maaru*." In this *salok*, he tells us the best use of the melody of "*Sorath*."

He says: "Through the melody of *Sorath*, we should drink that nectar of (God's) Name, which never becomes sour. O' Nanak, when we sing the praises of God's Name (from the core of our heart in any tune), we obtain immaculate glory in God's court."(5)

In *salok* (1), Guru Ji stated that only those persons are truly imbued with the love of God who have realized their Master, and who do not turn their faces away from Him even during difficult times. In this *salok*, he elaborates on the conduct and attitude of such Guru following persons, and tells us about the blessings God bestows on such devotees.

He says: "They whom God saves, nobody can kill (or harm.) Within whom resides the treasure of God's Name always cherishes God's virtues. One who depends on the support of One (God) alone keeps God enshrined in one's body and mind, that one is imbued with such limitless love (for God) that nobody can remove (the color of his or her love). By Guru's grace, one who continuously sings God's praises imperceptibly enjoys (divine) bliss. In short, O' Nanak, (A Guru's follower) keeps the treasure of (God's) Name so enshrined in the heart, as if he or she) has put the garland (of His Name around his or her neck)."(6)

Everyone in this world seems to be pursuing happiness, but it appears that happiness has eluded us all. In this *salok*, Guru Ji tells us a sure way of obtaining happiness, and always remaining in a state of peace and bliss.

He says: "(O' my friend, if you want to obtain true and everlasting happiness, then) deem whatever God does as the best (thing), and forsake all other (worldly) considerations. (Also pray to God and say), "O' God, bless me with Your merciful glance of grace, and attune me (to Your love). Give (such) instruction to Your slave that (all) doubt from within me may disappear."

Guru Ji further advises us and says: "(O' my friends), all do only those deeds which have been written (by God) in their destiny from the very beginning. Everything is under His control, and there is no other place (where anyone could go for any help. But) O' Nanak, peace and bliss prevail (in one's mind if one gladly) submits to (God's) will."(7)

In the previous *salok*, Guru Ji told us that if we wish to obtain happiness in life, we should gladly accept and obey God's will. In this *salok*, he reveals another secret of success in life.

He says: "Those who have meditated upon (and remembered the advice of the perfect Guru) have been blessed. (O') Nanak, by meditating upon (God's) Name, one's (life) goal is successfully accomplished."(8)

In the previous three *saloks*, Guru Ji described the kind of peace and happiness enjoyed by those devotees of God who meditate on His Name and gladly accept His will. In this *salok*, he describes the fate of those sinners who do not listen to the Guru's advice and, swayed by ego and other evil instincts; keep committing all kinds of sins.

He says: "The sinners who commit (evil) deeds continue to cry and wail in pain. O' Nanak, just as the churning sticks keep beating upon and churning (the yogurt, similarly the demon of death keeps torturing them)."(9)

In the previous *salok*, Guru Ji told us about the fate of sinners who continue to indulge in sinful deeds. In this *salok*, he illustrates the opposite side, and tells us how those virtuous

persons, who meditate on God's Name, not only benefit themselves, but also the entire world.

He says: “(The saintly) friends who meditate on God's Name (depart from here after) winning the object of life. O' Nanak, they utter such (words of) righteousness (and give such good advice that) they sanctify the entire world.”(10)

ਖੁਭਤੀ ਕੁਥਾਇ ਮਿਨੀ ਗਲਣਿ ਕੁਮੰਤ੍ਰੀਆ ॥
ਨਾਨਕ ਸੇਈ ਉਬਰੇ ਜਿਨਾ ਭਾਗੁ ਮਥਾਹਿ ॥੧੧॥

hubh-rhee kuthaa-ay mithee galan kumantaree-aa.
naanak say-ee ubray jinaa bhaag mathaahi. ||11||

ਸੁਤਕੇ ਸੁਖੀ ਸਵੰਨਿ ਜੋ ਰਤੇ ਸਹ ਆਪਣੈ ॥
ਪ੍ਰੇਮ ਵਿਛੋਹਾ ਧਣੀ ਸਉ ਅਣੇ ਪਹਰ ਲਵੰਨਿ ॥੧੨॥

sut-rhay sukhee savaⁿni^h jo ratay sah aapnai.
paraym vichhohaa Dhanee sa-o athay pahar lavaⁿni^h.
||12||

ਸੁਤਕੇ ਅਸੰਖ ਮਾਇਆ ਝੂਠੀ ਕਾਰਣੇ ॥
ਨਾਨਕ ਸੇ ਜਾਗੰਨਿ ਜਿ ਰਸਨਾ ਨਾਮੁ ਉਚਾਰਣੇ ॥੧੩॥

sut-rhay asaⁿkh maa-i-aa jhoothee kaarnay.
naanak say jaagaⁿni^h je rasnaa naam uchaarnay.
||13||

ਮ੍ਰਿਗ ਤਿਸਨਾ ਪੇਖਿ ਭੁਲਣੇ ਵਹੇ ਨਗਰ ਗੰਧੂਬ ॥
ਜਿਨੀ ਸਚੁ ਅਰਾਧਿਆ ਨਾਨਕ ਮਨਿ ਤਨਿ ਫਬ ॥੧੪॥

marig tisnaa paykh bhulnay vuthay nagar ganDharab.
jinee sach araaDhi-aa naanak man tan fab. ||14||

ਪਤਿਤ ਉਧਾਰਣ ਪਾਰਬ੍ਰਹਮੁ ਸੰਮ੍ਰਿਥ ਪੁਰਖੁ ਅਪਾਰੁ ॥
ਪੰਨਾ ੧੪੨੬
ਜਿਸਹਿ ਉਧਾਰੇ ਨਾਨਕਾ ਸੇ ਸਿਮਰੇ ਸਿਰਜਣਹਾਰੁ ॥੧੫॥

patit uDhaaran paarbarahm samrath purakh apaar.
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jisahi uDhaaray naankaa so simray sirjanhaar. ||15||

ਦੂਜੀ ਛੋਡਿ ਕੁਵਾਟੜੀ ਇਕਸ ਸਉ ਚਿਤੁ ਲਾਇ ॥
ਦੂਜੇ ਭਾਵੀ ਨਾਨਕਾ ਵਹਣਿ ਲੁੜੜੀ ਜਾਇ ॥੧੬॥

doojee chhod kuvaatarhee ikas sa-o chit laa-ay.
doojai bhaaveeⁿ naankaa vahan lurh^adarhee
jaa-ay. ||16||

ਤਿਹਟਤੇ ਬਾਜਾਰ ਸਉਦਾ ਕਰਨਿ ਵਣਜਾਰਿਆ ॥
ਸਚੁ ਵਖਰੁ ਜਿਨੀ ਲਦਿਆ ਸੇ ਸਚਤੇ ਪਾਸਾਰ ॥੧੭॥

tihtarhay baajaar sa-udaa karan vanjaari-aa.
sach vakhar jinee ladi-aa say sachrhay paasaar.
||17||

ਪੰਥਾ ਪ੍ਰੇਮ ਨ ਜਾਣਈ ਭੂਲੀ ਫਿਰੈ ਗਵਾਰਿ ॥
ਨਾਨਕ ਹਰਿ ਬਿਸਰਾਇ ਕੈ ਪਉਦੇ ਨਰਕਿ ਅੰਧਾਰ ॥੧੮॥

panthaa paraym na jaan-ee bhoolee firai gavaar.
naanak har bisraa-ay kai pa-uday narak anDh-yaar.
||18||

ਮਾਇਆ ਮਨਹੁ ਨ ਵੀਸਰੈ ਮਾਂਗੈ ਦੰਮਾਂ ਦੰਮ ॥
ਸੇ ਪੁਭੁ ਚਿਤਿ ਨ ਆਵਈ ਨਾਨਕ ਨਹੀ ਕਰੰਮਿ ॥੧੯॥

maa-i-aa manhu na veesrai maaⁿgai dammaaⁿ
damm.
so parab^h chit na aavee naanak nahee karamm.
||19||

ਤਿਚਰੁ ਮੂਲਿ ਨ ਬੁਝੀਦੇ ਜਿਚਰੁ ਆਪਿ ਕ੍ਰਿਪਾਲੁ ॥
ਸਬਦੁ ਅਖੁਟੁ ਬਾਬਾ ਨਾਨਕਾ ਖਾਹਿ ਖਰਚਿ ਧਨੁ ਮਾਲੁ ॥੨੦॥

tichar mool na thurheeⁿdo jichar aap kirpaal.
sabad akhut baabaa naankaa khaahi kharach Dhan
maal. ||20||

ਖੰਡ ਵਿਕਾਂਦਤੇ ਜੇ ਲਹਾਂ ਘਿੰਨਾ ਸਾਵੀ ਤੋਲਿ ॥

khanbh vikaaⁿd-rhay jay lahaaⁿ ghinnaa saavee tol.

ਤੰਨਿ ਜਤਾਈ ਆਪਣੈ ਲਹਾਂ ਸੁ ਸਜਣੁ ਟੋਲਿ ॥੨੧॥ tann jarhaa^N-ee aapnai lahaa^N so sajan tol. ||21||

ਸਜਣੁ ਸਚਾ ਪਾਤਿਸਾਹੁ ਸਿਰਿ ਸਾਹਾਂ ਦੇ ਸਾਹੁ ॥ sajan sachaa paatisaahu sir saahaa^N dai saahu.
ਜਿਸੁ ਪਾਸਿ ਬਹਿਠਿਆ ਸੋਹੀਐ ਸਭਨਾਂ ਦਾ ਵੇਸਾਹੁ jis paas bahithi-aa sohee-ai sabhnaa^N daa vaysaahu.
॥੨੨॥ ||22||

In *salok* (9), Guru Ji stated that the sinners who commit evil deeds continue to cry and wail in pain. In this *salok*, he explains the danger of committing evil deeds, and tells who are those who remain safe from any such tendencies.

He says: “(Many times, misled by sweet but evil advices, the ordinary human soul) becomes mired in a very difficult position, (which compels her into a cycle of evil deeds). O’ Nanak, only those whose forehead is blessed with (good) destiny are saved (from sinking into such a marsh of evil).”(11)

In the previous *salok*, Guru Ji told us who remain mired in sinful deeds, and who are saved from such tendencies. In this *salok*, he describes what kind of lives these two categories of people lead.

He says: “(O’ my friends), they sleep in peace (and enjoy a peaceful life) who remain imbued with the love of their (beloved) Spouse. They who remain devoid of the love of their Master continue wailing in grief at all times.”(12)

In the previous *salok*, Guru Ji stated that those who remain imbued with the love of their (beloved) Spouse sleep in peace. In this *salok*, he tells how most people remain asleep (and unaware) in their love for false worldly wealth. Guru Ji explains who are the ones who remain alert and don’t allow themselves to be caught in the web of *Maya*, or worldly attachments.

He says: “Myriad remain asleep (and unaware of the real purpose of life) for the sake of false worldly wealth. O’ Nanak, only those who keep uttering (God’s) Name from their tongue remain awake (and alert to worldly enticements).”(13)

In the previous *salok*, Guru Ji stated that myriad remain asleep (and unaware) for the sake of false worldly wealth, and only those remain awake who continuously utter God’s Name from their tongue. In this *salok*, he explains the reason people become allured by false worldly wealth, and what blessings those people enjoy who keep uttering God’s Name.

Guru Ji says: “(O’ my friends, just as upon) seeing the mirage (the false appearance of water), a thirsty deer is allured (and loses its life, similarly human beings) are misled by the false city of worldly wealth. But O’ Nanak, the minds and bodies of those who have meditated on the eternal God, look beauteous (with divine virtues).”(14)

In the previous *salok*, Guru Ji told us that just as thirsty deer are misled by the false appearance of water, similarly human beings are strayed by false worldly wealth, and suffer for it. On the other hand, those persons look beauteous who meditate on God’s Name. In this *salok*, he describes the blessings God bestows on the one whom He wants to save.

He says: “(O’ my friends), the all powerful infinite Being is the sanctifier of sinners. O’ Nanak, whom (God) saves, that person starts meditating on that Creator.”(15)

In *salok* (14), Guru Ji told us that just as upon seeing the false appearance of water, a thirsty deer is allured and loses its life; similarly human beings are misled by false worldly wealth. But the minds and bodies of those, who have meditated on the eternal God, look beautiful with divine virtues. In this *salok*, he suggests to us the right way of life.

He says: “(O’ my friend), attune your mind only to the one (God), and forsake the other wrong path (of worldly attachments). But O’ Nanak, (most of the world) is washed away in the (stream of false worldly allurements).”(16)

Now Guru Ji uses a beautiful metaphor to describe the nature of this world, and the general conduct of human beings in it. He also tells us what is the best deed, which we should all try to perform in this world.

He says: “(O’ my friends, human beings are like) dealers who have come to trade in this bazaar (of the world), which has mainly three large shops (in the form of earth, sky, and the netherworld). The truly (successful) businessmen are those who have procured the everlasting commodity (of God’s Name).”(17)

Guru Ji concluded the previous *salok*, with the remark that in this worldly bazaar, truly successful businessmen are those who have procured the everlasting commodity of God’s Name. In this *salok*, Guru Ji reveals the fate of those who do not know how to follow the path of love for God.

He says: “The foolish bride (soul) who doesn’t know how to tread on the path of (divine) love, strays (from the right path of life). O’ Nanak, by forsaking God (the foolish self-conceited persons) fall into a (deep) dark hell.”(18)

In *salok* (16), Guru Ji stated that most of the world is washed away in a stream of false worldly allurements. In this *salok*, he tells us the main reason behind this general tendency of the world.

He says: “(O’ my friends, the thought of amassing) worldly wealth doesn’t disappear from the minds (of self-conceited human beings), and with every breath they continue asking for more and more. But that God (who has created them) doesn’t come into their mind (at all, because) O’ Nanak (the wealth of God’s Name) is not in their destiny.”(19)

In the previous *salok*, Guru Ji stated that self-conceited human beings don’t think of God’s Name, because this wealth is not in their destiny. In this *salok*, he tells how those who are once blessed with this wealth never feel its shortage.

He says: “As long as (God) Himself is kind, one never feels shortage. Because O’ Nanak, no matter how you consume or spend it, the wealth and commodity of the word (of God’s Name) is inexhaustible.”(20)

Now Guru Ji goes into the heights of his poetic imagery to express his limitless love for his beloved Groom.

He says: “If somehow I could find that wings are being sold somewhere, I would buy them even if the price were equal to my weight. I would (have these wings) fastened onto my body, and would search out (God), my beloved friend.”(21)

In the previous *salok*, Guru Ji stated that even if he had to sell himself to buy wings to search for his Friend (God), he would gladly do so. In this *salok*, he tells us what is so special about this Friend that he is ready to pay such a high price.

He says: “(God) the eternal King is our true friend. He is the King of all kings. Sitting beside (that emperor) we look beautiful (and honorable); He is the support of all.” (22)

Note: This salok is often uttered when we first open Shri Guru Granth Sahib Ji.

The one outstanding message of the above *saloks* of the fifth Guru Ji is that God is the Master and the true support of all. Therefore, instead of running after false worldly wealth, we should seek the guidance of the Guru (Granth Sahib Ji) and amass the wealth of God's Name; this alone can provide us true peace and pleasure.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਲੋਕ ਮਹਲਾ ੯ ॥

ਗੁਨ ਗੋਬਿੰਦ ਗਾਇਓ ਨਹੀ ਜਨਮੁ ਅਕਾਰਥ ਕੀਨੁ ॥
ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਜਿਹ ਬਿਧਿ ਜਲ ਕਉ
ਮੀਨੁ ॥੧॥

ਬਿਖਿਅਨ ਸਿਉ ਕਾਹੇ ਰਚਿਓ ਨਿਮਖ ਨ ਹੋਹਿ ਉਦਾਸੁ
॥

ਕਹੁ ਨਾਨਕ ਭਜੁ ਹਰਿ ਮਨਾ ਪਰੈ ਨ ਜਮ ਕੀ ਫਾਸ
॥੨॥

ਤਰਨਾਪੋ ਇਉ ਹੀ ਗਇਓ ਲੀਓ ਜਰਾ ਤਨੁ ਜੀਤਿ ॥
ਕਹੁ ਨਾਨਕ ਭਜੁ ਹਰਿ ਮਨਾ ਅਉਧਿ ਜਾਤੁ ਹੈ ਬੀਤਿ
॥੩॥

ਬਿਰਧਿ ਭਇਓ ਸੂਝੈ ਨਹੀ ਕਾਲੁ ਪਹੂਚਿਓ ਆਨਿ ॥
ਕਹੁ ਨਾਨਕ ਨਰ ਬਾਵਰੇ ਕਿਉ ਨ ਭਜੈ ਭਗਵਾਨੁ ॥੪॥

ਧਨੁ ਦਾਰਾ ਸੰਪਤਿ ਸਗਲ ਜਿਨਿ ਅਪੁਨੀ ਕਰਿ ਮਾਨਿ
॥

ਇਨ ਮੈ ਕਛੁ ਸੰਗੀ ਨਹੀ ਨਾਨਕ ਸਾਚੀ ਜਾਨਿ ॥੫॥

ਪਤਿਤ ਉਧਾਰਨ ਭੈ ਹਰਨ ਹਰਿ ਅਨਾਥ ਕੇ ਨਾਥ ॥
ਕਹੁ ਨਾਨਕ ਤਿਹ ਜਾਨੀਐ ਸਦਾ ਬਸਤੁ ਤੁਮ ਸਾਥਿ
॥੬॥

ਤਨੁ ਧਨੁ ਜਿਹ ਤੋ ਕਉ ਦੀਓ ਤਾਂ ਸਿਉ ਨੇਹੁ ਨ
ਕੀਨ ॥

ਕਹੁ ਨਾਨਕ ਨਰ ਬਾਵਰੇ ਅਬ ਕਿਉ ਡੋਲਤ ਦੀਨ
॥੭॥

ਤਨੁ ਧਨੁ ਸੰਪੈ ਸੁਖ ਦੀਓ ਅਰੁ ਜਿਹ ਨੀਕੇ ਧਾਮ ॥

ik-oⁿkaar satgur parsaad.

salok mehlā 9.

gun gobind gaa-i-o nahee janam akaarath keen.
kaho naanak har bhaj manaa jih biDh jal ka-o meen.
||1||

bikhi-an si-o kaahay rachi-o nimakh na hohi udaas.

kaho naanak bhaj har manaa parai na jam kee faas.
||2||

tarnaapo i-o hee ga-i-o lee-o jaraa tan jeet.
kaho naanak bhaj har manaa a-oDh jaat hai beet.
||3||

biraDh bha-i-o soojhai nahee kaal pahoochi-o aan.
kaho naanak nar baavray ki-o na bhajai bhagvaan.
||4||

Dhan daaraa sampat sagal jin apunee kar maan.

in mai kachh sangee nahee naanak saachee jaan.
||5||

patit uDhaaran bhai haran har anaath kay naath.
kaho naanak jih jaanee-ai sadaa basat tum saath.
||6||

tan Dhan jih to ka-o dee-o taaⁿ si-o nayhu na keen.

kaho naanak nar baavray ab ki-o dola^t deen. ||7||

tan Dhan sampai sukh dee-o ar jih neekay Dhaam.

ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਸਿਮਰਤ ਕਾਹਿ ਨ ਰਾਮੁ
॥੮॥

kaho naanak sun ray manaa simrat kaahi na raam.
||8||

ਸਭ ਸੁਖ ਦਾਤਾ ਰਾਮੁ ਹੈ ਦੂਸਰ ਨਾਹਿਨ ਕੋਇ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਤਿਹ ਸਿਮਰਤ ਗਤਿ ਹੋਇ
॥੯॥

sabh sukh daataa raam hai doosar naahin ko-ay.
kaho naanak sun ray manaa tih simrat gat ho-ay.
||9||

ਪੰਨਾ ੧੪੨੭

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ਜਿਹ ਸਿਮਰਤ ਗਤਿ ਪਾਈਐ ਤਿਹ ਭਜੁ ਰੇ ਤੈ ਮੀਤ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਅਉਧ ਘਟਤ ਹੈ ਨੀਤ
॥੧੦॥

jih simrat gat paa-ee-ai tih bhaj ray tai meet.
kaho naanak sun ray manaa a-oDh ghataṭ hai neet.
||10||

Salok Mehla-9

Now starts another chapter of *saloks*, uttered by the ninth Guru *Teg Bahadur Ji*, which was added by the tenth *Guru Gobind Singh Ji* when he recompiled the *Guru Granth Sahib Ji* from his memory. This chapter marks the beginning of the end of the Sikhs' holy scripture. When the reader reaches this section, those sikhs who are in the vicinity leave everything to come and sit before *Guru Granth Sahib Ji* and listen attentively.

As is evident from the reading of the rest of *Guru Granth Sahib Ji*, the one point which *Guru Ji* stresses repeatedly is that if we want to achieve the purpose of our human life, then we should meditate on God's Name and sing His praises.

Therefore, in the very first *salok* of this chapter, he says: "(O' my friend), if you have not sung the praises of God, you have made your entire life purposeless. Nanak says, O' my mind, meditate on God, the way a fish (loves) water."(1)

In the above *salok* *Guru Ji* advised us to love God as a fish loves water. But we always remain involved in amassing worldly riches, for the sake of which we commit many sins and suffer punishment at the hands of the demon of death.

Therefore, he says: "(O' my friend), why are you engrossed in poisonous (worldly) deeds, and haven't detached yourself from these even for a moment? Nanak says: "O' my mind, meditate on God so that you are not caught in the noose of death."(2)

Though some of us may realize the importance of meditating on God's Name, still we keep postponing it for a later time or stage in life. The result is that even when we have reached a ripe old age we still remain entangled in worldly affairs, and keep postponing our meditation. We don't realize that our life could end any moment.

Reminding a person in such a late stage of life, *Guru Ji* says: "(O' my friend), your youth has been wasted in vain (and you have become weak, as if) old age has conquered your body. Nanak says, O' my mind, (at least now) meditate on God, because life is passing by (in vain)."(3)

In the above *salok*, *Guru Ji* observed that even when we become old, we don't realize that our life is about to end, and we still don't meditate on God's Name. Therefore, in this *salok* *Guru Ji* once again tries to awaken us from our slumber.

He says: “(O’ man), you have become old (but still) you don’t understand that (your time of) death has come (very near). Nanak says, ‘O’ foolish man, why don’t you meditate on God (at least now)?”(4)

The most common reason why man doesn’t meditate on God is that he remains involved in amassing wealth or taking care of his family, and he thinks that his possessions and relatives will remain his own, forever.

Cautioning us against such false hopes, Guru Ji says: “(O’ man), wealth, wife, and all the worldly possessions which you deem as your own, Nanak says, “Realize this truth: that none of these will accompany you (in the end).”(5)

In *salok* (1), Guru Ji advised us that we should love God as a fish loves water. In this *salok* he suggests another beautiful way of remembering Him.

He says: “(O’ my friend, God is) the purifier of sinners, and Destroyer of fears. That God is the support of the support-less. Nanak says, “We should always deem (that God) abiding by our side.”(6)

It is a common human trait that in ordinary circumstances, when one is enjoying pleasures and comforts, one does not remember God. But when some tragedy happens and one feels one has become weak and helpless, then man starts wavering and trembling like a poor helpless person.

Talking to a person in the above state, Guru Ji says: “(O’ my friend), you never imbued yourself with love for Him, who gave you this body and wealth. Nanak says, O’ foolish man, why do you now waiver like a poor helpless person?”(7)

Often we forget that it is God who has given us our body, wealth, and all our comforts. In this *salok*, Guru Ji asks us why don’t we remember such a benevolent Giver, who has given us everything.

Addressing his own mind, Guru Ji says: “He gave you this body, wealth, luxuries, comforts, and (He gave you these) beauteous houses; Nanak says, listen O’ my mind, why don’t you remember that all-pervading God?”(8)

Many times we think that it is our parents, relatives, or friends who have provided us with all the comforts and luxuries of life. But in reality it is God who provides us with all these comforts. Our friends and relatives are just the means for passing on the gifts of God to us. Therefore, Guru Ji advises us to thank and remember that God.

He says: “(O’ my friend), it is God who is the provider of all comforts; there is no second (Giver). Therefore Nanak says, listen O’ my mind, it is by remembering Him that we obtain (the sublime) state (of salvation).”(9)

In the above *salok*, Guru Ji advised us that it is God who gives us all comforts, and it is by remembering Him that we obtain salvation. In this *salok*, he again urges us to remember that God, because everyday our life span is decreasing.

He says: "O' my friend, by remembering whom we obtain salvation, meditate upon that (God). Nanak says, listen O' my mind: your life is diminishing every day. (Don't postpone your worship any longer)." (10)

ਪਾਂਚ ਤਤ ਕੋ ਤਨੁ ਰਚਿਓ ਜਾਨਹੁ ਚਤੁਰ ਸੁਜਾਨ ॥
ਜਿਹ ਤੋ ਉਪਜਿਓ ਨਾਨਕਾ ਲੀਨ ਤਾਹਿ ਮੈ ਮਾਨੁ ॥੧੧॥

paa^{ch} tāt ko tan rachi-o jaanhu cha⁴ur sujaan.
jih t̥ay upji-o naan^{ka} leen t̥aahi mai maan. ||11||

ਘਟ ਘਟ ਮੈ ਹਰਿ ਜੂ ਬਸੈ ਸੰਤਨ ਕਹਿਓ ਪੁਕਾਰਿ ॥
ਕਹੁ ਨਾਨਕ ਤਿਹ ਭਜੁ ਮਨਾ ਭਉ ਨਿਧਿ ਉਤਰਹਿ ਪਾਰਿ ॥੧੨॥
ਸੁਖੁ ਦੁਖੁ ਜਿਹ ਪਰਸੈ ਨਹੀ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਸੋ ਮੂਰਤਿ ਭਗਵਾਨ ॥੧੩॥

ghat ghat mai har joo basai santan kahi-o pukaar.
kaho naanak t̥ih bhaj manaa bha-o niDh utreh
paar. ||12||
sukh dukh jih parsai nahee lobh moh abhimaan.
kaho naanak sun ray manaa so moorat̥ bhagvaan.
||13||

ਉਸਤਤਿ ਨਿੰਦਿਆ ਨਾਹਿ ਜਿਹਿ ਕੰਚਨ ਲੋਹ ਸਮਾਨਿ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਮੁਕਤਿ ਤਾਹਿ ਤੈ ਜਾਨਿ ॥੧੪॥

ustat̥ ningi-aa naahi jihi kanchan loh samaan.
kaho naanak sun ray manaa mukat̥ t̥aahi t̥ai jaan.
||14||

ਹਰਖੁ ਸੋਗੁ ਜਾ ਕੈ ਨਹੀ ਬੈਰੀ ਮੀਤ ਸਮਾਨਿ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਮੁਕਤਿ ਤਾਹਿ ਤੈ ਜਾਨਿ ॥੧੫॥

harakh sog jaa kai nahee bairee meet̥ samaan.
kaho naanak sun ray manaa mukat̥ t̥aahi t̥ai jaan.
||15||

ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਾਹਿ ਬਖਾਨਿ ॥੧੬॥

bhai kaahoo ka-o dayt̥ neh neh bhai maanat̥ aan.
kaho naanak sun ray manaa gi-aanee t̥aahi
bakhāan. ||16||

ਜਿਹਿ ਬਿਖਿਆ ਸਗਲੀ ਤਜੀ ਲੀਓ ਭੋਖ ਬੈਰਾਗ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਤਿਹ ਨਰ ਮਾਥੈ ਭਾਗੁ ॥੧੭॥

jihi bikhi-aa saglee t̥ajee lee-o bhaykh bairaa^g.
kaho naanak sun ray manaa t̥ih nar maathai
bhaag. ||17||

ਜਿਹਿ ਮਾਇਆ ਮਮਤਾ ਤਜੀ ਸਭ ਤੇ ਭਇਓ ਉਦਾਸੁ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮ ਨਿਵਾਸੁ ॥੧੮॥

jihi maa-i-aa mamtaa t̥ajee sabh t̥ay bha-i-o u⁴daas.
kaho naanak sun ray manaa t̥ih ghat barahm
nivaas. ||18||

ਜਿਹਿ ਪ੍ਰਾਨੀ ਹਉਮੈ ਤਜੀ ਕਰਤਾ ਰਾਮੁ ਪਛਾਨਿ ॥
ਕਹੁ ਨਾਨਕ ਵਹੁ ਮੁਕਤਿ ਨਹੁ ਇਹ ਮਨ ਸਾਚੀ ਮਾਨੁ ॥੧੯॥

jihi paraanee ha-umai t̥ajee kartaa raam pachhaan.
kaho naanak vahu mukat̥ nar ih man saachee
maan. ||19||

ਭੈ ਨਾਸਨ ਦੁਰਮਤਿ ਹਰਨ ਕਲਿ ਮੈ ਹਰਿ ਕੋ ਨਾਮੁ ॥
ਨਿਸਿ ਦਿਨੁ ਜੋ ਨਾਨਕ ਭਜੈ ਸਫਲ ਹੋਹਿ ਤਿਹ ਕਾਮੁ ॥੨੦॥

bhai naasan durmat̥ haran kal mai har ko naam.
nis d̥in jo naanak bhajai safal hohi t̥ih kaam. ||20||

No doubt we need to take care of our body to remain healthy, and able to discharge our worldly duties and meditate on God's Name. But we shouldn't become so obsessed with the love and care of our body that we forget everything else (including meditating on God, who has blessed us with this bodily gift). In this *salok*, Guru Ji awakens us to the reality of this body, and tells us what will ultimately be its end.

He says: “O’ the clever and wise person understand this thing; that this body has been created out of the five basic elements (of air, fire, water, ether, and clay). Nanak says, (O’ my friend), believe that (ultimately) it will merge into the same elements from which it has been created.”(11)

In the above *salok*, Guru Ji told us that this body of ours has been created out of the five basic elements, and ultimately it will merge back into the same. In this *salok*, he reveals another important fact about this body.

He says: “(O’ my friends), the saints have loudly proclaimed that God resides in each and every heart. Nanak says: “O’ my mind, worship that (God) so that you may cross over the dreadful (worldly) ocean.”(12)

Now Guru Ji paints before us the picture of an ideal man, who is embodiment of God Himself.

He says: “Whom neither pleasure nor pain touches (disturbs balance of mind), who is not motivated by any greed, attachment or ego; Nanak says, listen O’ my mind, such a person is the embodiment of God Himself.”(13)

Now Guru Ji describes the attitude of the mind of such a person, who is sure to obtain salvation.

He says: “Whom neither praise nor slander affects, and for whom gold and iron are the same (so that person is not proud of his or her wealth or saddened by lack of it), Nanak says, listen O’ my mind, know that (such a person) is an emancipated (person).”(14)

Elaborating on the qualities of such an emancipated person, Guru Ji says: “Whose (heart is not) affected by pleasure or pain, and for whom friend and foe are the same, Nanak says: listen O’ my mind, know that person is emancipated.”(15)

Now Guru Ji gives the definition of a truly wise person. He says: “The person who neither scares anyone, nor is scared (by any threats or power); Nanak says: listen O’ my mind, consider such a person as (truly) wise.”(16)

Some people consider those who have been blessed with riches, possessions, or big families as very fortunate, but Guru Ji has quite different definition of good fortune. He says: “The person who has entirely abandoned the poison of *Maya* (the attachment to false worldly pleasures, possessions, or involvement in worldly affairs, that person) has (truly) donned the garb of a renouncer; Nanak says, listen O’ my mind, consider that person to be blessed with good fortune.”(17)

In the previous *salok*, Guru Ji stated that the one who has abandoned attachment for *Maya* is a truly fortunate person. In this *salok*, he goes one step further and says: “One who has abandoned attachment for *Maya* and has become detached (from worldly allurements), Nanak says: listen O’ my mind, in that one’s heart is the abode of God Himself.”(18)

Now stating the blessings obtained by a person who has renounced *Maya* (the attachment for worldly riches and power), Guru Ji says: “One who has shed off one’s ego and has realized God the Creator, Nanak says: O’ my mind, accept as true that such a person is emancipated (from rounds of births and deaths).”(19)

In the previous *salok* Guru Ji stated that the one who has shed off ego and has realized the Creator, is saved from rounds of births and deaths. Now he tells us the way to ward off our bad intellect, dispel our fears, and accomplish our tasks.

He says: “(O’ my friends), in this *Kal Yug* (present age), God’s Name is the dispeller of fears, and destroyer of bad intellect. O’ Nanak, one who meditates on this (Name) day and night, all that one’s tasks are accomplished successfully.”(20)

ਜਿਹਬਾ ਗੁਨ ਗੋਬਿੰਦ ਭਜਹੁ ਕਰਨ ਸੁਨਹੁ ਹਰਿ ਨਾਮੁ ॥ jihbaa gun gobind bhajahu karan sunhu har naam.

ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਪਰਹਿ ਨ ਜਮ ਕੈ ਧਾਮ ॥੨੧॥ kaho naanak sun ray manaa pareh na jam kai Dhaam. ||21||

ਜੋ ਪ੍ਰਾਨੀ ਮਮਤਾ ਤਜੈ ਲੋਭ ਮੋਹ ਅਹੰਕਾਰ ॥ jo paraanee mamtaa tajai lobh moh ahaⁿkaar.
ਕਹੁ ਨਾਨਕ ਆਪਨ ਤਰੈ ਅਉਰਨ ਲੇਤ ਉਧਾਰ ॥੨੨॥ kaho naanak aapan tarai a-uran layt uDhaar. ||22||

ਜਿਉ ਸੁਪਨਾ ਅਰੁ ਪੇਖਨਾ ਐਸੇ ਜਗ ਕਉ ਜਾਨਿ ॥ ji-o supnaa ar paykhnaa aisay jag ka-o jaan.
ਇਨ ਮੈ ਕਛੁ ਸਾਚੇ ਨਹੀ ਨਾਨਕ ਬਿਨੁ ਭਗਵਾਨ ॥੨੩॥ in mai kachh saacho nahee naanak bin bhagvaan. ||23||

ਨਿਸਿ ਦਿਨੁ ਮਾਇਆ ਕਾਰਨੇ ਪ੍ਰਾਨੀ ਭੋਲਤ ਨੀਤ ॥ nis din maa-i-aa kaarnay paraanee dolat neet.
ਕੋਟਨ ਮੈ ਨਾਨਕ ਕਉ ਨਾਰਾਇਨੁ ਜਿਹ ਚੀਤਿ ॥੨੪॥ kotan mai naanak ko-oo naaraa-in jih cheet. ||24||

ਜੈਸੇ ਜਲ ਤੇ ਬੁਦਬੁਦਾ ਉਪਜੈ ਬਿਨਸੈ ਨੀਤ ॥ jaisay jal tay budbudaa upjai binsai neet.
ਜਗ ਰਚਨਾ ਤੈਸੇ ਰਚੀ ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਮੀਤ ॥੨੫॥ jag rachnaa taisay rachee kaho naanak sun meet. ||25||

ਪ੍ਰਾਨੀ ਕਛੁ ਨ ਚੇਤਈ ਮਦਿ ਮਾਇਆ ਕੈ ਅੰਧੁ ॥ paraanee kachhoo na chayt-ee mad maa-i-aa kai anDh.
ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨ ਪਰਤ ਤਾਹਿ ਜਮ ਫੰਧ ॥੨੬॥ kaho naanak bin har bhajan parat taahi jam fanDh. ||26||

ਜਉ ਸੁਖ ਕਉ ਚਾਹੈ ਸਦਾ ਸਰਨਿ ਰਾਮ ਕੀ ਲੋਹ ॥ ja-o sukh ka-o chaahai sadaa saran raam kee layh.
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਦੁਰਲਭ ਮਾਨੁਖ ਦੇਹ ॥੨੭॥ kaho naanak sun ray manaa durlabh maanuk dayh. ||27||

ਮਾਇਆ ਕਾਰਨਿ ਧਾਵਹੀ ਮੂਰਖ ਲੋਗ ਅਜਾਨ ॥ maa-i-aa kaaran Dhaavhee moorakh log ajaan.
ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨ ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਨ ॥੨੮॥ kaho naanak bin har bhajan birthaa janam siraan. ||28||

ਜੋ ਪ੍ਰਾਨੀ ਨਿਸਿ ਦਿਨੁ ਭਜੈ ਰੂਪ ਰਾਮ ਤਿਹ ਜਾਨੁ ॥ jo paraanee nis din bhajai roop raam tih jaan.
ਪੰਨਾ ੧੪੨੮ **SGGS P-1428**
ਹਰਿ ਜਨ ਹਰਿ ਅੰਤਰੁ ਨਹੀ ਨਾਨਕ ਸਾਚੀ ਮਾਨੁ ॥੨੯॥ har jan har antar nahee naanak saachee maan. ||29||

ਮਨੁ ਮਾਇਆ ਮੈ ਫਪਿ ਰਹਿਓ ਬਿਸਰਿਓ ਗੋਬਿੰਦ ਨਾਮੁ ॥ man maa-i-aa mai faDh rahi-o bisri-o gobind naam.
ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨ ਜੀਵਨ ਕਉਨੇ ਕਾਮ ॥੩੦॥ kaho naanak bin har bhajan jeevan ka-unay kaam. ||30||

In the previous *salok*, Guru Ji stated that in *Kal Yug* (the present age), God's Name is the dispeller of fears and destroyer of bad intellect.

Elaborating on the merits of meditating on God's Name, Guru Ji advises: "(O' my friends), with your tongue utter praises of God and with your ears listen to God's Name. Nanak says, 'Listen O' my mind: (they who do, are not sent to the abode) of the demon of death (and made to suffer the pains of birth and death).'"(21)

In *salok* (5), Guru Ji told us that wealth, wife, and all worldly possessions, which we deem as our own, would not accompany us in the end. Now he tells us the benefits of shedding our attachment to all such things.

He says: "The mortal who renounces his or her sense of 'mine-ness' (or ownership, and also sheds) greed, worldly attachment, and self-conceit, that mortal saves him or herself, and also emancipates others."(22)

In the previous *salok*, Guru Ji told us that the person who renounces his or her sense of 'mine-ness,' greed, worldly attachment, and self-conceit, saves him or herself and also emancipates others. But while living in this world, it is not an easy task to renounce all such things. In this *salok*, Guru Ji tells a way to accomplish this task.

He says: "(O' my friend), deem this world as a dream, or an (entertaining) show. Nanak says, 'Except God, nothing is eternal in these (dreams or shows).'"(23)

In the previous several *saloks*, Guru Ji advised us to shed our love and attachment for worldly entities, and instead imbue ourselves with the love of God. However, he observes that rare is the one who does this.

He says: "Night and day, the humans waver and wander for the sake of *Maya* (worldly riches and power). O' Nanak, it is only a rare person among millions, in whose mind is the remembrance of God."(24)

In *salok* (23), Guru Ji advised us that we should deem this world as a dream or an entertaining show in which (except God) nothing is eternal. Now he gives another beautiful example to illustrate the absolute short-lived nature of this world.

He says: "Listen O' my friend, just as a bubble appears and disappears in water everyday, similarly (God) has fashioned this worldly creation."(25)

In *salok* (24), Guru Ji commented that night and day, human beings waver and wander for the sake of *Maya*. It is only a rare person among millions in whose mind is the remembrance of God. In this *salok*, he tells us the consequences suffered by human beings on account of this obsession for worldly riches.

He says: "Blinded by the intoxication of worldly riches and power, the mortal doesn't think about (the consequences) of his or her actions. Nanak says, without meditation on God's Name, the noose of death falls (around one's neck)."(26)

Everyone in this world wishes and tries one's best to attain happiness. Most of us believe that money is the passport to happiness; therefore we use all kinds of moral and immoral means to amass more and more worldly riches and power. In the end, a vast majority of

us find that instead of providing us with happiness, it becomes the biggest source of our stress, worry, and suffering. In this *salok*, Guru Ji tells us the secret of happiness.

He says: “(O’ my friend), if you want peace and happiness forever, then take shelter in the all-pervading God. Nanak says: “Listen O’ my mind, this human body is precious, and obtained only after great difficulty. (Don’t waste it by running after short-lived happiness; utilize it to meditate on God’s Name, so that you may enjoy eternal bliss).”(27)

In the previous *salok*, Guru Ji told us that if we wish to obtain peace and happiness forever, then we must take the shelter of the all-pervading God. This human body is very precious, and is obtained only after great difficulty. We must not waste it by running after short-lived happiness, but utilize it to meditate on God’s Name.

But Guru Ji notes and says: “For the sake of (worldly) wealth, the foolish ignorant people keep wandering around the world aimlessly. But Nanak says, their human birth is passing in vain without meditation on God’s Name.”(28)

In several previous *saloks* and *shabads*, Guru Ji has stressed upon us the importance of meditating on God’s Name. In fact, if we were to draw the one most important message from the study of the *Guru Granth Sahib Ji*, that message is that meditation on God’s Name is the single most important thing. In this *salok*, he describes the blessings and the status obtained by a person who meditates on God’s Name day and night with true love and devotion.

He says: “(O’ my friend), deem that human being as the embodiment of God, who day and night (sincerely) meditates on (God’s) Name. O’ Nanak, take this as absolute truth: that there is no difference between God and God’s devotee.”(29)

In the above *salok*, Guru Ji told us about the supreme status enjoyed by the person who daily meditates on God’s Name. In this *salok*, he tells us how useless the life of that person is whose mind always remains entangled in worldly affairs.

He says: “Whose mind is entangled in *Maya* (or pursuits for worldly riches and power), and who has forsaken the Name of God, Nanak says: “Of what use is the life without meditation on God?”(30)

ਪ੍ਰਾਨੀ ਰਾਮੁ ਨ ਚੇਤਈ ਮਦਿ ਮਾਇਆ ਕੈ ਅੰਧੁ ॥

ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜਨ ਬਿਨੁ ਪਰਤ ਤਾਹਿ ਜਮ ਫੰਧੁ
॥੩੧॥

ਸੁਖ ਮੈ ਬਹੁ ਸੰਗੀ ਭਏ ਦੁਖ ਮੈ ਸੰਗਿ ਨ ਕੋਇ ॥

ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਅੰਤਿ ਸਹਾਈ ਹੋਇ ॥੩੨॥

ਜਨਮ ਜਨਮ ਭਰਮਤ ਫਿਰਿਓ ਮਿਟਿਓ ਨ ਜਮ ਕੋ ਤ੍ਰਾਸੁ
॥

ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਨਿਰਭੈ ਪਾਵਹਿ ਬਾਸੁ
॥੩੩॥

ਜਤਨ ਬਹੁਤੁ ਮੈ ਕਰਿ ਰਹਿਓ ਮਿਟਿਓ ਨ ਮਨ ਕੋ ਮਾਨੁ ॥

paraanee raam na chayt-ee mad maa-i-aa kai
anDh.

kaho naanak har bhajan bin parat taahi jam fanDh.
||31||

sukh mai baho sangee bha-ay dukh mai sang na
ko-ay.

kaho naanak har bhaj manaa ant sahaa-ee ho-ay.
||32||

janam janam bharmaṭ firi-o miti-o na jam ko
turaas.

kaho naanak har bhaj manaa nirbhai paavahi baas.
||33||

jaṭan bahuṭ mai kar rahi-o miti-o na man ko maan.

ਦੁਰਮਤਿ ਸਿਉ ਨਾਨਕ ਫਪਿਓ ਰਾਖਿ ਲੇਹੁ ਭਗਵਾਨ
॥੩੪॥

durmat̃ si-o naanak faDhi-o raakh layho bhagvaan.
||34||

ਬਾਲ ਜੁਆਨੀ ਅਰੁ ਬਿਰਧਿ ਫੁਨਿ ਤੀਨਿ ਅਵਸਥਾ ਜਾਨਿ
॥
ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜਨ ਬਿਨੁ ਬਿਰਥਾ ਸਭ ਹੀ ਮਾਨੁ
॥੩੫॥

baal ju-aanee ar biraDh fun teen avasthaa jaan.
kaho naanak har bhajan bin birthaa sabh hee maan. ||35||

ਕਰਣੇ ਹੁਤੇ ਸੁ ਨਾ ਕੀਓ ਪਰਿਓ ਲੋਭ ਕੈ ਫੰਧ ॥
ਨਾਨਕ ਸਮਿਓ ਰਮਿ ਗਇਓ ਅਬ ਕਿਉ ਰੇਵਤ ਅੰਧ
॥੩੬॥

karnō huṭo so naa kee-o pari-o lobh kai fanDh.
naanak sami-o ram ga-i-o ab ki-o rovaṭ anDh.
||36||

ਮਨੁ ਮਾਇਆ ਮੈ ਰਮਿ ਰਹਿਓ ਨਿਕਸਤ ਨਾਹਿਨ ਮੀਤ ॥
ਨਾਨਕ ਮੂਰਤਿ ਚਿਤ੍ਰ ਜਿਉ ਛਾਡਿਤ ਨਾਹਿਨ ਭੀਤਿ
॥੩੭॥

man maa-i-aa mai ram rahi-o niksat̃ naahin meet̃.
naanak moorat̃ chit̃ar ji-o chhaadit̃ naahin bheet̃.
||37||

ਨਰ ਚਾਹਤ ਕਛੁ ਅਉਰਿ ਅਉਰੈ ਕੀ ਅਉਰੈ ਭਈ ॥
ਚਿਤਵਤ ਰਹਿਓ ਨਗਉਰਿ ਨਾਨਕ ਫਾਸੀ ਗਲਿ ਪਰੀ
॥੩੮॥

nar chaahaṭ kachh a-or a-urai kee a-urai bha-ee.
chit̃vaṭ rahi-o thaga-ur naanak faasee gal paree.
||38||

ਜਤਨ ਬਹੁਤ ਸੁਖ ਕੇ ਕੀਏ ਦੁਖ ਕੇ ਕੀਓ ਨ ਕੋਇ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਹਰਿ ਭਾਵੈ ਸੋ ਹੋਇ ॥੩੯॥

jaṭan bahuṭ sukh kay kee-ay dukh ko kee-o na ko-ay.
kaho naanak sun ray manaa har bhaavai so ho-ay.
||39||

ਜਗਤੁ ਭਿਖਾਰੀ ਫਿਰਤੁ ਹੈ ਸਭ ਕੇ ਦਾਤਾ ਰਾਮੁ ॥
ਕਹੁ ਨਾਨਕ ਮਨ ਸਿਮਰੁ ਤਿਹ ਪੂਰਨ ਹੋਵਹਿ ਕਾਮ
॥੪੦॥

jagat̃ bhikhaaree firat̃ hai sabh ko daataa raam.
kaho naanak man simar t̃ih pooran hoveh kaam.
||40||

In the previous *salok*, Guru Ji told us that useless is the life of one whose mind is entangled in *Maya*, and who has forsaken the Name of God. In this *salok*, he tells us what kind of fate is awaiting such a person.

He says: “Blinded by the intoxication of *Maya* (the worldly riches and power), the mortal (who) doesn’t remember God. Nanak says, “Without worship of God, such a person remains caught in the noose of (birth and) death.”(31)

In the previous *salok*, Guru Ji told us that blinded by the intoxication of worldly riches and power, one who doesn’t remember God, that person is caught in the noose of death. In this *salok*, he tells us what happens to one during one’s lifetime, and how one will be treated by those for whom one has forsaken God.

He says: “(O’ my friend), many become your companions during prosperity, but no one gives you company during adversity. Therefore, Nanak says: “O’ my mind, meditate on God, who would be your helper till the end.”(32)

In *salok* (27), Guru Ji told us that if we want peace and happiness forever, we should take the shelter of the all-pervading God. But the question is where we should go to seek the shelter of God, because even though, He is pervading everywhere, He has no particular

place where we might go and fall at His feet. In this *salok*, Guru Ji tells the way not only to reach Him, but also to make our abode within that fearless God (Himself).

He says: “(O’ my friend), you have been wandering birth after birth, but the fear of the demon of death hasn’t gone. Nanak says, “O’ my mind, meditate on God’s Name so that you may obtain residence in that fearless (God Himself).”(33)

In many previous *saloks* and *shabads*, Guru Ji has told us that the main reason for our pain and suffering is the ego or self-conceit of our mind. It is for the sake of satisfying our ego that we want to earn more money, so that we may display our wealth to our neighbors and friends. We also may offer large donations to Gurudwaras and temples, to show that we are holier than others. Some people may attempt to rid themselves of their ego by worshipping gods and goddesses, or visiting holy places, but often they end up multiplying their ego: thinking themselves as holier than others. In this *salok*, Guru Ji puts himself in the place of ordinary humans like us and shows us the way to get rid of our ego.

He says: “I have exhausted myself making many efforts, but the ego of my mind hasn’t been removed. Nanak is caught in (the grip of) bad intellect; “O’ God, please save him (from this ego and bad intellect).”(34)

Broadly speaking, human life can be divided into three stages: childhood, youth, and old age. Ordinarily, one spends one’s childhood in playing, youth in learning and earning, and old age in taking care of family affairs, dealing with one’s health issues, and in a few instances performing ritual worships. In this *salok*, Guru Ji tells us how important it is to meditate on God’s Name in all stages of life.

He says: “(O’ my friend), consider childhood, youth, and old age as the three stages of life. Nanak says, “Without meditation on God, deem all these (stages) as waste.”(35)

In the above *salok*, Guru Ji stated that without worship of God, all three stages of life should be considered as waste. Generally, people remain caught in their greed for more toys, wealth, or more power and social status during all three stages. It is only in advanced old age or during their last breaths that mortals see the noose of death tightening around their necks, and only then they realize their mistake in not meditating on God’s Name earlier, and only then do they grieve in pain. In this *salok*, Guru Ji asks what use it is to repent or grieve now.

He says: “(O’ my friend, all this time), you didn’t do (the meditation on God’s Name), which you should have done, instead you remained entangled in the noose of greed (for more and more worldly objects). Nanak (says): “O’ blind fool, why do you cry now, when the time (for doing God’s worship) has passed?”(36)

In the previous *salok*, Guru Ji pointed out that we have neglected to meditate on God’s name (because) we have been caught in the noose of greed (for more and more worldly objects). In this *salok*, he uses a very beautiful metaphor to illustrate such a state of our minds.

He says: Just as a painting (painted) on a wall cannot be separated from it, Nanak says, “(O’ my friend, similarly) your mind has been so absorbed in (amassing) worldly wealth that it cannot break out of (this obsession).”(37)

In the previous *salok*, Guru Ji explained how one's mind remains so absorbed in the pursuit of worldly wealth that one cannot stop this obsession. In this *salok*, he tells us how this obsession many times brings unimagined troubles.

He says: “(Caught in greed for worldly wealth) something different than what one truly desires comes to pass. O’ Nanak, one might have been thinking of cheating (or even killing others for the sake of wealth, but often one gets caught) and the noose of death falls around one’s (own) neck.”(38)

In the previous *salok*, Guru Ji described how one keeps making efforts to amass more and more worldly wealth in the hope that by doing so one will enjoy more and more comforts. But in the end, one often finds that instead of luxury, these efforts have brought one more misery. In this *salok*, Guru Ji wants us to realize that we cannot obtain peace or happiness by our efforts alone, because only that which pleases God happens.

Putting himself in our position, Guru Ji says: “I made many efforts for the sake of happiness, and didn’t do anything for the sake of sorrow. Nanak says, listen O’ my mind, only that happens which pleases God.”(39)

In the previous *salok*, Guru Ji told us that only that happens which pleases God, and not what we expect from our efforts. In this *salok*, he tells us the way to increase the chances that our tasks may be accomplished.

He says: “(O’ my friend, the entire) world is roaming like beggars, but God is the Giver of all. Therefore Nanak says, O’ my mind, you should also meditate on Him, so that your task may be accomplished.”(40)

ਭੂਨੈ ਮਾਨੁ ਕਹਾ ਕਰੈ ਜਗੁ ਸੁਖਨੇ ਜਿਉ ਜਾਨੁ ॥
ਇਨ ਮੈ ਕਛੁ ਤੋਰੈ ਨਹੀ ਨਾਨਕ ਕਹਿਓ ਬਖਾਨੁ ॥੪੧॥

jhoothai maan kahaa karai jag supnay ji-o jaan.
in mai kachh tayro nahee naanak kahi-o bakhhaan. ||41||

ਗਰਬੁ ਕਰਤੁ ਹੈ ਦੇਹ ਕੋ ਬਿਨਸੈ ਛਿਨ ਮੈ ਮੀਤ ॥
ਜਿਹਿ ਪ੍ਰਾਨੀ ਹਰਿ ਜਸੁ ਕਹਿਓ ਨਾਨਕ ਤਿਹਿ ਜਗੁ ਜੀਤਿ ॥੪੨॥

garab karat hai dayh ko binsai chhin mai meet.
jihi paraanee har jas kahi-o naanak tihi jag jeet. ||42||

ਜਿਹ ਘਟਿ ਸਿਮਰਨੁ ਰਾਮ ਕੋ ਸੋ ਨਰੁ ਮੁਕਤਾ ਜਾਨੁ ॥
ਤਿਹਿ ਨਰ ਹਰਿ ਅੰਤਰੁ ਨਹੀ ਨਾਨਕ ਸਾਚੀ ਮਾਨੁ ॥੪੩॥

jih ghat simran raam ko so nar muktaa jaan.
tihi nar har antar nahee naanak saachee maan. ||43||

ਏਕ ਭਗਤਿ ਭਗਵਾਨ ਜਿਹ ਪ੍ਰਾਨੀ ਕੈ ਨਾਹਿ ਮਨਿ ॥
ਜੈਸੇ ਸੂਕਰ ਸੁਆਨ ਨਾਨਕ ਮਾਨੋ ਤਾਹਿ ਤਨੁ ॥੪੪॥

ayk bhagat bhagvaan jih paraanee kai naahi man.
jaisay sookar su-aan naanak maano taahi tan. ||44||

ਸੁਆਮੀ ਕੋ ਗ੍ਰਿਹੁ ਜਿਉ ਸਦਾ ਸੁਆਨ ਤਜਤ ਨਹੀ ਨਿਤ ॥
ਨਾਨਕ ਇਹ ਬਿਧਿ ਹਰਿ ਭਜਉ ਇਕ ਮਨਿ ਹੁਇ ਇਕ ਚਿਤਿ ॥੪੫॥

su-aamee ko garihu ji-o sadaa su-aan tajaṭ nahee nit.
naanak ih bidh har bhaja-o ik man hu-ay ik chit. ||45||

ਤੀਰਥ ਬਰਤ ਅਰੁ ਦਾਨ ਕਰਿ ਮਨ ਮੈ ਧਰੈ ਗੁਮਾਨੁ ॥
ਨਾਨਕ ਨਿਹਫਲ ਜਾਤ ਤਿਹ ਜਿਉ ਕੁੰਚਰ ਇਸਨਾਨੁ ॥੪੬॥

tirath barat ar daan kar man mai dharai gumaan.
naanak nihfal jaat tihi ji-o kunchar isnaan. ||46||

ਸਿਰੁ ਕੰਪਿਓ ਪਗ ਡਗਮਗੇ ਨੈਨ ਜੋਤਿ ਤੇ ਹੀਨ ॥
ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਭਈ ਤਉ ਨ ਹਰਿ ਰਸਿ
ਲੀਨ ॥੪੭॥

sir kampi-o pag dagmagay nain jot̃ t̃ay heen.
kaho naanak ih bidh bha-ee t̃a-oo na har ras leen.
||47||

ਪੰਨਾ ੧੪੨੯

ਨਿਜ ਕਰਿ ਦੇਖਿਓ ਜਗਤੁ ਮੈ ਕੋ ਕਾਹੂ ਕੋ ਨਾਹਿ ॥
ਨਾਨਕ ਬਿਰੁ ਹਰਿ ਭਗਤਿ ਹੈ ਤਿਹ ਰਾਖੇ ਮਨ ਮਾਹਿ
॥੪੮॥

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nij kar daykhi-o jagat̃ mai ko kaahoo ko naahi.
naanak thir har bhagat̃ hai t̃ih raakh̃o man maahi.
||48||

ਜਗ ਰਚਨਾ ਸਭ ਬੂਠ ਹੈ ਜਾਨਿ ਲੇਹੁ ਰੇ ਮੀਤ ॥
ਕਹਿ ਨਾਨਕ ਬਿਰੁ ਨਾ ਰਹੈ ਜਿਉ ਬਾਲੂ ਕੀ ਭੀਤਿ
॥੪੯॥

jag rachnaa sabh jhoot̃ hai jaan layho ray meet̃.
kahi naanak thir naa rahai ji-o baaloo kee bheet̃.
||49||

ਰਾਮੁ ਗਇਓ ਰਾਵਨੁ ਗਇਓ ਜਾ ਕਉ ਬਹੁ ਪਰਵਾਰੁ ॥
ਕਹੁ ਨਾਨਕ ਬਿਰੁ ਕਛੁ ਨਹੀ ਸੁਪਨੇ ਜਿਉ ਸੰਸਾਰੁ
॥੫੦॥

raam ga-i-o raavan ga-i-o jaa ka-o baho parvaar.
kaho naanak thir kachh nahee supnay ji-o sansaar.
||50||

In *salok* (30), Guru Ji told us that absolutely useless is (that one's) life whose mind is entangled in *Maya* (the pursuits for worldly riches and power), and who has forsaken the Name of God. One of the main reasons a person becomes entangled in the pursuit of worldly riches is that one often wants to feel proud of one's riches, possessions, or relatives. In this *salok*, Guru Ji wants to caution us that all these things and relations are short-lived, and do not prove useful in our real time of need; therefore we shouldn't feel proud of our possessions or relatives.

He says: "(O' my friend), why do you indulge in false pride (of your wealth, power, or relatives etc.)? Deem all these (things in the) world (short-lived) like a dream. Nanak proclaims that none of these is (truly) yours." (41)

In the previous *salok*, Guru Ji advised us not to indulge in false pride of our worldly possessions or relatives. However, these are not the only things on account of which we feel arrogant. Many times we start feeling proud of our body itself, as if by our might alone we may conquer the whole world. In this *salok*, Guru Ji awakens us to the flimsy nature of our body, and tells us the most practical way to gain victory over the world (and all its temptations).

He says: "(O' my friend, you take pride in your body, (but know that it) perishes in an instant. O' Nanak, the mortal who has uttered God's praises (has gained such control over worldly desires, as if he) has won over the world." (42)

In the previous *salok*, Guru Ji stated that the person who has uttered God's praises has gained such control over worldly desires, as if he has won over the world. In this *salok*, he tells us what other blessings and status that person obtains who sings God's praises and enshrines Him in the heart.

He says: "(O' man), deem that person as emancipated in whose heart is (continuously practiced) meditation on God's Name. Nanak says, deem this as a true (statement: that) there is no difference between that person and God." (43)

In the previous *salok*, Guru Ji told us about the blessings and high status a person receives who enshrines God in the heart. Now he tells us about the wretched state of that person in whose mind there is no devotion for God.

He says: “The person in whose mind is no devotion for the one God, Nanak says, deem that body (filthy) like that of a pig or a dog (who indulges in sinful habits and commits evil deeds).”(44)

Now Guru Ji illustrates with a metaphor, how we should always remember God, and should never forsake Him.

He says: “Just as a dog never abandons the house of its master, Nanak says, ‘Similarly (O’ my friends), you should meditate upon God with the full concentration of your mind and your heart.’”(45)

In the previous *salok*, Guru Ji advised us that we should never abandon single-minded devotion of God. However, he wants to caution us against indulging in any kind of ego on account of our devotion (such as fasting, or pilgrimages). Such devotion may even be counter-productive. He explains with the metaphor of an elephant, who after taking a bath in a river or pond, throws dust on itself and thus wastes its entire effort.

He says: “If after going on a pilgrimage, observing a fast, or giving in charity one feels arrogant in the mind, O’ Nanak, all that one’s good deeds go to waste like the bathing of an elephant (who after a bath throws dust on itself).”(46)

In *salok* (35), Guru Ji suggested us to consider childhood, youth, and old age as the three stages of life, and told us that without meditation on God, all these stages are fruitless. However, in this *salok*, he observes that one doesn’t remember God even when one is in the last stage of life, to say nothing of childhood and youth.

He says: “(O’ my friends, in a late stage of life, one’s) head wobbles, feet falter, and eyes are without light. But O’ Nanak, even when (the body is in) such a state, still one doesn’t merge in the relish of God’s (Name).”(47)

One of the main reasons one doesn’t meditate on God’s Name is that one remains involved in one’s children and relatives, in the hope that they will be of help to him or her during his old age or time of need. However, on the basis of his personal experience, Guru Ji tells that no one can help anyone forever.

He says: “I have personally observed that in this world no one is (a lasting support) for anyone. Nanak says it is only God’s meditation which is permanent, (and you should) keep that in mind.”(48)

In the previous *salok*, Guru Ji told us on the basis of his personal observation that in the end, no one can do anything for another. In this *salok*, he goes even one step further and tells us that (to say nothing of relatives and friends), the entire worldly creation is false, unreliable, and very short-lived.

He says: “O’ my friend, understand this thing: that the entire worldly creation is false (and short-lived). Nanak says: “Like a wall of sand, this (worldly creation) is unstable.”(49)

In the previous two *saloks*, Guru Ji told us that the entire world is false and short-lived. In this *salok*, he tells us that even great personalities (whom people worship as gods) must depart from this world.

He says: “(O’ my friends, even god) *Raam* has left, and so too has (king) *Raavan*, who had big families. Nanak says nothing is everlasting: this entire world is (transitory) like a dream.”(50)

ਚਿੰਤਾ ਤਾ ਕੀ ਕੀਜੀਐ ਜੋ ਅਨਹੋਨੀ ਹੋਇ ॥
ਇਹੁ ਮਾਰਗੁ ਸੰਸਾਰ ਕੋ ਨਾਨਕ ਬਿਰੁ ਨਹੀ ਕੋਇ
॥੫੧॥

chintāā taa kee keejee-ai jo anhonee ho-ay.
ih maarag sansaar ko naanak thir nahee ko-ay.
||51||

ਜੋ ਉਪਜਿਓ ਸੋ ਬਿਨਸਿ ਹੈ ਪਰੇ ਆਜੁ ਕੈ ਕਾਲਿ ॥
ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ਲੇ ਛਾਡਿ ਸਗਲ ਜੰਜਾਲ
॥੫੨॥

jo upji-o so binas hai paro aaj kai kaal.
naanak har gun gaa-ay lay chhaad sagal janjaal.
||52||

ਦੋਹਰਾ ॥

ਬਲੁ ਛੁਟਕਿਓ ਬੰਧਨ ਪਰੇ ਕਛੁ ਨ ਹੋਤ ਉਪਾਇ ॥
ਕਹੁ ਨਾਨਕ ਅਬ ਓਟ ਹਰਿ ਗਜ ਜਿਉ ਹੋਹੁ ਸਹਾਇ
॥੫੩॥

gohraa.

bal chhutki-o banDhan paray kachhoo na hot
upaa-ay.
kaho naanak ab ot har gaj ji-o hohu sahaa-ay. ||53||

ਬਲੁ ਹੋਆ ਬੰਧਨ ਛੁਟੇ ਸਭੁ ਕਿਛੁ ਹੋਤ ਉਪਾਇ ॥
ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਤੁਮਰੈ ਹਾਥ ਮੈ ਤੁਮ ਹੀ ਹੋਤ ਸਹਾਇ
॥੫੪॥
ਸੰਗ ਸਖਾ ਸਭਿ ਤਜਿ ਗਏ ਕੋਊ ਨ ਨਿਬਹਿਓ ਸਾਥਿ॥
ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਪਤਿ ਮੈ ਟੇਕ ਏਕ ਰਖੁਨਾਥ
॥੫੫॥

bal ho-aa banDhan chhutay sabh kichh hot upaa-ay.
naanak sabh kichh tumrai haath mai tum hee hot
sahaa-ay. ||54||
sang sakhaa sabh taj ga-ay ko-oo na nib-hi-o saath.
kaho naanak ih bipat mai tayk ayk raghunaath.
||55||

ਨਾਮੁ ਰਹਿਓ ਸਾਧੂ ਰਹਿਓ ਰਹਿਓ ਗੁਰੁ ਗੋਬਿੰਦੁ ॥
ਕਹੁ ਨਾਨਕ ਇਹ ਜਗਤ ਮੈ ਕਿਨ ਜਪਿਓ ਗੁਰ ਮੰਤੁ
॥੫੬॥

naam rahi-o saaDhoo rahi-o rahi-o gur gobind.
kaho naanak ih jagat mai kin japi-o gur mant. ||56||

ਰਾਮ ਨਾਮੁ ਉਰ ਮੈ ਗਹਿਓ ਜਾ ਕੈ ਸਮ ਨਹੀ ਕੋਇ ॥
ਜਿਹ ਸਿਮਰਤ ਸੰਕਟ ਮਿਟੈ ਦਰਸੁ ਤੁਹਾਰੇ ਹੋਇ
॥੫੭॥੧॥

raam naam ur mai gahi-o jaa kai sam nahee ko-ay.
jih simrat sankat mitai daras tuhaaro ho-ay. ||57||1||

In the previous *salok*, Guru Ji pointed out that this entire world is transitory, and even great kings like *Ram* and *Raavan* had to depart from here. In this *salok*, he again reminds us that losses in business or even tragedies like death are a way of this world: there is nothing extraordinary about such happenings, and we shouldn’t worry about such things.

He says: “(O’ my friends), we should worry only if some impossible thing happens. But this (loss, separation, and even death) is a way of the world. O’ Nanak, no one is going to stay (in this world) forever.”(51)

In the previous *salok*, Guru Ji told us that any loss, separation, and even death are normal happenings in the world, and we shouldn’t worry about these things at all. Now in conclusion Guru Ji advises us and says: “(O’ my friends), whatever has been created will perish, today or tomorrow (sooner or later). Therefore Nanak says, ‘(O’ my friend),

leave aside all (worldly) entanglements and (avail yourself of the opportunity to) sing God's praises."(52)

Doahra - (couplet)

It is a common mistaken belief that the ninth Guru Teg Bahadur Ji wrote this next couplet to his son, Guru *Gobind Singh Ji*, to relate to him the desperate situation in which he was caught (when he was imprisoned by the then king Aurangzeb, and had lost his physical strength and will-power).

These same people believe that the next couplet (No. 54) was Guru *Gobind Singh Ji's* reply. These speculations fall flat when we reflect upon the fact that it was Guru *Teg Bahadur Ji* himself who had offered to sacrifice his body and soul for the sake of the protection of the human rights of Hindus to practice their faith. If Guru Ji were such a weak-willed person, he would not have made this offer. Even otherwise he couldn't expect any help from his own son, who was only nine years old at that time. Furthermore, as per the rules of compilation of *Guru Granth Sahib Ji*, if the couplet no. 54 was uttered by Guru *Gobind Singh Ji*, then it should have been entered as No.1 under the heading M: 10. The fact of the matter is that this couplet is a continuation of Guru *Teg Bahadur Ji's* thoughts on the theme of death, and reveals to us that when all our bodily strength is gone, and we feel as if we are still tied up in worldly bonds, then we should pray to God to help us and release us from these bonds.

Therefore Guru Ji says: "(O' my friend), when your strength has gone, you are tied in (worldly) bonds and you cannot do anything (to free yourself), Nanak says: then seek the support of God (and ask Him to help you), just as He helped the elephant (who was caught by an alligator, and was liberated when it prayed to God for help)."(53)

In the previous *salok*, Guru Ji advised us that when we have lost all our strength and find ourselves in such worldly chains that there seems no escape, then we should pray to God to come to our help. In this *salok*, he shares with us the result of such a prayer, when made with full faith and sincerity.

He says: "(O' Nanak, when (we say, O' God), everything is in Your hands and You alone are our helper, (then we) find (that we have both strength and will-power); our bonds are released and everything becomes possible."(54)

Sometimes in his advanced old age, or during times of extreme adversity, one observes that all one's friends and companions have deserted, and none remains loyal till the end. Then one finds oneself absolutely lonely. In this *salok*, Guru Ji tells us who could be our support even in such difficult times.

He says: "(When) all the companions and friends have forsaken you, and no one has remained with you till the end, Nanak says (even) in that predicament there is the one support of God (which can save you)."(55)

In *salok* (50), Guru Ji stated that this world is as temporary as a dream, and even great kings like *Ram* and *Raavan* had to depart from here. In this *salok*, he tells us that there are some entities, which will stay here forever.

He says: “(O’ my friends, in this world God’s) Name will remain (forever, and also the name of) the saint, and the Guru God. Nanak says, (they also have become eternal) who have meditated on (God’s Name), the mantra of the Guru.”(56)

Guru Ji concludes by saying: “(O’ my friends), I have enshrined God’s Name in my heart; nothing is equal to it (in this world). Meditating upon His Name ends all one’s troubles, (and O’ God), and is also blessed with Your sight.”(57-1)

The one outstanding message of the couplets of Guru Teg Bahadur Ji is that this world is as short-lived as a dream; if we don’t meditate on God’s Name, then we waste our life in vain. When all our friends and relatives leave us, and our body becomes weak and helpless, then only God’s Name can save us.

ਮੁੰਦਾਵਣੀ ਮਹਲਾ ੫ ॥

ਬਾਲ ਵਿਚਿ ਤਿੰਨਿ ਵਸਤੂ ਪਈਓ ਸਤੁ ਸੰਤੋਖੁ ਵੀਚਾਰੋ ॥

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਠਾਕੁਰ ਕਾ ਪਇਓ ਜਿਸ ਕਾ ਸਭਸੁ ਅਧਾਰੋ ॥

ਜੇ ਕੋ ਖਾਵੈ ਜੇ ਕੋ ਭੁੰਚੈ ਤਿਸ ਕਾ ਹੋਇ ਉਧਾਰੋ ॥

ਏਹ ਵਸਤੁ ਤਜੀ ਨਹ ਜਾਈ ਨਿਤ ਨਿਤ ਰਖੁ ਉਰਿ ਧਾਰੋ ॥
ਤਮ ਸੰਸਾਰੁ ਚਰਨ ਲਗਿ ਤਰੀਐ ਸਭੁ ਨਾਨਕ ਬ੍ਰਹਮ ਪਸਾਰੋ
॥੧॥

mundaavaneeh mehlā 5.

thaal vich tinn vastoo pa-ee-o sat̃ santokh
veechaaro.

amrit̃ naam̃ thaakur kaa pa-i-o jis kaa sabhas
aDhaaro.

jay ko khaavai jay ko bhunchai tis kaa ho-ay
uDhaaro.

ayh vasat̃ tajeer nah jaa-ee nit̃ rakh ur̃ Dhaaro.
tam sansaar charan lag taree-ai sabh naanak
barahm pasaaro. ||1||

Mundaavani Mehla-5

Translators differ on the interpretation of the word *Mundaavani*, before *Mehla 5* in the heading of this *shabad*. According to some, the word *Mundaavani* refers to the word *Mundana*, which means to close. In other words, this *shabad* indicates the closing or the last *shabad* of *Guru Granth Sahib*. The next *shabad* may be considered as *Guru Ji's* expression of thanks to God for helping him complete this gigantic task, and *Raag Mala* as the appendix. But some translators interpret this word as a riddle, taking its root from the practice of *Poathohaar* (in the Pakistan portion of Punjab), in which girls require the marriage party to solve a *Mundaavani* (or riddle) before being allowed to start their dinner. But in any case, in this *shabad* *Guru Ji* tells us what kind of priceless commodities and gems are contained in this platter of *Guru Granth Sahib*, by partaking which we can obtain supreme bliss and salvation.

He says: “In this platter (of *Guru Granth Sahib Ji*) are placed three things – truth, contentment, and (wise) reflection. Also contained (in this platter) is the nectar of God’s Name, which is the support of all. Anyone who partakes (of this food) and relishes it, is emancipated. This commodity is (so essential for spiritual enlightenment) that it cannot be forsaken. Therefore, day after day you should enshrine it in your heart (by meditating on God’s Name). When we do so, we realize that this world is like a dark (sea of) ignorance, and by attuning ourselves to the feet (the word of the *Guru-God*) we swim across it, and O’ Nanak, we realize that all (creation) is an expanse of God.”(1)

The message of this *shabad* is that *Guru Granth Sahib Ji* is not an ordinary book; it is a treasure of priceless jewels of truth, contentment, divine wisdom, and God’s

Name. If we daily read, reflect, and act on it, we can obtain not only salvation, but can become one with the king of all kings, the God Almighty.

***Note:** It may be added here that officially it was the tenth Guru Gobind Singh Ji who anointed Granth Sahib Ji as the eleventh and eternal Guru, but Guru Arjan Dev Ji had already indicated this high status for this book when he first installed Granth Sahib at Harimandir Sahib and, letting Granth Sahib rest on his bed, he himself slept on the floor.*

ਸਲੋਕ ਮਹਲਾ ੫ ॥

ਤੇਰਾ ਕੀਤਾ ਜਾਤੋ ਨਾਹੀ ਮੈਨੇ ਜੋਗੁ ਕੀਤੇਈ ॥
ਮੈ ਨਿਰਗੁਣਿਆਰੇ ਕੋ ਗੁਣੁ ਨਾਹੀ ਆਪੇ ਤਰਸੁ ਪਇਓਈ ॥
ਤਰਸੁ ਪਇਆ ਮਿਹਰਾਮਤਿ ਹੋਈ ਸਤਿਗੁਰੁ ਸਜਣੁ
ਮਿਲਿਆ ॥
ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਤਾਂ ਜੀਵਾਂ ਤਨੁ ਮਨੁ ਥੀਵੈ ਹਰਿਆ ॥੧॥

salok mehlāa 5.

tayraa keetāa jaatō naahee maino jog keetō-ee.
mai nirguni-aaray ko guṇ naahee aapay taras
pa-i-o-ee.
taras pa-i-aa mihraamat ho-ee satgur sajan mili-aa.
naanak naam milai taa^N jeevaa^N tan man theevai
hari-aa. ||1||

Salok Mehla-5

In this last *salok*, the fifth Guru Arjan Dev Ji thanks God for helping him complete the monumental task of compiling Guru Granth Sahib Ji which included not only his own divine utterances and that of his four preceding Gurus, but also the celestial songs uttered by the sincere devotees and lovers of God of many other faiths, casts, creeds, race and social status. In this way, he not only preserved the hymns uttered by Sikh Gurus in their original form, but also preserved the integrity of the holy sayings of other devotees as well. The beauty of this *salok* lies in the fact that instead of assuming even a little bit of credit for his exemplary effort, he most humbly thanks God for bestowing such a great honor on him.

He says: “(O’ God), I have not acknowledged (the favor) done by You. On Your own You have made me fit (for this service). I am the meritless one, but You Yourself took pity (on me and helped me complete this task). When you took pity upon me, I was blessed with Your benediction and I met the true Guru and friend. (Now) when (I) Nanak receive (Your) Name, I (feel so energized and) alive that my body and mind blossom forth (in delight).”(1)

The message of this *shabad* is that even when we accomplish a very big task for the benefit of others, we shouldn’t feel proud of it. Instead we should become even more humble, and sincerely thank God for honoring meritless persons like us with the opportunity of providing some useful service to His creatures.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

ਰਾਗ ਮਾਲਾ ॥

ਰਾਗ ਏਕ ਸੰਗਿ ਪੰਚ ਬਰੰਗਨ ॥
ਸੰਗਿ ਅਲਾਪਹਿ ਆਠਉ ਨੰਦਨ ॥
ਪ੍ਰਥਮ ਰਾਗ ਭੈਰਉ ਵੈ ਕਰਹੀ
ਪੰਨਾ ੧੪੩੦
ਪੰਚ ਰਾਗਨੀ ਸੰਗਿ ਉਚਰਹੀ ॥
ਪ੍ਰਥਮ ਭੈਰਵੀ ਬਿਲਾਵਲੀ ॥

ik-o^Nkaar satgur parsaad

raag maalaa.

raag ayk sang panch barangan.
ang alaapēh aath-o nandan.
paratham raag bhairo vai karhee.
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panch raagnee sang uchrahee.
paratham bhairovee bilaavalee.

ਪੁੰਨਿਆਕੀ ਗਾਵਹਿ ਬੰਗਲੀ ॥
ਪੁਨਿ ਅਸਲੇਖੀ ਕੀ ਭਈ ਬਾਰੀ ॥
ਏ ਭੈਰਉ ਕੀ ਪਾਚਉ ਨਾਰੀ ॥
ਪੰਚਮ ਹਰਖ ਦਿਸਾਖ ਸੁਨਾਵਹਿ ॥
ਬੰਗਾਲਮ ਮਧੁ ਮਾਧਵ ਗਾਵਹਿ ॥੧॥

ਲਲਤ ਬਿਲਾਵਲ ਗਾਵਹੀ ਅਪੁਨੀ ਅਪੁਨੀ ਭਾਂਤਿ ॥
ਅਸਟ ਪੁਤ੍ਰ ਭੈਰਵ ਕੇ ਗਾਵਹਿ ਗਾਇਨ ਪਾਤ੍ਰ ॥੧॥

ਦੁਤੀਆ ਮਾਲਕਉਸਕ ਆਲਾਪਹਿ ॥
ਸੰਗਿ ਰਾਗਨੀ ਪਾਚਉ ਬਾਪਹਿ ॥
ਗੋਡਕਰੀ ਅਰੁ ਦੇਵਗੰਧਾਰੀ ॥
ਗੰਧਾਰੀ ਸੀਹੁਤੀ ਉਚਾਰੀ ॥
ਧਨਾਸਰੀ ਏ ਪਾਚਉ ਗਾਈ ॥
ਮਾਲ ਰਾਗ ਕਉਸਕ ਸੰਗਿ ਲਾਈ ॥
ਮਾਰੂ ਮਸਤਅੰਗ ਮੇਵਾਰਾ ॥
ਪ੍ਰਬਲਚੰਡ ਕਉਸਕ ਉਭਾਰਾ ॥
ਖਉਖਟ ਅਉ ਭਉਰਾਨਦ ਗਾਏ ॥
ਅਸਟ ਮਾਲਕਉਸਕ ਸੰਗਿ ਲਾਏ ॥੧॥

ਪੁਨਿ ਆਇਅਉ ਹਿੰਡੋਲੁ ਪੰਚ ਨਾਰਿ ਸੰਗਿ ਅਸਟ ਸੁਤ ॥
ਉਨਹਿ ਤਾਨ ਕਲੋਲ ਗਾਇਨ ਤਾਰ ਮਿਲਾਵਹੀ ॥੧॥
ਤੋਲੰਗੀ ਦੇਵਕਰੀ ਆਈ ॥
ਬਸੰਤੀ ਸੰਦੂਰ ਸੁਹਾਈ ॥
ਸਰਸ ਅਹੀਰੀ ਲੈ ਭਾਰਜਾ ॥
ਸੰਗਿ ਲਾਈ ਪਾਂਚਉ ਆਰਜਾ ॥
ਸੁਰਮਾਨੰਦ ਭਾਸਕਰ ਆਏ ॥
ਚੰਦ੍ਰਬਿੰਬ ਮੰਗਲਨ ਸੁਹਾਏ ॥
ਸਰਸਬਾਨ ਅਉ ਆਹਿ ਬਿਨੋਦਾ ॥
ਗਾਵਹਿ ਸਰਸ ਬਸੰਤ ਕਮੋਦਾ ॥
ਅਸਟ ਪੁਤ੍ਰ ਮੈ ਕਹੇ ਸਵਾਰੀ ॥
ਪੁਨਿ ਆਈ ਦੀਪਕ ਕੀ ਬਾਰੀ ॥੧॥

ਕਛੇਲੀ ਪਟਮੰਜਰੀ ਟੋਡੀ ਕਹੀ ਅਲਾਪਿ ॥
ਕਾਮੋਦੀ ਅਉ ਗੂਜਰੀ ਸੰਗਿ ਦੀਪਕ ਕੇ ਬਾਪਿ ॥੧॥

ਕਾਲੰਕਾ ਕੁੰਤਲ ਅਉ ਰਾਮਾ ॥
ਕਮਲਕੁਸਮ ਚੰਪਕ ਕੇ ਨਾਮਾ ॥
ਗਉਰਾ ਅਉ ਕਾਨਰਾ ਕਲਾਨਾ ॥
ਅਸਟ ਪੁਤ੍ਰ ਦੀਪਕ ਕੇ ਜਾਨਾ ॥੧॥

ਸਭ ਮਿਲਿ ਸਿਰੀਰਾਗ ਵੈ ਗਾਵਹਿ ॥
ਪਾਂਚਉ ਸੰਗਿ ਬਰੰਗਨ ਲਾਵਹਿ ॥
ਬੈਰਾਰੀ ਕਰਨਾਟੀ ਧਰੀ ॥
ਗਵਰੀ ਗਾਵਹਿ ਆਸਾਵਰੀ ॥
ਤਿਹ ਪਾਛੈ ਸਿੰਧਵੀ ਅਲਾਪੀ ॥

punni-aakee gaavahi banglee.
pun aslaykhee kee bha-ee baaree.
ay bhairo kee paacha-o naaree.
pancham harakh disaakh sunaaveh.
bangaalam maDh maaDhav gaavahi. ||1||

lalāt bilaaval gaavhee apunee apunee bhāaṁt.
asat putar bhairav kay gaavahi gaa-in paṭar. ||1||

ḍuṭee-aa maalka-usak aalaapeh.
sang raagnee paacha-o thaapeh.
goṁdkaree ar dayvganDhaaree.
ganDhaaree seehuṭee uchaaree.
Dhanaasree ay paacha-o gaa-ee.
maal raag ka-usak sang laa-ee.
maaroo masatāng mayvaaraa.
parabalchand ka-usak ubhaaraa.
kha-ukhat a-o bha-uraanaḍ gaa-ay.
asat maalka-usak sang laa-ay. ||1||

pun aa-i-a-o hindol panch naar sang asat suṭ.
uṭheh ṭaan kalol gaa-in ṭaar milaavahee. ||1||
ṭaylangee dayvkaree aa-ee.
basantee sandoor suhaa-ee.
saras aheeree lai bhaarjaa.
sang laa-ee paaṁcha-o aarjaa.
surmaanand bhaaskar aa-ay.
changarbimb manglan suhaa-ay.
sarasbaan a-o aahi binodaa.
gaavahi saras basant kamodaa.
asat putar mai kahay savaaree.
pun aa-ee deepak kee baaree. ||1||

kachhaylee patmanjree todee kahee alaap.
kaamodēe a-o goojree sang deepak kay thaap.
||1||

kaalankaa kunṭal a-o raamaa.
kamalkusam champak kay naamaa.
ga-uraa a-o kaanraa kal-yaanaa.
asat putar deepak kay jaanaa. ||1||

sabh mil sireeraag vai gaavahi.
paaṁcha-o sang barangan laaveh.
bairaaree karnaatee Dharee.
gavree gaaveh aasaavaree.
tiḥ paachhai sinDhvee alaapee.

ਸਿਰੀਰਾਗ ਸਿਉ ਪਾਂਚਉ ਥਾਪੀ ॥੧॥

sireeraag si-o paaⁿcha-o thaapee. ||1||

ਸਾਲੂ ਸਾਰਗ ਸਾਗਰਾ ਅਉਰ ਗੋਡ ਗੰਭੀਰ ॥
ਅਸਟ ਪੁਤ੍ਰ ਸ੍ਰੀਰਾਗ ਕੇ ਗੁੰਡ ਕੁੰਭ ਹਮੀਰ ॥੧॥

saaloo saarag saagraa a-or gond gambheer.
asat putar sareeraag kay gund kumbh hameer.
||1||

ਖਸਟਮ ਮੇਘ ਰਾਗ ਵੈ ਗਾਵਹਿ ॥
ਪਾਂਚਉ ਸੰਗਿ ਬਰੰਗਨ ਲਾਵਹਿ ॥
ਸੋਰਠਿ ਗੋਡ ਮਲਾਰੀ ਧੁਨੀ ॥
ਪੁਨਿ ਗਾਵਹਿ ਅਸਾ ਗੁਨ ਗੁਨੀ ॥
ਉਚੈ ਸੁਰਿ ਸੂਹਉ ਪੁਨਿ ਕੀਨੀ ॥
ਮੇਘ ਰਾਗ ਸਿਉ ਪਾਂਚਉ ਚੀਨੀ ॥੧॥
ਬੈਰਾਧਰ ਗਜਧਰ ਕੇਦਾਰਾ ॥
ਜਬਲੀਧਰ ਨਟ ਅਉ ਜਲਧਾਰਾ ॥
ਪੁਨਿ ਗਾਵਹਿ ਸੰਕਰ ਅਉ ਸਿਆਮਾ ॥
ਮੇਘ ਰਾਗ ਪੁਤ੍ਰਨ ਕੇ ਨਾਮਾ ॥੧॥

khastam maygh raag vai gaavahi.
paaⁿcha-o sang barangan laaveh.
sorath gond malaaree Dhuneer.
pun gaavahi aasaa gun gunee.
oochai sur sooha-o pun keenee.
maygh raag si-o paaⁿcha-o cheenee. ||1||
bairaaDhar gajDhar kaydaaraa.
jableeDhar nat a-o jalDhaaraa.
pun gaavahi sankar a-o si-aamaa.
maygh raag putran kay naamaa. ||1||

ਖਸਟ ਰਾਗ ਉਨਿ ਗਾਏ ਸੰਗਿ ਰਾਗਨੀ ਤੀਸ ॥
ਸਭੈ ਪੁਤ੍ਰ ਰਾਗਨ ਕੇ ਅਠਾਰਹ ਦਸ ਬੀਸ ॥੧॥੧॥

khasat raag un gaa-ay sang raagnee tees.
sabhai putar raagann kay a^thaarah das bees.
||1||1||

Raag Maala

Perhaps no other topic in the Sikh faith has been more controversial than *Raag Maala*. This controversy has been continuing for at least last 150 years. On the one side are those who believe that this last entry *Raag Maala*, at the last two pages (1429-1430) of the *Guru Granth Sahib Ji*, is not authentic and should be deleted. Some of the reasons given by them are that it does not contain any spiritual message, nor does it indicate which Guru Ji wrote it, and it is not included in many older compilations of the *Guru Granth Sahib Ji*. On the other side of the controversy are those who argue that this last entry is included in the *Kartar Puri Beer*, which has been accepted as the original and genuine version of the *Guru Granth Sahib Ji*, written by *Bhai Gurdas Ji*, under the supervision of the fifth Guru *Arjan Dev Ji*. The main Sikh body *Shiromani Gurdwara Prabhandhak Committee* has already decided that this entry should always be a part of any future publication of the *Guru Granth Sahib Ji*. Though it does not indicate the Name of the Guru, or another devotee who may have compiled or uttered it, still there is no reason for excluding it from the *Guru Granth Sahib Ji*; other chapters like *Japji Sahib* also have no indication of the writer or composer.

Moreover, even if it doesn't provide any spiritual guidance, yet still it provides additional knowledge about many musical measures in which the *Guru Granth Sahib Ji* is compiled. As far as this humble servant is concerned, he is not at all a scholar, a researcher, or even a musician who can himself comment upon such a serious controversial matter. But after reading the lengthy explanation given by Giani Harbans Singh Ji in Vol 13-B of *Sri Guru Granth Sahib Ji*, *Darshan Nirnaiy Steek*, and Dr. Bh. Vir Singh Ji in his *Shri Guru Granth Sahib Koash*, all his personal doubts in this matter have been fully removed. He has no hesitation in saying that because the *Guru Granth Sahib Ji* is the most sacred scripture for us, we must accept it as genuine in its entirety.

Furthermore, this humble servant feels that we the Sikhs are the most fortunate ones among different faith communities, because our spiritual message has been given to us through the soul-uplifting medium of Music rather than through mythical stories, episodes, or other forms, which may or may not be true. It was an additional favor to us that Guru Ji didn't leave us without giving at least an elementary knowledge of the main structure of these musical measures, in which this divine message and hymns have been composed, sung and enjoyed by the Sikhs all over the world. This servant not only feels like reading this *Raag Maala* as part and parcel of the entire *Guru Granth Sahib Ji*, but also once again offers his utmost gratitude to Guru Ji for including this knowledge of the nectar of God's Name.

As per the understanding of this humble author, the unknown composer of *Raag Maala* gives us the primary structure of each *Raag* (or musical measure), its associates and branches. He explains this structure in the form of a metaphor.

He imagines that all these musical measures and sub measures have come to sing in the form of royal musical families; each family is headed by a king who has many queens, and each queen has many princes.

He says: “(Each musical measure has five branches, and eight sub branches. As if) each *Raag* has five wives, and along with (each *Raag*) are eight sons who emit distinct notes. The first recital is done in *Raag Bhairo*, and along with it sing the five *Raagnies* (sub measures). The first is *Bhairavi*, (second) *Bilawali*, (third) *Punya ki*, (fourth) *Bangli*, and after that comes the turn of the (fifth) *Aslekhi*. These are the five wives (branches) of *Bhairo*. (Along with them) recite their sons (or sub-branches) *Pancham*, *Harkh*, *Disakh*. Then sing *Bangalam*, *Madhu*, and *Maadhav*.”(1)

(The seventh sub-branch of *Bhairo* is) *Lalat*, and the eighth is *Bilawal*. They all sing in their own different ways. These are the eight sons (branches) of *Bhairon*, which are considered its rightful sub-categories.

Secondly, they recite *Maal Kauns* (*Raag*) along with their five *Raagnies* (or branches). These are *Gaundkari*, *Dev Gandhari*, *Gandhari*, *Seehuti*, and fifth is the *Dhanasari*, which is sung (under this *Raag*). This sub-measure has been appended to *Raag Maal Kausak*. The eight sons (sub-branches) of *Raag Maal Kausak*, which are sung under (this *Raag*) are *Maaru*, *Masat Angg*, *Mewaara*, *Parbal Chandd*, *Kausak*, *Ubhaara*, *Khaukhat*, and *Bhaura nad*.”(1)

After that comes the (*Raag*) *Hindoal*, along with its five women (branches) and eight sons (sub-branches). When they synchronize their tunes, waves of melodious music arise (in one's heart).”(1)

(As for the branches of *Hindoal*), first come *Telangi* and *Devkari*, then *Basanti* and *Sandoor* beautify (the occasion), along with the brides *Sehas ahiri* and *Bhaarja*. After that come *Surma nand*, *Bhaaskar*, *Chandad bimb*, *Mangalan*, *Sars baan*, *Binoda*, *Basan*, and *Kamoda*. I have carefully told about eight sons (of *Hindoal*), and now comes the turn of *Deepak*.”(1)

(Along with *Raag Deepak*) are sung the (melodies of) *Kachheli*, *Patmanjari*, and *Toadi*, and also attached with (*Raag*) *Deepak* are the (branches of) *Kaamodi*, and *Goojari*.”(1)

Now you should know that *Deepak Raag* has eight sons (branches), which are *Kaalanka*, *Kuntal*, and *Raama*, then *Kamal*, *Kusam*, *Champak*, *Gaura*, *Kaannarra*, and *Kalyaana*.

Joining together, they all sing *Sri Raag*, and combine with it all the five women (branches). These have been named as *Beraari* and *Karnaati*, *Gavri*, *Asawari*, and after this they recite *Sindhavi*. This is how all these five (sub-measures) have been appended to *Sri Raag*.”(1)

The eight sons (sub-branches) of *Sri Raag* are, *Saalu*, *Saarag*, *Saagra*, *Goand*, *Gambhir*, *Gund*, *Kumbh*, and *Hamir*.”(1)

In the sixth place they sing in *Megh Raag*, and along with it they append its five women (branches). They play the tunes of *Sorath*, *Goand*, and *Malaari*. After this, the meritorious ones sing in the tune of *Aasa*. Then in loud voices they play the tune of *Soohou* (the *Suhi* sub-branch). This is how these five are identified with *Megh Raag*.”(1)

The names of the eight sons (sub-branches) of *Megh Raag* are *Baaira dhar*, *Gaj dhar*, *Kedaara*, *Jablidhar*, *Natt*, and *Jal dhaara*, and after that are *Sankar* and *Siama*.”(1)

(This is how the celestial singers) sing the six *Raagas*, along with their thirty *Raagnies*, (accompanied by 48) sons of all the *Raagas*, which are eighteen plus ten, plus twenty ($18+10+20=48$).”(1-1)

The figure on the next page shows the arrangement and relationships between all forty-eight *Raagas* and *Raagnies*, and their sons (the musical measures, branches and sub-branches).

Waheguru Ji ka Khalsa, Waheguru Ji ki Fateh.

(October 15, 2014)

O’ God, thank you millions of times for honoring this humble servant with the tremendous honor of attempting to understand and aid this coming generation so that they might understand at least a little bit of the divine knowledge contained in this ocean of bliss. The most humble prayer of this servant before all readers is to please do not take any offense for the innumerable mistakes, he may have committed in attempting to interpret the divine message of the Guru. However, he does want to assure you that none of these were ever intended. Also please excuse him for anything, which may not stand up to your genuine criticism or knowledge, and please do not take the word of this amateur to be the final word. Rather, use this to continuously improve, embellish, and perfect your own knowledge and understanding of this universal message (not only for your own benefit, but for the benefit of the rest of humanity). Because this is the firm belief of this servant: that the divine message of the Guru Granth Sahib is not for the Sikhs alone. It is meant for all humanity now, and will remain the universal message for the benefit of all humanity for all time to come.



